

THE SOCIAL ETHICS IN THE EPISTLE TO THE EPHESIANS

A Study of Ideals and Motives

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**INTRODUCTION**

## INTRODUCTION

"Social Christianity, as a phrase, is of comparatively recent origin. As a fact, it is as old as the Gospel. It began to be with Jesus. It will reach its completeness in the dispensation of the fulness of the ages. The phrase was coined in modern times by way of protest and correction. Christianity had too generally become a religious individualism." These sentences (1) suggest to the mind two salient facts which are not to be overlooked in a study of social motives and ideals in the Epistle to the Ephesians.

The first of these facts is that both Jesus and His followers did teach a way of life which dealt with the problems of social groups quite as definitely as with individual salvation. If some wish the assurance that the salvation of the individual is primary, let that remain. Our present purpose is to study the social teaching in one of the Pauline letters without argument as to

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1. F. H. Stead, "The Story of Social Christianity", Introduction, p.ix).

its comparative primacy in the ministry of the Church. Surely one may start with at least the assumption that this aspect of New Testament teaching must not be neglected.

The other fact is that there is great social value in the salvation of the individual. Right and wrong within the social group is determined by the attitude of individual leaders and individual followers.

#### Purpose of the Study

Recognizing these facts, it has been our purpose to make a study, seeking out social motives and ideals as presented in the letter of Paul to the Ephesians. If we have discovered a bit of Christian teaching in this field which needs to be re-emphasized or re-applied, or, indeed, if we can as a result of our observation of these records deepen our present application of these teachings, then our search has not been in vain.

#### Method of the Study

The method has been exegetical. The mo-

tive of exegesis is that of the explorer who "breaks new seas today", the lure of discovery. The method is inductive. By investigation, the exegete finds, as nearly as may be possible, the meaning of the passage in its historic setting. "The expositor is like the maker of a well, who puts no water into the well, but makes it his object to let the water flow without diversion, stoppage or defilement" (2).

### Scope of the Study

The field of discovery has been the Epistle of Paul to the Ephesians, and, more broadly, the New Testament. The study of these materials was through the medium of the Koine Greek.

Study has been made and findings presented in the following major fields:

- I. The View of Society Presented in Ephesians.  
(Preliminary Sketch)

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2.

- II. The Philosophic Basis for Social Ethics Presented in Ephesians.  
(Philosophic Approach)
  - III. Social Principles Presented in Ephesians.  
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  - IV. Social Standards Presented in Ephesians.  
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CHAPTER I

THE VIEW OF SOCIETY PRESENTED IN EPHESIANS



## CHAPTER I

One of the extremely interesting examples of the contribution of the Greek tense to exact statement and dramatic effectiveness is exhibited in the first few verses of the second chapter of Ephesians. "You being dead" (1) (present), "God made you alive" (2) (Aorist). Our present purpose is to study the conduct of these Ephesian people prior to this change, to understand as far as possible what it was in their social behavior which made Paul describe them as 'dead'.

Perhaps, before entering fully into the items touched upon in this letter, it might not be out of place to remind ourselves of Paul's summary of life among Gentiles apart from God, as found in the first chapter of Romans. In that passage, Paul refers to: impiety, wickedness, suppression of the truth, idolatry, impurity both in the misuse of natural functions and in unnatural sins and indecencies, reveling in wrong-doing, unsocial conduct ranging from ill-nature to murder, and, worst of

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1. ὄντας νεκροὺς .

2. συνεζώωποίησεν (εἰ μὴς).

all, encouraging each other in the practise of their gross immoralities. This general picture is shown to have a definite relation to the study we are making when Paul says to the Ephesians (3) that they once walked in trespasses and sins 'according to the course of this world' (4).

In this Study, we shall give special notice to:

- I. The Meaning of Spiritual Death. 2:1-3.
- II. The Characteristics of the Former Life of the Gentile Christians. 4:17-5:21.
- III. The Testing Points of Social Ethics. 5:22 - 6:9.

I. The Meaning of Spiritual Death. 2:1-3.

The conduct of the spiritually 'dead' was in 'trespasses' (5) and 'sins' (6). We have

- 3. When we refer to the Ephesians or to Ephesus in this study, we are ignoring the critical problem of the destination of the Epistle. Certainly, the social conditions were not greatly different in the cities near Ephesus, nor were they free from the influence of her life.
- 4. *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*. Findlay paraphrases, "in the way of the age, according to the course of this world."
- 5. *παραπτώματα*.
- 6. *ἁμαρτίας*. Paul does not seem to be making any particular distinction between 'trespasses' and 'sins'.

already referred to the fact that in committing these sins, they were following the 'order of the day' so far as their generation was concerned. In fact, their false line of conduct went back to their following the wrong leadership, first in accepting the dictates of their fellow-men, and ultimately in taking direction from the 'prince of the powers of the air' (7). The result of following such leadership would certainly be moral failure. Findlay comments, "The age in which we (Paul) lived was godless to the last degree; the steam of the world's life ran in turbid course toward moral ruin.....The 'prince' (or 'ruler') who guides the world along its career of rebellion is manifestly Satan, the spirit of darkness and hate whom St. Paul entitled 'the god of this world' (2 Cor. 4:4)" (8).

In verse 3 Paul designates the besetting sin of the civilization in which they lives, namely,

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7. τὸν ἀρχόντα τῆς ἐξουσίας τοῦ αἵρος. For a good statement of the possible interpretations of this expression, 'of the air', see Abbott, International Critical Commentary, Ephesians and Colossians, p. 40ff.  
 8. G.G. Findlay, Expositor's Bible, p. 102.

the lust (9) for the indulgence of the physical nature (10), following the wills of the flesh and the mind (11). The weakness of the Greek for fleshly indulgence seems to be the great weakness of the day. "The unnatural sensuality on which the Apostle Paul poured out his indignant reprobation, in the first chapter of the Epistle to the Romans, prevailed to a frightful extent among the Greeks, and was taught by them to the Romans (12).

The use of the word 'wills' or 'impulses' in this connection is of great interest, especially in a day when psychology teaches us the necessity to unify personality. Whatever else the use of the plural (wills) instead of the usual singular form may mean, it seems to infer a lack of coordination and purpose on the part of the sinner. There is one will of God. The wills of the flesh and the mind lead hither and thither, in all directions but the right.

This first view of society in the time of the

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9. ἐπιθυμία . Primarily , desire, craving, longing. Therefore, desire for what is forbidden, lust. (Thayer).
10. τῆς σαρκὸς ἡμῶν.
11. τὰ θελήματα τῆς σαρκὸς καὶ τῶν διαβολῶν .
12. Fisher, "The Beginnings of Christianity", p. 205.

Apostle is rather general, but one which shows a forbidding prospect. Immorality and license were rife on every hand. What a test of the power of the gospel! What hardihood demanded on the part of the followers of the Christ!

II. Characteristics of the Former Life of the Gentile Christians.

Gross Immorality

Starting with 4:17, there is a passage which outlines the difference between the life of the Gentile sinners and the life which is marked out for the Christians. The remembrance of this life stands as a warning to the Christian, since it is the way he once walked.

The first difference suggested leads us right back to our observation of the tendency to immorality. The word here is variously translated, 'unbridled lust, excess, licentiousness, lasciviousness, insolence' (13). This time, its source is given as the vanity of their minds (14),

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13. ἀσελγία .Renderings above from Thayer.  
 14. ματαιότητι τοῦ νοῦς αὐτῶν. Both νοῦς and διάνοια have the inclusive meaning 'understanding, feeling, desiring.' (Thayer).

the vain philosophies by which they attempted to understand all things, but only succeeded in having their minds darkened and in being estranged from God.

Ignatius found occasion to make reference to the temptation to the carnal in his Epistle to the Ephesians (15). "Cast ye out that which defiles you, who are of the most holy Church of the Ephesians, which is so famous and celebrated throughout the world. They that are carnal cannot do those things which are spiritual, nor they that are spiritual the things which are carnal; even as faith cannot do the works of unbelief, nor unbelief the works of faith."

Even more definite evidence of the sin of these days is given in the Epistle of Ignatius to the Antiochians (16), "But as to the practice of magic, or the impure love of boys, or murder,

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15. Ignatius (30-107 A.D.) of Antioch, "Epistle of Ignatius to the Ephesians", quoted from "Ante-Nicene Fathers", p. 52. Vol. I.
16. "Ante-Nicene Fathers". p.112. Vol. I. This is one of the letters attributed to Ignatius, now considered spurious. Therefore, the evidence is that these conditions still existed in the time of the later writer, or that he was convinced that they existed in the time of Ignatius.

it is superfluous to write to you, since such vices are forbidden to be committed even by the Gentiles."

Polycarp (17), writing to the Philippians, probably about the middle of the second century, finds it necessary to give a word of special warning to the young men, "In like manner, let the young men also be blameless in all things, being especially careful to preserve purity, and keeping themselves in, as with a bridle, from every kind of evil. For it is well that they should be cut off from the lusts that are in the world, since 'every lust warreth against the spirit;' and 'neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,' nor those who do things inconsistent and unbecoming. Wherefore, it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ."

The Epistle of Barnabas, credited to the first half of the second century, has an interesting chapter on the "Spiritual significance of the precepts of Moses respecting different kinds of food." In this chapter (18), he condemns corruption of

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17. Ante-Nicene Fathers, P. 34. Vol. I.  
18. " " " , p. 143. "

boys, adultery, being like 'those whom we hear of as committing wickedness with the mouth, on account of their uncleanness', and being joined 'to those impure women who commit iniquity with the mouth.'

Tatian, in his "Address to the Greeks" dwells upon that 'foolish jesting' (19) of which Paul speaks in Ephesians 5:4. "And of what sort are your teachings? Who must not treat with contempt your solemn festivals, which, being held in honour of wicked demons, cover men with infamy? I have often seen a man (an actor)--and have been amazed to see, and the amazement has ended in contempt, to think how he is one thing internally, but outwardly counterfeits what he is not-- giving himself excessive airs of daintiness and indulging in all sorts of effeminacy; sometimes darting his eyes about; sometimes throwing his hands hither and thither, and raving with his face smeared with mud; sometimes personating Aphrodite, sometimes Apollo; a solitary accuser of all the gods, an epitome of superstition, a vituperator of heroic deeds, an actor of murders, a chronicler of adultery, a storehouse of madness, a teacher of cynaedi, an instigator of capital sentences; -- and yet such a

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man is praised by all. But I have rejected all his falsehoods, his impiety, his practices, -- in short, the man altogether. But you are led captive by such men, while you revile those who do not take a part in your pursuits. I have no mind to stand agape at a number of singers, nor do I desire to be affected in sympathy with a man when he is winking and gesticulating in an unnatural manner. What wonderful or extraordinary thing is performed among you? They utter ribaldry in affected tones, and go through indecent movements; your daughters and your sons behold them giving lessons in adultery on the stage. Admirable places, forsooth, are your lecture-rooms, where every base action perpetrated by night is proclaimed aloud, and the hearers are regaled with the utterance discourses! Admirable, too, are your mendacious poets, who by their fictions beguile their hearers from the truth! (20).

There are many passages in the Exhortation to the Heathen, of Clement of Alexandria (21). One will suffice to show the relation of immorality

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20. Ante-Nicene Fathers, Vol. II, pp. 74, 75.  
21. " " " " , p. 177.

to heathen worship. There is something of a list of the sacred symbols of the Eleusinian mysteries: 'sesame cakes, and pyramidal cakes, and globular and flat cakes, embossed all over, and lumps of salt, and a serpent the symbol of Dionysus Basse-reus ... , pomegranates, round cakes and poppy seeds, the unmentionable symbols of Themis, mar-jorim, a lamp, a sword, a woman's comb, which is a euphemism and mystic expression for the muliebria.'

This is followed by a severe condemnation of heathen rites: "O unblushing shamelessness! Once on a time night was silent, a veil for the pleasure of temperate men; but now for the initiated, the holy night is the tell-tale of the rites of licentiousness; and the glare of torches reveals vicious indulgences. Quench the flame, O Hierophan; reverence, O Torch-bearer, the torches. That light exposes Iacchus; let thy mysteries be honoured, and command the orgies to be hidden in night and darkness.

"Such are the mysteries of the Atheists. And with reason I call those Atheists who know not the true God, and pay shameless worship to a boy torn in pieces by the Titans, and a woman in distress, and to parts of the body that in truth

cannot be mentioned for shame, held fast as they are in the double impiety, first in that they know not God, not acknowledging as God Him who truly is; the other and second is the error of regarding those who exist not, as existing and calling those gods that have no real existence, or rather no existence at all, who have nothing but a name." (22).

All of these examples simply clarify for us Paul's condemnation of the gentile social order. The 'new man' (23) as opposed to the 'old man' just described was to be the 'new man, created according to God in righteousness and true holiness' (24). The Apostle virtually says that the whole of the former life is so rotten and worthless that it must be thrown over and a whole new life substituted for it. Jesus put it, "Yet must be born again".

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22. One almost rejoices with Clement in the foresight of Anacharsis: "All honour to that king of the Scythians, whoever Anacharsis was, who show with an arrow one of his subjects who imitated the mystery of the Mother of the gods, as practised by the inhabitants of Cyzicus, beating a drum and sounding a cymbal strung from his neck like a priest of Cybele, condemning him as having become effeminate among the Greeks, and a teacher of effeminacy to the rest of the Cythians."

23. καινὸν ἄνθρωπον.

24. κτισθέντα ἐν δικαιοσύνῃ καὶ σοιότητι τῆς ἀληθείας.

### Unsocial Attitudes

But the new man solved more questions than simply that of greed for immorality, however important that might be. The changes of life suggested by the writer in 4:25 to 5:21 reflect a long catalogue of sins which evidently were characteristic of the society of the Ephesians. They are not a pleasant array: falsehood (25), sinful anger (26), retained anger (27), stealing (28), idle words (bad words?) (29), offense against the Holy Spirit (30), bitterness (31), anger (32), wrath (33), clamor (34), slander (spite) (35), immorality (36), uncleanness (vice) (37), greed (38), indecency, buffoonery, or foolish jesting (39), drunkenness (40), and insubordination (41).

### Conclusion

The 'old man' is hardly described in as scathing language here as in the first of Romans, mentioned early in this Chapter, but it is the same, all-inclusive picture of a society destroying itself through its sins.

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25. ψευδος . 26. ὀργίξεσθε καὶ μὴ ἁμαρτάνετε  
 27. ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῶ ὀργῶν .  
 28. ὁ κλέπτων μὴ κέτι κλεπτέτω .  
 29. πῶς λόγος σαπρὸς . "Corrupt, worthless speech, especially in reference to whatever is profitless and unedifying." (Ellicott, ad loc)/  
 30. μὴ λυπεῖτε τὸ Πνεῦμα τὸ Ἅγιον τοῦ Θεοῦ .  
 31. πικρία . 32. θυμὸς . 33. ὀργή .  
 34. κραυγή . 35. βλασφημία . 36. πορνεία .  
 37. ἀκαθαρσία . 38. πλεονεξία .  
 39. ἀσχηρῆς καὶ μωρολογίας ἢ εὐτραπελίας . 40. οὐ μεθύσκεσθε οἴνω .

### III. Testing Points of Social Ethics

The particular sphere in which the social teaching is applied is the home. There is much that applies inferentially to the Christian community, and some rather directly, as the passage including the catalogue of unsocial sins listed on the preceding page and the plea to unity in 4:3. However, the "testing points" specifically mentioned are all within the confines of the home:

1. Relation of wives to husbands.
2. Relation of husbands to wives.
3. Relation of children to parents.
4. Relation of fathers to children.
5. Relation of slaves to masters.
6. Relation of masters to slaves.

One other testing point is suggested in a more general way in the third and fourth chapters, namely, the relation of Jew and Gentile in the Christian community. This point will also be given consideration.

In speaking of Ephesian society from the viewpoint of the Apostle, one must be careful not to represent Paul as having said that which he did not say. As a matter of fact, all that is said about the home is from the positive standpoint, stating ideals to which the homes should aspire. What society held in the way of dangers to the standards of the Christian

community may be judged to some extent from the advice to marriage fidelity and love, nurture and training of children, obedience to parents, responsible obedience to masters, consideration of slaves.

### Illustration of Home Life

The same means of understanding the conduct of the ordinary non-Christian home may be used in the study of writings to Christians of a slightly later period. The Epistle of Mathetes to Diognetus (A D 130) says of the Christians, "They marry, as do all (others); they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh." (42).

The Epistle of Ignatius to Polycarp advises, "Do not despise either male or female slaves, yet neither let them be puffed up with conceit, but rather let them submit themselves the more, for the glory of God, that they may obtain from God a better liberty. Let them not wish to be set free (from slavery) at the public expense, that they be not found slaves to their own desires." "Speak to my sisters, that they love the Lord, and be satisfied with their husbands both in the flesh and spirit. In like manner also, exhort

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42. Alexander Roberts and James Donaldson, "The Ante-Nicene Fathers", Buffalo, Christian Literature Publishing Company, 1886. Vol. I, pp. 26, 27.

my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church..... It becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust." (43).

Ignatius writes again thus, in his Epistle to the Antiochians, "Let the husbands love their wives, remembering that, at the creation, one woman, and not many, was given to one man. Let the wives honour their husbands as their only partners, to whom indeed they have been united according to the will of God." (44).

The Epistle of Barnabas enjoins, "Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. .... Thou shalt be subject to the Lord, and to (other) masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to the maid-servant or thy man-servant, who trust in the same (God), lest thou shouldst not reverence that God who is above both" (45).

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43. Ante-Nicene Fathers, Vol. I, p. 95. The dates of Ignatius are given as from 30 to 107 A.D.

44. *ibid.*, p. 111.

45. Ante-Nicene Fathers, p. 148. (A.D. 100).

Farrar gives us a hint of the family life of the Greek world, speaking of its effect upon the life and customs of Rome. "The Romans had entered on a state of fatal degeneracy from the first day of their close intercourse with Greece. Greece learnt from Rome her cold-blooded cruelty; Rome learnt from Greece her voluptuous corruption. Family life among the Romans had once been a sacred thing, and for 520 years divorce had been unknown among them. Under the Empire marriage had come to be regarded with disfavour and disdain. Women, as Seneca says, married in order to be divorced, and were divorced in order to marry; and noble Roman matrons counted the years not by the Consuls, but by their discarded or discarding husbands." (46).

The likeness of Seneca's statement to the judgment of many on our own age, compels one to take note of Deissmann's warning against over-emphasis. A quotation from his discussion may not be out of place. "But the simple truth was forgotten that neither a single phenomenon nor a complex civilization can be described by a single formula. .... And now, especially through the great archeological discoveries of the nineteenth century, we have

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46. F. W. Farrar, "The Early Days of Christianity", N.Y. Cassell Publishing Co., 1882. pp. 4,5.



found again parts of the world of St. Paul which make it possible for us to set the light alongside of the shadow. Not only have huge ruins of the great cities of Paul's world been brought to light again through the excavations in Asia Minor and Greece, but in those unliterary texts written on stone, papyrus, and potsherd which now lie in thousands of our museums, the voices of unliterary people, though apparently silent for ever have again become audible. In letters, wills, certificates of marriage or divorce, accounts and receipts, records of judicial proceedings, dedications, epitaphs and confessions of sins, these people stand before us laughing and scolding, loving and mean, malicious and kindly. .... Of course, they also give evidence for the more gloomy sides of Paul's world; we have amongst the papyri for example, documents referring to unchastity, bribery, robbery, violence, theft, the exposure of children, and unbridled impudence. And unfortunately it cannot be said that such documents ceased to be written in the Christian period of Egypt. But nevertheless on the whole the bright colours are clearly seen.

The family life of the middle and lower classes is seen here by no means in an only unfavorable light. But above all a strong religious emotion and marked

aptitude for religion are to be seen in these people. Paul's world was in no sense religiously bankrupt. Also the religious syncretism and the migrating of gods from east to west and west to east have now for long been recognized as proofs of strong religious reeling" (47).

There seems to be little question that a part of Paul's concern for family life is due to the fact that the Christians had not as yet adjusted themselves to their new-found freedom. For the Jewish members of the group, the law was not their means of salvation and lost much of its binding power. In many respects, they were directly taught to disregard it. For the gentile members, their allegiance was to Christ and this necessarily abrogated many of the demands of the State which they had previously recognized.

#### The Jews and Gentiles

Another testing point of social ethics was no doubt in the relation of Jewish and Gentile Christians, and in the background the whole problem of the relation of Jew and Gentile in these Gentile communities. Paul does not mention this matter in the same way he does the family groups. However, his extended discussion of

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47. Adolf Deissmann, "St. Paul", Doran, N.Y., 1926.  
Tr. William E. Wilson. pp. 44,-46.

it, though it be from the theological point of view, cannot have been given without the thought of aiding in building right social habits in this regard.

The problem is well stated by Edersheim in his account of the Jews of the Dispersion. "To be sure, they were intensely Jewish, these communities of strangers. Like our scattered colonists in distant lands, they would cling with double affection to the customs of their home, and invest with the halo of tender memories the sacred traditions of their faith. The Grecian Jew might well look with contempt, not unmingled with pity, on the idolatrous rites practised around, from which long ago the pitiless irony of Isaiah had torn the veil of beauty, to show the hideousness and unreality beneath. The dissoluteness of public and private life, the frivolity and aimlessness of their pursuits, political aspirations, popular assemblies, amusements-- in short, the utter decay of society, in all its phases, would lie open to his gaze. It is in terms of lofty scorn, not unmingled with indignation, which only occasionally gives way to the softer mood of warning, or ever invitation, that Jewish Hellenistic literature, whether in the Apocrypha or in its Apocalyptic utterances, addresses heathenism. From that spectacle the Grecian Jew would

turn with infinite satisfaction-- not to say, pride-- to his own community, to think of its spiritual enlightenment, and to pass in review its exclusive privileges" (48).

Enmity is seldom one-sided. The proud aloofness of the Hebrew was requited by hatred on the part at least of the upper classes of the Gentiles.

In this situation, there were two developments going on simultaneously the Hellenizing of the Jews and their proselyting among the heathen. The former was vigorously opposed, but it seemed inevitable. "It was, so to speak, 'in the air'; and he could no more shut his mind against Greek thought than he could withdraw his body from atmospheric influences. That restless, searching, subtle Greek intellect would penetrate everywhere, and flash its light into the innermost recesses of his home and Synagogue. . . . . It was in the forum, in the market, in the counting-house, in the street; in all that he saw, and in all to whom he spoke. It was refined; it was elegant; it was profound; it was supremely attractive. He might resist, but he could not push it aside." (49).

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48. Alfred Edersheim, "The Life and Times of Jesus the Messiah", New York, 1899. Vol. I, pp. 18, 19.

49. Ibid. pp. 18, 20.

When this Hellenization did not take place on the part of the elders, it may well have gone on much more rapidly with the children. Perhaps we may say that Dr. Glover has suggested a very likely method, when he says of Paul as a boy, "If we cannot certainly answer the question, Was he allowed to watch the heathen at their athletics? it is easier to answer the question, Did he watch them?" (50).

### Conclusion

St. Paul, by his references to heathen society, shows that he finds it blind in its thinking, grossly immoral in its public and private life, unsocial in its interrelationships, rotten to the core. While we may recognize that there were gentler things to be said, no doubt, yet this is the picture as the Apostle gives it to us. The high vantage-point of morality from which St. Paul viewed pagan society set their morals in dark contrast to the morals of the man redeemed in Christ.

Even while we have this picture in view, let us take one glance ahead to see the change which is to come over the world. "Amidst this seething mass of corruption the Spirit of life in Christ Jesus created new hearts and new homes. The influence of the new ideal, filtrating everywhere into the surrounding

heathenism and assimilating even before it converted the hostile world, raised society, though gradually and with many relapses, from the extreme debasement of the age of the Caesars. Never subsequently have the morals of civilized mankind sunk to a level quite so low. The Christian conception of love and marriage opened a new era for mankind" (51).

The Christian home became an example of chaste love and mutual loyalty that could not help but make its impress on society wherever Christians went. Other social institutions were elevated and the lives of communities brought to higher levels by the influence of people who practised Christian virtue at home. A further quotation from the Epistle of Mathetes to Diogenetus, already referred to, will illustrate the way the leaven was at work in his day (A.D. 130).

"For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which

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51. Findlay, Ephesians, p. 365.

is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking (paradoxical) method of life. They dwell in their own countries, but simply as sojourners. As citizens they share in all things with others, and yet endure as if foreigners. ... They marry, as do all (others); they beget children; but they do not destroy their off-spring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives.

CHAPTER II

THE PHILOSOPHIC BASIS FOR SOCIAL ETHICS

PRESENTED IN EPHESIANS



## CHAPTER II

As every superstructure requires the foundation which maintains it, so every system of ethics must necessarily have had under it and supporting it a substantial basis of ordered thought regarding the whole meaning of existence. If life and the world have no meaning, then there is no reason for ordering that life according to any sort of standard. On the other hand, the more meaning a man or a people see in life and in the world about them, the more will they find reason to order their lives in keeping with their interpretation.

The significance of this statement will be made clear by reference to four of the great philosophies which held sway in the centuries before Christ. For this purpose, Hyde's book, "From Epicurus to Christ", will be used as a guide, furnishing the outline and some of the quotations (1).

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1. Hyde, William de Witt, "From Epicurus to Christ" NY, 1905.

Our purpose is not to deal exhaustively either with the philosophies mentioned or with their systems of ethics. The plan is to illustrate the relation of philosophic thought to ethical teaching and to follow the argument through briefly in the four systems, to prepare the way for an understanding of Paul's reasoning from a theological position (which is a statement of philosophy in religious terms) to a high standard of ethical teaching.

A. Illustration of Philosophic Bases for Ethical Teaching.

I. Epicureanism- "pursuit of pleasure".

The Epicureans say in pleasure is the highest value, so high a value in fact that lesser pleasures must be sacrificed to greater, and fleeting pleasures to those of permanent value. The obvious result of this teaching was that the highest moral good was the attainment of pleasure. (2).

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2. "The end of all our actions is to be free from pain and fear". "Wherefore we call pleasure the alpha and omega of a blessed life. Pleasure is our first and kindred good. From it is the commencement of every choice and every aversion, and to it we come back, and make feeling the rule by which to judge of every good thing." (Epicurus).

## II. Stoicism- "self-control by law".

The central ideas of Stoicism are stated by Hyde in two principles. The first is based on the Psychological law which in modern terms is called apperception (3). The second principle of the Stoic Hyde calls reverence for universal law.

"The first half of the Stoic doctrine", he says, "is that we give our world the colour of our thoughts. The second half of Stoicism is concerned with what these thoughts of ours shall be" (4).

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3. "Stoicism is fundamentally this psychological doctrine of apperception, carried over and applied in the field of the personal life, -- the doctrine, namely, that no external thing alone can affect us for good or evil, until we have woven it into the texture of our mental life, painted it with the colors of our dominant mood and temper, and stamped it with the approval of our will." (p.70). "The only difference between Stoicism and Christian Science at this point is that Stoicism recognizes the material element; though it does so only to minimize it and pronounce it indifferent. Christian Science denies that there is any physical fact, or even the raw material out of which to make one." (p.82).
  4. "This objective and universal principle the Stoic found in law. We must think things, not as we would like to have them ....; not in some vague, general phrases which mean nothing ...; but in the hard, rigid terms of universal law. Everything that happens is part of the one great whole. The law of the whole determines the nature and worth of the part". "The typical evils of life call all be brought under the Stoic formula, under some beneficial law; all, that is, except sin." pp.82,83.

The ethical principles flow very naturally from their philosophic position. We are told that "to this problem (of evil) the Stoic gives substantially four answers":

First: Only that is evil which we choose to regard as such (5).

Second: Since virtue or integrity is the only good, nothing but the loss of that can be a real evil (6).

Third: What seems evil to the individual is good for the whole; and since we are members of the whole is good for us.

Fourth: Trial brings out our best qualities, is 'stuff to try the soul's strength on,' and 'educate the man,' as Browning put it (7).

### III. Platonism- "Subordination of lower to higher."

From the philosophy which made the pure idea

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5. "Take away thy opinion, and then there is taken away the complaint: I have been harmed. Take away the complaint: I have been harmed, and the harm is done away." (p.87, Quoting Marcus Aurelius).
  6. "Let our riches consist in coveting nothing, and our peace in fearing nothing" (p.98), Epictetus).
  7. "Calamity is the touchstone of a brave mind, that resolves to live and die master of itself. Adversity is the better for us all, for it is God's mercy to show the world their errors, and that the things they fear and covet are neither good nor evil, being the common and promiscuous lot of good man and bad" (p.90).

supreme (8) and considered the idea of the good as the highest object of knowledge (9), Platonic ethics flow naturally. The ethics of Plato are founded upon three

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8. "The Platonic philosophy centers in the Theory of Ideas. The Platonic Idea (*ιδέα* or *εἶδος*) is the pure, archetypal essence, in which those things which are together subsumed under the same concept, participate. Aesthetically and ethically, it is the perfect in its kind, to which the given reality remains perpetually inferior. Logically and ontologically considered, it is the object of the concept. As the objects of the outer world are severally known through corresponding mental representations, so the idea is known through the concept. The Idea is not the essence immanent in the various similar individual objects, as such, but rather, this essence conceived as perfect in its kind, immutable, unique, and independent, or existing per se. The Idea respects the universal; but it is also represented by Plato as a spaceless and timeless archetype of individuals. ... Let the individuals which share in the same essence or belong to the same class, be conceived as freed from the limits of space and time, from materiality and individual deficiency, and so reduced to a unity, which is the ground of their existence, and this unity (objective and real, not merely thought by us through abstraction) will be the Platonic Idea." (Dr. Friedrich Ueberweg, "History of Philosophy from Thales to the Present Time", Scribners, N.Y., Vol. 1. p.115).
9. "The highest object of knowledge (*πέγιστον πάθημα*) is the idea of the good (Rep., VI, 505a). This idea is supreme in the realm of *νοούμενα* and difficult of cognition; it is the cause of all truth and beauty. To it objects owe their being and cognoscibility and the mind its power and cognition (Rep., VI. 508 seq.)." "In the Philebus (p.22) the Idea of the Good is identified with the divine reason. The general character of the Platonic teaching requires us to identify it also with the world-builder (*δημιουργός*), who (according to Timaeus 28 seq.) the absolute good, contemplating the ideas (i.e. himself and the other ideas), makes all generated things, as far as practicable, also good." (Dr. Ueberweg, p.122).

cardinal virtues, according to Hyde:

Temperance, the subjection of appetite to  
reason.

Fortitude, the control of the spirit by reason.

Wisdom, won through education, the assertion  
of the dictates of reason over the  
clamour of both appetite and  
spirit (10).

"Righteousness is the comprehensive aspect of  
the three virtues already considered. Righteousness  
in a state consists in each citizen doing the thing  
to which his nature is most perfectly adapted: in  
minding one's own business, in other words, with a  
view to the good of the whole. Righteousness in an  
individual, then, consists in having each part of  
one's nature devoted to its specific function: in  
having the appetites obey, in having the spirit  
steadfast in difficulty and danger, and in having  
the reason rule supreme" (11).

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10. "By spirit Plato means the fighting element  
in us, that which prompts us to defend ourselves,  
the faculty of indignation, anger and vengeance."  
Hyde, p.126.
11. "The highest good is, according to Plato, not  
pleasure, nor knowledge alone, but the greatest  
possible likeness to God, as the absolutely good."  
"The virtue of the human soul is its fitness  
for its proper work". "Virtue should be desired,  
not from motives of reward and punishment, but  
because it is in itself the health and beauty  
of the soul. To do injustice is worse than  
to suffer injustice" (p.128)

#### IV. Aristotle- "Sense of Proportion".

Aristotle based his philosophy on what he believed to be the four principles common to all reality, namely, Form or essence, Matter or substratum, Moving or Efficient cause, and End. Value lies in the attainment of the designed end (12).

In keeping with the whole of his thinking, Aristotle concluded that:

- a. Right and wrong are determined by the end in view. (13) (14).
- b. We must have tools and means with which to

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12. Aristotle opposes his four principles to the Platonic Idea. "As one apart from and beside the many the Idea does not exist; none the less must a unity be assumed as (objectively) present in the many. ... The matter in which form inheres is not absolutely non-existent; it exists as possibility or capacity (*δύναμις, potentia*). Form, on the contrary, in the accomplishment, the realization (*ἐντελέχεια ἐνέργεια, actus*) of this possibility." (p.157)

"The very highest place in the scale of being is occupied by the immaterial spirit, called God. The proof of the necessity of assuming such a principle is derived by Aristotle from the development in nature of objects whose form and structure indicate design, and is founded on Aristotle's general principle, that all transition (*κίνησις*) from the potential to the actual depends upon an actual cause. ... This principle, the first mover (*πρῶτον κινῶν*) must be one, whose essence is pure energy, since, if it were in any respect merely potential, it could not unceasingly communicate motion to all things; it must be eternal, pure, immaterial form, since otherwise it would be burdened with potentiality." (Dr. Ueberweg p.162).

gain our ends (15).

c. The amount of the instruments we want, and the extent to which we shall use them, will be determined by the end at which we aim.

"This is Aristotle's much misunderstood but most characteristic doctrine of the mean."

#### B. The Philosophic Outlook of Ephesians.

In dealing with the Pauline philosophy from the standpoint suggested, we shall hold strictly to

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13. This must be protected, Hyde says, from its popular interpretation. "Throughout our discussion of Aristotle we must understand that the word 'end' always has this large social reference (the welfare of society as a whole), and includes the highest social service of which the man is capable. If we attempt to apply to particular private ends of our own what Aristotle applies to the universal end at which all men ought to aim, we shall make his teaching a pretext for the grossest crimes, and reduce it to little more than sophisticated selfishness" (p.179).
  14. "The end of human activity, or the highest good for man, is happiness. This depends on the rational of virtuous activity of the soul throughout the whole of its life" (Dr. Ueberweg, p.169).
  15. Hyde quotes Aristotle as saying, "Happiness plainly requires external goods; for it is impossible, or at least not easy to act nobly without some furniture of fortune. There are many things that can be done only through instruments, so to speak, such as friends and wealth and political influence; and there are some things whose absence takes the bloom off our happiness, as good birth, the blessing of children, personal beauty. Happiness, then, seems to stand in need of this kind of prosperity."



that problem only for this present study. The statement of ethical principles, standards and motives will be the task of succeeding chapters.

The turning point of Ephesians is marked by a three-letter Greek word, translated 'therefore' (16). As Abbott remarks, Paul "passes, as usually in his Epistles, after the doctrinal exposition to the practical exhortation" (17). In this study, we are primarily interested in the antecedent of Paul's 'therefore'.

#### I. Theistic.

Following the trend of Paul's own thought, one comes first upon the fact of his consciousness of a relation with God which is definite both in the action of God which had established it and in the mission which was given to Paul to fulfill. This is concluded from the manner in which Paul designates himself as writer, "Paul, as apostle of Christ Jesus through the will of God." When Paul speaks of himself as an apostle, he uses the word which suggests, according

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16. οὕτως . 17. Abbott, Eph. p.104.

to Thayer, 'a delegate, messenger,' or 'one sent forth with orders' (18).

This constitutes an interesting opening to philosophy. That this was in a sense the foundation of Paul's philosophy is born out in the story of his life. When he speaks to justify his position, particularly as opposed to his beliefs before his conversion, he twice recounts his conversion and commission (Acts 22:3-16; 26:9-18). Dr. T. R. Glover, in a chapter on the Damascus experience of Paul, makes the following statement, "Paul checked his revelation by the rest of his reflective and emotional life, rationalized it, and found in fact that it was no odd or stray addition to his outfit, but a key that unlocked for him the meaning of his own experience, the meaning of Israel's history-- patriarchs, prophets, and psalmists, and the purposes of God for the whole of mankind" (19).

Only a little over a year ago, Harry Elmer Barnes made quite a stir in an attempt to convince the world that there is nothing to personality concepts when one studies the universe at large. If there is a God who has made our universe, he is too great to

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18. ἀπόστολος . Thayer further says, "According to Paul, apostles surpassed as well the various other orders of Christian teachers (cf. διδάσκαλος, εὐαγγελιστής, προφήτης), as also the rest of those on whom the special gifts of the Holy Spirit (cf. χάρισμα) had been bestowed, by receiving a richer and more copious conferment of the Spirit."

be interested in infinitesimal crawling things on a bit of whirling dust in one corner of the expanse of space. Barnes looked out through the telescope, and forgot to look back where he might have realized the significance of the mind making the study. Paul started with experience with God, and believed that whatever else might or might not be true, his experience could not be out of keeping with the order of things. Therefore, the universe must necessarily be of such nature as to make such experience as his possible and intelligible.

An understanding of this consciousness on the part of Paul is essential to the full interpretation of his philosophy. If one tends to discount the subjective in religious experience, then it inevitably follows that the very basis of Paul's belief is discredited. However, if one accepts this position, a key is thereby secured to much of the meaning and content of the Pauline writings.

Of course, one does not attribute all of the philosophy of Paul to his conversion experience, nor to the total of his mystical experience. The distinction was well made by Dr. Glover in the quotation

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19. Glover, T.R., "Paul of Tarsus," London, Student Christian Movement, 1925. p.67.

on page 9, to the effect that the experience furnished the key. The knowledge content was largely in the Jewish training St. Paul had received and in what he learned of Christ.

It was to the will (20) of God that Paul attributed his call to apostleship. Of this fact, Abbott remarks, "It simply expresses what was always present to his mind, that his mission was due to the special and undeserved providence of God, not to any merit of his own" (21). It may well be noted at this point that for Paul to see in his call direct agency does not separate him from his Jewish antecedents. However, this must not cloud for us the reality of his belief that his mission and his gospel were 'by revelation' (22), and that in this fact we gain insight into his beliefs (23).

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20. *ἑλθῆναι*. Thayer- "What one wishes or has determined shall be done, (i.e. objectively, thing willed)." Thus the suggestion is definitely that God put forth His personality to establish Paul's apostleship.

21. International Critical Com. pp. 1,2. (on 1:1).

22. Galatians 1:12.

23. In this connection, Paul's use of the word 'stewardship' (*οἰκονομία*) is of interest. A word used to denote 'the management, oversight, administration, of other's property' (Thayer), Paul believes it to describe his own relation to the particular message of God to the Gentiles (Eph. 3:2. Cf. 1 Cor. 9:17; Col. 1:25).

II. Paul's Belief in a Personal, Provident God-- Christian Theism.

"The question between the Theists and Atheists I take to be this, viz. not whether there has been nothing from eternity, but whether the eternal Being that made, and still keeps all things in that order, beauty, and method, in which we see them, be a knowing immaterial substance, or a senseless material substance; for that something, either senseless matter, or a knowing spirit, has been from eternity, I think nobody doubts" (24).

There would have been absolute agreement between Paul and his Hebrew teachers on the primary question of Theism as stated above by Locke. However, when one looks into the fuller meaning of the God of the Theist in his life, the divergence of Paul from the Jewish point of view is quite as significant as his agreement with it.

It is on the question of how the friendly attitude of God is manifested, that Paul goes far beyond the orthodox of his nation. While the Hebrews as a nation cannot be accused of looking to God for only material benefits, yet the Old Testament shows

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24. John Locke, "An Examination of Descartes' s Proof for God", in D.S. Robinson, "An Anthology of Modern Philosophy", Crowell, N.Y., 1931, p.335.

that they were at least practical. Paul's turn from the traditional position at this point must have been little short of startling. In all his catalogue of blessings which they had received at the hand of the Lord, there is no mention of temporal things. He introduces the statement of Christian blessings with the ascription of praise, "Blessed be the God and Father of our Lord Jesus Christ, who through Christ has blessed us with every spiritual blessing in the heavenly realm" (25).

The outline of what spiritual blessings are meant by the reference above, is given in part at least in the verses immediately following. "Through him (Christ) he chose us out before the creation of the world, to be consecrated and above reproach in his sight in love. He foreordained us to become his sons through Jesus Christ, in fulfillment of his generous purpose . . . . . It is through union with him and through his blood that we have been delivered and our offenses forgiven, in the abundance of his mercy which he has lavished upon us. He has given us perfect insight into his secret purpose" (26). Findlay

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25. Ch. 1:3. This quotation and the one in the following paragraph are from Goodspeed's "The New Testament, An American Translation."

26. Verses 4 - 9, incomplete.

speaks of Ephesians 1:1-14 as 'St. Paul's Psalm', and adds, "He sings the glory or redeeming love in its past designs, its present bestowments, and its future fruition" (27).

To trace a little more in detail only one phase of Findlay's statement 'the glory of redeeming love in its past designs', will be quite sufficient to give a more definite idea of Paul's theology. In order to do so, we will select a few of the aorist verbs in verses 3 to 14 to study out their meaning.

In verse 4, Paul speaks of God's blessing, that He 'chose' (28) us before the foundation of the world. The idea of choice in this word, as in English, suggests that there were some chosen out of a larger number, some of whom, therefore, were left behind. Luke so speaks of Jesus' choice of the twelve from among the Disciples (6:13). Martha, with at least two possibilities of choice, elected the 'good portion' (Luke 10:42). The guests at a certain feast attracted the attention of Jesus by 'picking out' the chief

27. Findlay, p.21.

28. ἐξελέξατο, ἐκ-λέγω.

places (Luke 14:8). John records three times when Jesus referred to His 'choice' of the twelve (7:70; 13:18; 15:16).

The point of emphasis in all this is that God exercised His sovereign will in a definite selective act, choosing those who were to be the recipients of these special spiritual blessings.

Much the same thought is contained in the statement that He 'foreordained' (28) us. The idea is expressed in the phrase 'appointed beforehand'. There were two purposes of this appointing, according to this passage: our adoption as sons through Jesus Christ (v. 5), and that we might be unto the praise of His glory (vv. 11,12). The personal interest and intelligent purpose of a sovereign God is surely the meaning in this verb.

We read also that God in the One Beloved, 'graciously favored us with His grace' (29). "The leading word of this clause we can only paraphrase;" says Findlay, "it has no English equivalent. St. Paul perforce turns 'grace' into a verb; this verb

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28. προοΐξω  
 29. τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς.



occurs in the New Testament but once besides,-- in Luke 1:28, the angel's salutation to Mary: 'Hail thou that art highly favored (made-an-object-of-grace)'" (30). It takes some such phrase as 'treated with kindly, unmerited favor' to express the full idea of this verb.

Again, it is the concept of a God who gives graciously and freely to His chosen ones those spiritual blessings which are the highest manifestations of His grace (31).

Not only is this grace given to us without merit, but it is made to abound (32) to us. Its presence serves us in the redemption through His

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30. *χαίρει*, *κεχαριστημένη*, Findlay, p.35. Eadie says, very appropriately, "Verbs in *dw* signify to give action or existence to the thing or quality specified by the correlate noun. Thus, *πυρῶω*-- I set on fire, *θανατώω*-- I put to death, that is, I give action to *πῦρ* and *θάνατος*. ... If *χαρίς* in the New Testament signified acceptance with God, or lowliness of character,-- if it meant gracefulness as well as grace, the correspondent verb would then denote the bestowment of these boons" (Eph. p.35).
31. The question as to whether the noun *χαρίς* suggests objectively God's grace to us or subjectively the state of the individual, does not affect the point of God's attitude to man. The former has the support of Pauline usage and of the context. See Abbott, pp.10,11.
32. *ἧς ἐπερίσσευεν εἰς ὑμᾶς*.

blood, the forgiveness of sins (33), and knowledge of the mystery of His will (34). This verb, used transitively, means 'to furnish one richly so that he has abundance.'

An example of this is in II Corinthians 9:8:

And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.

Another example is in Luke 15:17, where the Revised Version translates 'enough and to spare':

How many hired servants of my father's have bread enough and to spare .....

This, then, goes beyond those ideas which interpret simply what God is or does, and reveals the bounty and liberality with which He gives His gifts to those who are able to receive them. And as always, the giving in which the interest centers is purely that of spiritual benefits.

Among others of these past actions on the part of God, we will mention the 'sealing' (35) of the Christians in the Holy Spirit of truth. A 'seal' (36) might be that which was placed upon the roll,

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33. τῆν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τῆν ἀφεσιν τῶν παραπτῶμασι  
 34. γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ.  
 35. ἐν ᾧ καὶ πιστεύσατες ἐσφραγίσθητε  
 36. σφραγίς .

keeping it closed until it was in the hands of the one who was to read. It might be a signet-ring. It might be a distinctive mark as for ownership. Or it be a mark of confirmation or authentication. Except for the second, these may be turned into verb forms and give us the chief meanings of 'to seal'. Here, the Holy Spirit is the seal marking the Christians as belonging to God. He seals and keeps His own. To do so He gives them of His own Spirit (37).

In these verbs we have seen indications of St. Paul's deep faith in a personal God. He thought of Him as personal, not because of abstract teaching, but because He dealt with men in a personal way. He spoke of His eternity only by referring to the purposes He had held from eternity for mankind. God was not here described as 'love', but St. Paul said that He established for the called ones, in love, a family relationship with Himself. The providence of God is not stated as a formula, but all things of spiritual value have been made to abound unto the Christian. His power to save and keep His own is suggested all through the passage, the latter particularly in the

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 37. (Thayer) "Who by the gift of the Holy Spirit indicates who are His."

sealing of those who believe, in the Holy Spirit of truth.

The distinctive element, therefore, in Paul's understanding of the nature of God was his grasp of the specifically spiritual character of the blessings which God bestows-- the immeasurable value put on spiritual realities; and all interpreted in the light of men's experience of the reality of God in their lives.

III. Christo-centric.

The next step in Paul's thinking inevitably led him still further from his Jewish background. This step is phrased in the words (in Christ' (38). Of the significance of this expression here Findlay (39) speaks quite definitely. "The decisive note of St. Paul's Blessedness lies in the words 'in Christ.' For him all good is summed up there. Spiritual, heavenly, and Christian: these three are one. In Christ dying, risen, reigning, God the Father has raised believing men to the new heavenly life. From the first inception of the work of grace to its consummation, God thinks of men, speaks to them and deals with them in Christ."

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38. ἐν Χριστῷ. Vv. 1,3,10,12, etc. Also ἐν ᾧ, etc.  
 39. The Expositor's Bible. p.25.

This work of God in and through Christ has been summed up for us in our theological term 'the Incarnation.' So familiar is the word, however, that it is often bereft of something of its full significance. Dr. Sweet, in his "To Christ Through Evolution" says, "It is, we believe, well within the bounds of moderation to say that the most daring speculation (to speak of it in the most noncommittal terms readily within reach) in the history of human thought is the teaching familiarly known as the doctrine of the Incarnation, set forth in the New Testament and the historic creeds of the Christian Church. No other religious affirmation, excepting only the assertion of the Divine Existence itself, seems to carry so many and such far-reaching implications of every conceivable sort" (40).

Jesus' contemporaries, according to Dr. Sweet, "undertook to interpret Him in terms of a threefold relationship,-- to God, to the human race, and to the cosmos." "And in the outcome," he adds, "He is, with respect to all three, centrally placed" (41). This relationship is certainly correctly stated as regards Paul: God does His work in Christ, (42),

mankind receives all blessings in Christ (43), all things are summed up in Christ (44), 'the things in the heavens, and the things upon the earth', and He is the One 'that filleth all in all' (45).

The work of Christ is not so much to be distinguished from that of God as seen in its relation to it. To review the work of Christ is to enter into simply another phase of the relation of a personal God the people who reap the benefits of His love. The essential relationship in which we are interested is suggested by the use of 'in' (46), in the phrases, 'in Christ', 'in Him', 'in Him, in whom'.

The essential idea of the Greek preposition 'in' is 'within', and the object of the preposition is the 'sphere within which'. When the phrase limits an active verb, the use is often instrumental. In this case, the object will be the appropriate instrument for the purpose. With the instrumental use, there is sometimes combined the root idea of the preposition, as in Rev. 17:16:

And the ten horns . . . . shall eat her flesh  
and shall burn her utterly with fire (47).

43. 2:5,6,7,10,13,21.

44. 1:10.

45. 1:23.

46. ἐν .

47. ἐν πυρί.

This example was chosen because, while the subject matter is quite different, it has great similarity to the passages in Ephesians 1, in the use of 'in'. It was in the person of Christ that God's blessings were imparted to men. Christ, also, was the instrument by means of which God blessed men with every spiritual blessing. (48).

Besides this participation in the activity of God for the benefit of men, Christ is given an exalted position in His own right. This is stated with regard to the universe and with regard to the Church. With regard to the first, it is stated that it was the purpose of God to 'sum up for Himself all things in Christ' (49). This undoubtedly refers to His stewardship of the 'times' (50). Its scope is shown to be universal in the qualifying phrases, 'the things in the heavens and the things upon the earth' (51). This makes Christ not only the center of the meaning of the universe and the universal order, but

48. ἐν is used only with the locative case (the 'local' case). "It is indeed the simplest of cases in its etymological idea. It is the in case. .. It is location, a point within limits, the limits determined by the context, not by the case itself. There is indeed variation in the resultant idea.

Hence, besides in, we come to the ideas of on, at, amid, among, by, with" (Robertson).

49. 1:10. ὅσα κεφαλαιώσασθαι, τὰ πάντα ἐν τῷ Χριστῷ.

50. οἰκονομία τοῦ πληρώματος τῶν Χαιρῶν.

51. τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς.

makes His life the sphere in which all things move and, as St. Paul states it in Colossians, 'consist' or 'hold together' (52).

In 1:19 & 22, there is a statement of the exaltation of Christ as a manifestation of the super-abundant greatness of God, "according to the working of the strength of His might, which He worked in the Christ when He raised Him from the dead, and seated Him on His right hand in the heavenlies, far above all rule and authority and power and lordship, and every name that is named, not only in this world, but in that whis is to come; and He put all things under His feet" (53). The Lordship of Christ-- King of Kings and Lord of Lords-- is here made manifest.

The subjection (54) of all things under His feet is in keeping with Messianic prophecies (Ps. 2:6-9; Is. 9:6,7). Not only so, but it gives a proper and reasonable setting for the advice with regard to Christians being in subjection one to another (55), wives being subject to husbands (56), servants to masters (57).

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52. Colossians 1:17 (συνίστημι ).

53. 'In the heavenlies' denotes "not locality so much as condition and sphere." (Findlay). Beet says, "The supramundane world, .... the world of heavenly blessedness." (p.274).

54. ἑποτασσω . 55. 5:21. 56. 5:22. 57. 6:5.



In this case the statement of the Lordship of Christ over the universe is accompanied by the revelation that He is the head of the Church. "And He put all things in subjection under His feet, and gave Him to be head over all things unto the Church, which is His body, the fullness of Him who filleth all in all" (58). The term 'head' (59) takes, as is natural from the analogy of the body, the idea of the 'chief' or 'principal'. Christ holds with respect to the Church the same Lordship that He holds over the universe.

"At the topmost height of His glory, with thrones and principedoms beneath His feet, Christ is given to the Church! The Head over all things, the Lord of the created universe, He-- and none less or lower-- in the Head of redeemed humanity. For the Church 'is His body' (this clause is interjected by way of explanation); she is the vessel of His Spirit, the organic instrument of His Divine-human life. As the spirit belongs to its body, by the like fitness the Christ in His surpassing glory is the possession of the community of believing men" (60).

'Fulness (61) refers again to Christ, this

58. vv. 22, 23.  
60. Findlay, pp. 91, 92.

59. κεφαλή .  
61. πλήρωμα .

time in His nature in relation to God. We quote again from Findlay's splendid statement on this passage, "To that which God had wrought in Him and bestowed on Him, as previously related, verse 23 adds something more and greater still; for it shows what God makes the Christ to be, not to the creatures, to the angels, to the Church, but to God Himself!" (62).

The life, death, resurrection and exalted present state and life of Christ-- all these enter into the interpretation of the true significance of Christ as stated in the Ephesian Epistle. All of these are represented as works of God for the called ones-- works done in Christ. Christ, then, is, as Dr. Sweet says, 'centrally placed' with respect 'to God, to the human race, and to the cosmos.'

#### IV. Pneumatological.

The work of the Holy Spirit is not so broad, reaching to every phase of the work of God for His people. Or at least, it is not definitely so described in these chapters. We shall refer to four passages in which the work of the Holy Spirit is under discussion.

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62. pp. 92, 93. Hodge, "The church is the fulness of Christ, in that it is the complement of his mystic person." Eadie, "The church is named *πλήρωμα*, because it holds or contains the fulness of Christ" (106).

The first of these (1:13,14) may be touched with only a few sentences, since the sealing of the Christians in Christ through the Holy Spirit which had been promised (63) has already been referred to.

The work of the Holy Spirit as described here is two-fold.

1. He seals those who believe as God's own.
2. He is an 'earnest' (64), a first payment, signifying that much more is to follow.

In 2:18, the subject under discussion in the uniting of the Gentile, who was once 'afar off' (65) and the Jew, who was 'near' (66) in a united Christian fellowship. They both have their 'access' (67) (their 'entering in') unto the Father in one Spirit (68). This access, says Thayer, is "(dropping the figure) that friendly relation with God whereby we are acceptable to him and have assurance that he is favorably disposed towards us" (69). The Holy Spirit works within us that work of grace that makes it possible that we draw near to God, just as the work of Christ

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63. This seems the necessary interpretation of τῆς ἐπαγγελίας, because of the article and because only thus does the phrase have an adequate meaning. Otherwise, it would be 'the Holy Sp. that promises.'
64. ἑξαβίων. P. Grenf. 2:67 (A.D.237), "And of this they have received \_\_\_\_\_ drachmas by way of earnest money to be reckoned by you in the price." Sel. p.109.
65. μακρὰν.      66. ἐγγύς.      67. προσαγωγή.
68. ἐν πνεύματι.      69. p. 544.

made possible that we enter into the position of the justified before God (Romans 5:1,2).

In 2:22 the word of advice follows the statement of the unity of Jew and Gentile, that they be builded together into a habitation (70) for God, where He dwells 'in (the) Spirit' (71). "The Spirit is not the means or instrument only, but the medium by virtue of which God dwells in the Church. The refers to the act of κατοικησις (dwelling). He by or in His Spirit dwells in this temple. The article is not required, as πνεῦμα (Spirit) is frequently treated as a proper name where no ambiguity is caused thereby" (72).

His Spirit is very definitely referred to the work of strengthening the inner man (73) in 3:16. The meaning of this inner life is explained in the purposes stated for this strengthening. There are three, each one leading to the next, and so to an all-inclusive culmination:

1. That Christ may dwell in your hearts through faith, (ye being rooted and grounded in love).
2. In order that you may be able to com-

70. κατοικησις.  
72. Abbott, p.76.

71. ἐν πνεύματι.  
73. εἰς τὸν ἕσω ἄνθρωπον.

prehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which extends beyond knowledge.

3. In order that ye may be filled unto all the fulness of God.

The Holy Spirit in the world is, according to St. Paul, the mode or medium of the presence of God in the Christian community, the seal of God's possession of the Christian, the 'down-payment' which guarantees to the Christian the full inheritance, the way of access of the Christian unto his Father, and the One who works in man the growth of those characteristics which are inward and spiritual, which fill him unto the fulness of God.

Conclusion: God through Christ in the Life of the Christian.

The first point we noted in the philosophy of Paul was his consciousness of direct, personal agency in his call to apostleship. We are brought at the last to the consideration that the whole center of his thinking was in what God has done for man. Paul is always conscious of people; and he catches his glimpses of God's working when the windows of heaven are open and the blessings pouring out upon the people of God.

Let us glance just briefly at a catalogue of those things which God either had done, was doing, or was to do in the future for Christian people. The introductory statement was that He had 'blessed them with every spiritual blessing.' He had called them from the foundation of the world. He had foreordained them unto filial adoption, graciously favored them with His grace, given redemption, and forgiveness of trespasses, made them to know the mystery of His will, made them a heritage, having foreordained them sealed them with the Holy Spirit of promise. He made them alive together with Christ, raised them with Him, and made them to sit with Him in the heavenlies. He saved them by grace alone. He created them in Christ unto good workds which He had prepared in advance in order that they might walk in them. He had through Christ broken down the middle wall of partition, reconciling Jew and Gentile to Himself through the cross, making peace.

Certainly, Paul was able to say not only that God is personal, but that He is putting Himself into the lives of men constantly for their good. Surely, too, in thus showing what God has done and is doing, he has prepared the way to exhort his

readers to live in accord with the life of God as manifested in Christ Jesus.

In the light of the revelation he has made of what God is and does, it is not surprising that St. Paul concludes this doctrinal discussion with a benediction:

Now unto Him who is fully able to do far more than all that we ask or think, according to the power of God which is operative within you, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen.

CHAPTER III

SOCIAL PRINCIPLES PRESENTED IN  
EPHESIANS



## CHAPTER III

### Introduction

We have seen something of the background of social life in Ephesus and vicinity in the time of St. Paul. In view of this presentation of the life that the people were living, the principles which Paul gives for their guidance stand out in sharp relief.

There are a number of viewpoints from which one may study the principles of social conduct in the Ephesian Epistle. Perhaps none would go to the point more quickly than to make a study of the use of the word which is regularly translated 'walk' (1).

This verb means literally, according to Thayer's Greek Lexicon, 'to walk' or 'to make progress'. Figuratively, it has the meaning 'to make use of opportunity'. In a still more broadened figurative use the meaning is 'to live', either in the sense of 'to regulate one's life, to conduct one's self' or 'to pass (one's) life'. All of the uses of the word in Ephesians are classed by Thayer in the first of these figurative

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1. περιπατέω.

meanings, namely, 'to regulate one's life, to conduct one's self.'

Thayer may well be checked at this point against the comments given by Liddell and Scott in their Greek-English Lexicon. They give the basic meaning of this verb as 'to walk up and down' as in a cloister, and oppose this idea definitely to that of 'to take a walk' (2). The thought seems to have its root in the walking to and fro of one who moves about while teaching. From this, there is a derived meaning 'to discourse' (3).

It follows that there is nothing in the word itself to designate moral quality, to show whether the 'walking' is purposeful or aimless, good or bad. Further, the idea of progress is not fundamental in the word, although progress may be stated or implied in the immediate context(4). The more usual reference of the word is illustrated by the command of Jesus, "Rise up and walk", which He gave as a possible substitution for "Thy sins be forgiven thee". Indeed it is significant that in

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2. *Βασίλειον* .

3. Liddell and Scott, p. 1193 .

4. Mk. 16:12- After that he appeared in another form unto two of them, as they walked (*περιπατοῦντες*) and went (*πορευόμενοις*) into the country.

this He suggested simply the idea of the change from inability to walk to ability to walk, whereas when He actually commands the man to arise, He tells him to go (5) into the house, using the verb in which progress inheres (6).

Thus, we are entirely dependent upon the setting of the verb 'to walk' for any intimation of progress or the lack of it. This same rule must hold as regards the moral value of the walk.

Of the seven uses in Ephesians, two have the backward look to the highly undesirable life of the Gentiles before their regeneration, and the five others have the view of the renewed life in Jesus Christ. This means that five comment on social principles positively and two negatively.

The passage at the opening of the second chapter has been dealt with in the first study, as has the passage, 4:17 - 24. For that reason we will omit consideration of them here. The remaining five, 2:10, 4:1, 5:2, 5:8, 5:15, will be treated in order.

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5. πορεύω .

6. Matthew 9, Luke 5, Mark 2.

I. The Path Prepared for the Christians' Walk. 2:10.

The second time that the verb to walk is used in Ephesians is in 2:10. Here there is a definite link, by way of contrast, with the use in 2:2. The change which makes this contrast possible furnishes the keynote of this entire study and gives direction to it.

The progress of thought in the ten verses, 2:1-10, is a narrative development in which the entire action is set forth in one cluster of three verbs. It is the story of the miracle of regeneration. At the beginning, these people were living in a state of death. Against this condition, the mercy of God gains the prominence both of surprise and contrast by the suddenness with which it is introduced. "But God, being wealthy in mercy, through the great love with which He loved us ..." Then comes the action, "God ... made us alive together with Christ, and raised us up together and made us to sit together in the heavenlies in Christ Jesus". That is the entire story. The remainder of the passage is given to the elucidation of this miracle and guarding it against misinterpretation.

In the latter part of this passage we see (1) the purpose for God's action in regeneration; (2) emphasis upon the positive fact that salvation is given

by the grace of God; (3) insistence that salvation is not the result of works; and (4) proof of these last two statements in the facts that we are God's workmanship and that good works follow salvation rather than precede it.

A. Relation of Verse 10 to the Passage.

Verse 10, in which we are particularly interested for the moment, is therefore seen to have an argumentative relationship to the preceding thought, namely, that our salvation is by the grace of God. The use of 'for' (7) is quite usual, as it makes of the explanation of a truth the reason for accepting it.

It is for this reason also that in the Greek 'his' (8) is given the emphatic first position in the sentence. God alone is to receive all the credit for the renewal of life, as well as for its creation. One is strongly reminded of the One Hundredth Psalm:

Know ye that Jehovah he is God:  
It is he that hath made us, and we are his;  
We are his people and the sheep of his  
pasture.

B. Relation of 'Workmanship and 'Created'.

The choice of the words "workmanship" (9) and "created" (10) and their relation, as well as their combined meaning, is a problem which leads directly to

7. γάρ .  
10. κτίσθαι

8. σουτοῦ .

9. ποίημα .

the central thought of the passage. The use of 'workmanship' in this connection is something of a surprise, as it refers usually only to the objective act of creation. This fact leads to three view-points in interpretation:

1. That 'workmanship' refers to the physical creation, and 'created' to the spiritual.
2. That both refer to the spiritual creation.
3. That both refer to creation, but that creation cannot be divided as to physical and spiritual.

The first has in support of it only the usual emphasis of the word 'workmanship'. This is a strong consideration, however, since our primary means of deriving thought from sentences is through the meaning of the individual words. However, words must have a meaning in relation to the whole sentence. Furthermore, the meaning of a word does not preclude a figurative use, so long as the figure is in keeping with the primary meaning of the word. This interpretation has against it the fact that the whole consideration of the passage is of the spiritual re-creation, and the introduction of the idea of the physical creation as such does not add to the meaning.

It would seem that the trend of thought compels one to keep the idea of the spiritual rebirth throughout, since the 'workmanship' is explained and modified by "created in Christ Jesus, etc". Abbott's explanation is perhaps the most satisfactory, "It ('workmanship') may perhaps be chosen to suggest strongly the analogy of this to the first creation, the nature of this *ποίησα* being left to be defined by the following words".

At the same time, the argument of Findlay in favor of the third view is not to be overlooked and surely qualifies one's interpretation in any case. He says, "There are not two creations, the second formed upon the ruin and failure of the first; but one grand design throughout. Redemption is creation re-affirmed. (11).

The use of the verb 'to create' (12) here is a part of a significant contribution of this word to the meaning of the Epistle. It occurs four times in the letter, with the following emphases:

A. Reference to general creation.

3:9. The God who created all things.

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11. G.G. Findlay in Expositor's Bible, Ephesians, p. 117.  
 12. *κτίζω* .

## B. Reference to spiritual re-creation.

1. 2:10. 'Created in Jesus Christ' as a definition of regeneration.
2. 2:15. The transformation which unites alien peoples into one new man, making peace.
3. 4:24. God's newly created man, whose characteristics are true integrity and piety, who is to be put on.

The sphere of personal relationship in which this re-creation takes place is expressed by 'in Christ' (13). But before we can summarize the statements relative to this transformation, it is necessary that we find the most acceptable interpretation of the qualifying phrase, 'unto good works' (14).

The interpretation of 'unto good works' would seem to be most simple, if it were not for the intervention of Abbott (15. Grammarians and commentators alike take 'upon' with the dative (locative in Robertson, and Dana and Mantey) to express purpose. Their phrases, "moral aim" (16), "In order to good works" (17), "Aim or purpose" (18), all say the

C. Use Made  
of 'ἐπι'.

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- |  |                         |                |
|--|-------------------------|----------------|
| 13. ἐν Χριστῷ.                         | 14. ἐπι ἔργοις ἀγαθοῖς. |                |
| 15. International Critical Commentary. |                         |                |
| 16. Meyer.                             | 17. Eadie               | 18. Robertson. |



same thing in different ways. However, Abbott feels that ἐπί is not subject to this usage, but must mean "the condition upon which a thing happens or is done." (19)

There is no question but that the interpretation given to ἐπί by Abbott is in keeping with the use of the preposition. Thayer and others also cite examples of this kind. However, Abbott's examples are not conclusive to the effect that ἐπί may not mean "with a view to". In fact, purpose seems to be the most likely sense in Galatians 5:13:

For, brethren, ye have been called unto (ἐπί) liberty.

and in I Thessalonians 4:7:

For God hath not called us unto (ἐπί) uncleanness, but in (ἐν) holiness (20).

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19. Abbott must not be misunderstood to say that God will save us if we will do good works. 'Condition', in his use of it, means an essential accompaniment or characteristic. With a number of classical references he cites also Gal. 5:13, ἐπὶ ἐλευθερίᾳ ἐκλήθητε, saying, "not that freedom was the end or object, but the condition of their calling, the terms on which they were called, viz. so as to be free. Of Eph. 2:10 he says, "Here ἔργα ἀγαθὰ are not the object of the new creation, but are involved in it as an inseparable condition."
20. In this case, the change from ἐπί to ἐν suggests that the rejected 'uncleanness' does not stand in the same relation to the verb 'called' as does the ideal of 'holiness'. The contrast should stand out, and does so if the translation of ἐπί is 'for' and of ἐν, 'in': For God hath not called us for uncleanness, but in holiness.

Several cases are cited in the writings in the Papyri sources in which ἐπί can not well be interpreted other than purposive. One speaks of the apprenticeship of a boy for the purpose of learning a trade (21). Another reads, "I am enrolled for the purpose of taxation (22).

This, therefore, is the reading in the passage, "For we are His workmanship, created in Christ Jesus for good works". A further question of God's intent in these good works is centered in the difficult clause which completes the verse, "which God hath before ordained that we should walk in them." This problem will be our next consideration.

The relative pronoun 'which' (23) is a 'little member' in the sentence, but has been singled out for a great deal of discussion and argument. The essential problem is whether we shall accept the usual reading of the clause, which is the simplest one, or whether this is so impossible from the standpoint of experience as to require us to reconstruct

D. Case and Antecedent of 'Which'.

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21. ἐπὶ τὸ μαθητεῖν τῆν ἡλοκοπίκην τέχνην . (BGU IV. 1124:21 (BC 18). Moulton and Milligan, "The Vocabulary of the Greek Testament illustrated from the Papyri and other non-literary sources". pp. 233, 235.
22. ἀπογέγραπται δὲ ἐπὶ τελώριον. P Petr II 11(2):3, (Mid iii/BC).
23. οἶς .

the Greek (24). The traditional interpretation seems to the writer to be the most natural, the best suited to the context, and not inconsistent with the facts of experience. For these reasons it is accepted.

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 24. Five renderings have been suggested:

- a.  $\sigma\upsilon\varsigma$  as a true dative (locative), assuming as the object of the verb  $\pi\rho\omicron\eta\tau\omicron\iota\mu\alpha\sigma\epsilon\nu$ , "to which God hath afore ordained us, in order that we should walk in them."
- b.  $\sigma\upsilon\varsigma$  with a personal reference, for  $\delta\omicron\sigma\iota\varsigma$   $\eta\mu\omega\upsilon$  "among whom God hath before prepared us."
- c. A hebraic idiom "in which, along with the relative pronoun, there is also repeated the personal pronoun and the preposition,  $\epsilon\nu$   $\sigma\upsilon\varsigma$   $\epsilon\gamma\omega$   $\pi\epsilon\rho\iota$   $\pi\alpha\tau\eta\rho\omega\mu\epsilon\gamma$ ,  $\pi\rho\omicron\eta\tau\omicron\iota\mu\alpha\sigma\epsilon\nu$   $\epsilon$   $\theta\epsilon\omicron\varsigma$ , "In which God before prepared that we should walk."
- d. The relative is considered to be in the dative by attraction of  $\epsilon\gamma\omega\iota\varsigma$   $\alpha\rho\alpha\theta\omicron\iota\varsigma$  and really an accusative. "Which God afore prepared that we should walk in them."
- e.  $\epsilon\gamma\omega$  is taken as the 'dative of reference' and the verb taken intransitively. "For which God made previous preparation" (Abbott).

The second and third may be disposed of rather quickly, since they create more difficulties than they solve. In the first case, the finding of the personal antecedent would involve something of a search, and, even if it were found, the phrase  $\epsilon\nu$   $\sigma\upsilon\tau\omicron\iota\varsigma$  is left with no natural relation to  $\epsilon\gamma\omega\iota\varsigma$   $\alpha\rho\alpha\theta\omicron\iota\varsigma$ . In the other,  $\epsilon\gamma$ , of  $\epsilon\nu$   $\sigma\upsilon\tau\omicron\iota\varsigma$ , is put before  $\sigma\upsilon\varsigma$ , and  $\sigma\upsilon\tau\omicron\iota\varsigma$  is considered redundant.

The last is ultimately the same as number 1, since those who hold it still have the question, "What or who was prepared?" to answer. Abbott replies, "The answer would perhaps be 'us'." The reading then is, in each case, "for which God hath afore prepared us, in order that we should walk in them." This reading is also accepted by Barnes.

This leave our real problem to concern the choice between only two solutions: taking  $\sigma\upsilon\varsigma$  as a dative with  $\eta\mu\omega\upsilon$  as the object understood of  $\pi\rho\omicron\eta\tau\omicron\iota\mu\alpha\sigma\epsilon\nu$ , or taking  $\sigma\upsilon\varsigma$  as accusative and the complement of the verb. The latter is surely the most natural. The attraction of cases is quite common. Of this particular type of attraction, Robertson says, "Several examples occur where the accusative is attracted to the locative or the instrumental," and he cites Eph. 2:10 as an example.

The real difficulty in accepting this point of view is evidently in the fact that, while it is easy to think of persons being made ready in advance of an action, it is not easy to think of the action being prepared before the person is there to do it. In fact, the only existence an act has is in its performance by the person involved. This will be further cleared up as a result of dealing with the problem of the complement of the verb 'afore-prepared' (25).

E. Complement  
of προητοίμα-  
σεν .

Our first consideration in dealing with this subject is to note that Abbott, Eadie and others have made their case in saying that 'afore-prepared' (26) involves more than 'fore-ordained' would in this context (27). According to Thayer and Liddell and Scott, 'fore-ordained' has reference to actual preparations made in advance. Therefore 'afore-prepared' most naturally takes a material object as its complement.

We are again at the center of the problem. In what sense can good works be prepared in advance? They are right, of course, who say that one cannot set up a good work as an objective reality. Yet it seems a

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25. προητοίμασεν .    26. προετοίμαζω .    27. προορίζω .

bit hasty to say that a good work cannot be prepared in advance. A man may determine (fore-ordain) that a building is to be built. Certainly, there is no occasion for the idea 'made ready' as yet. However, when the plans are completed, the financial arrangements made, the materials made available, and the inducements to work offered, it is not straining language to say that the work is prepared in advance for the man who is to do it.

The reading of the verse, therefore, is, "For we are his workmanship, created in Christ Jesus for the purpose of good works, which God prepared in advance in order that we should walk in them."

#### F. Conclusion

The first great statement of social principle is that good works are to constitute the life and conduct of the regenerate man. Much of St. Paul's time was given to convince the early Christians that salvation is not to be gained by good works. But, as Findlay well says, "St. Paul was the last man in the world to undervalue human effort, or disparage good work of any sort. ... God has not raised us up to sit idly in the heavenly places lost in contemplation, or to be the useless pensioners of grace. He send<sup>S</sup>us

forth to 'walk in the works prepared for us,'--- equipped to fight Christ's battles, to till His fields, to labour in the service of building His Church" (28).

II. The Manner of the Christians' Walk. 4:1

The next window opened to us by the verb 'to walk' is in 4:1. The thought follows on in logical sequence from the principle laid down in 2:10. There, of the basis of God' work of redemption, it was made clear that the very purpose of man's spiritual re-creation was that he should live a life of good works. Here the general course of that life is quite definitely laid out. It is as if one is seeking the way to go on a highway. The principle stated in 2:10 identifies the road and gives the direction in which one is to move. This passage directs as to the whole spiritual attitude which is essential to progress on the way. The Christian is told that he is to walk, rather he is urgently exhorted to walk, worthily of the calling with which he is called.

What it means to walk worthily of this calling is explained: "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring (giving diligence (ARV)) to keep the unity of the

Spirit in the bond of peace."(AV). As a matter of fact, this exhortation to worthy walking opens to one the entire passage, 4:1-16. Verse 1 contains the plea. Verse 2 explains the personal qualities needed for the attainment of the ideal. The remaining fourteen verses present the great principle of Christian unity, to the maintenance of which they are to bend their most eager efforts, never relaxing until the attainment of the completed man.(29).

#### A. Textual Setting

One of the great emphases of the earlier portion of this Epistle had to do with the greatness of the work of God in Christ in bringing all people, Gentile and Jew, into one brotherhood. Into this message Paul had been specially called to be the minister of the 'mystery' (30), once hidden, but now revealed to those who believed. If one grasps even in part the significance which attached to the teaching on this point, direction is given thereby to the understanding of the teaching on unity in the spirit of 'lowliness,' 'meekness,' and 'love.' (31). One must also realize that the calling mentioned is from the foundation of the world, that it was in love and from intelligent choice, that it was an exhibition of pure grace-- all this and more, if

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29. εἰς ἄνδρα τέλειον . 30. μυστήριον.  
31. ταπεινοφροσύνης, πραύτητος, ἀγάπη.

one is to gain adequate background for the meaning of the plea to 'walk worthily' (32).

The question of background here is inevitably intertwined with consideration of the reference of the conjunction 'therefore' (33). Occurring at this turning point of the Epistle, the word can hardly have a merely resumptive force, but must necessarily refer to the earlier part of the discussion in some way. The possible references are: a) to the preceding two verses, the doxology; b) to the section preceding, that dealing with the joining of the Gentile and the Jew in the body of Christ; and c) to the whole of the three chapters preceding. The latter seems definitely the most logical interpretation, although the relation to the Jew-Gentile problem is evident. (34).

#### B. Special Problem of the Passage.

The special problem, then of this passage is one of right conduct in view particularly of the re-

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32. ἀξίως περιπατήσαι

33. οὖν.

34. For the following reasons: 1) the definite previous references to the 'call' of the Christian were both in the first chapter; 2) the fact that this is a major dividing point of the entire Epistle suggests that the reference would naturally be to the entirety of the blessings which have been described; and 3) the relation of the Jew and Gentile would hardly be considered the great reason back of Christian conduct, although it was obviously a condition which tested and gave scope for the activity of the Christian spirit.



lationship of Gentile and Jew in the Christian community. This need not be elaborated further at the present, but it gives tone to the reading of the entire passage under consideration.

### C. Interpretation of the Standard.

With this background, let us go directly into a study of the standard or principle of action which is here stated. In order to do so, let us begin with a summary of the usage of the word 'worthy' or 'worthily' (35) in the New Testament.

#### a. N.T. Use of 'Worthy' or (Worthily).

Perhaps few New Testament words strike so consistently in significant places and in connections reflect high spiritual tone. The references are few, but meaningful. They are as follows:

- a) Romans 16:2. Here, those at Rome are asked to receive Phoebe "worthily of the saints".
- b) Philippians 1:27. The Philippians are admonished to "live as citizens worthily of the good tidings of Christ" (ARV Margin). The test in Philippians comes in the imitation of the mind of Christ. The passage carries the ideas of unity, cooperation at cost to self, and humility.

c) Colossians 1:10. In this case, the readers are being told of Paul's prayer on their behalf. He prays that they may be filled with the knowledge of His will in all spiritual wisdom and understanding. This is to the end that they shall walk "worthily of the Lord".

d) 1 Thessalonians 2:12. Paul tells the Christians of Thessalonica that the purpose of his preaching and work was that they should walk "worthily of God".

e) 3 John 6. "The Elder" commends helpfulness to "them that are brethren and strangers withal". They are to be set on their way, and the standard is "worthily of God".

These are the passages in which the word 'worthily' is used, exclusive of the one under treatment. The thought seems always to be that the plane of one's mind and heart is determined by the realization of God, of the gospel of His salvation, or of those people who exemplify the Christ life. Then, that conduct is determined upon which is suitable to and worthy of the realization thus experienced.

A quotation from Moule will aid us in summarizing at this point: "Ideally, of course, no human walk is 'worthy of' the Gospel, the Call, or the Divine Caller. But practically it can and should be so, in the sense of being governed at every step by the Divine motives." (36). In other words, it is not a matter of attainment of a perfect standard, but it is being on the right road toward the goal, being dead in earnest about making progress toward the goal, and accepting to that end the grace offered for our aid and guidance.

b. Explanation of 'Walking Worthily' in the Context.

In the light of this interpretation of the use of the word 'worthily', we shall now discuss the particular meaning given to it in this passage. The first conditioning phrase is "with all lowliness and meekness" (37). 'Lowliness' (38) is described by

36. Moule, Ephesians - Cambridge Bible - p. 103.

37. ταπεινοφροσύνης καὶ πραύτητος.

38. "The having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind" (Thayer). Used in N.T. in Acts 20:19, Ephesians 4:2, Philippians 2:3, Colossians 3:12, 1 Peter 5:5 and Colossians 2:18, 23.

ταπεινός is "not rising far from the ground" or (metaphorically) "lowly, of low degree, lowly in spirit, humble" (Thayer).

Of the classical use of ταπεινός, we take the following from Vincent, "Word Studies" (on Mt. 11:29), "In the classics it is used commonly in a bad and degrading sense, of meanness of condition, lowness of rank, and cringing abjectness of character. It is occasionally employed in a way which foreshadows its higher sense.

Eadie (39) as "that profound humility which stands at the extremest distance from haughtiness, arrogance, and conceit, and which is produced by a right view of ourselves, and of our relation to Christ and to that glory to which we are called." This seems to get at the heart of the interpretation of this word, rather than the discussions as to whether or not man is to realize his own superiority, but take on an attitude of lowliness (40). If a man evaluates himself by comparison with other men, he will always find excuse for pride. If God's people truly see God, there is no room for pride; there is not even occasion to think proud thoughts, on the part of the best of them.

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 Plato, for instance, says, 'To that law (of God) he would be happy who holds fast, and follows it in all humility and order'. And Aristotle says, "He who is worthy of small things and deems himself so, is wise' (Nich. Ethics, iv.3). (Plato- Laws, 716)."

Of *ταπεινοφροσύνης*, Trench says, "The word for the Christian virtue of humility (*ταπεινοφροσύνης*), was not used before the Christian era, and is distinctly an outgrowth of the Gospel. This virtue is based upon a correct estimate of our actual littleness, and is linked with a sense of sinfulness. True greatness is holiness."

Moule says of 'lowliness', "The Greek word imports an unaffected lowly estimate of self. .. It is a distinctly Christian grace, viewed as a thing always to be sought and cherished.

39. Eadie, Ephesians, p. 255.

40. Abbott asks (p.105), "If a man is really greater than others in any quality or attainment, moral, intellectual, or spiritual, does the obligation of humility bind him to think falsely that he is less than they?" This seems to the writer to miss the

c. Christian Habits of Mind.

'Meekness' (41) is interpreted by Thayer as 'gentleness or mildness' (42). According to Trench, 'lowliness', the right opinion of one's self, is the foundation for 'meekness', which, he says, is more than mere gentleness of manner (43).

It was the writer's first thought to treat

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 point entirely. For the man who is burdened by such a question, may we not suggest that he use whatever greatness he may have for God, instead of pondering over it, and do so with true humility toward all men, without regard to whether they are higher or lower than he?

41. *πραΰτης*. Moule, "The Greek word imports gentle and entire submission under trial, whatever the trial be, in the consciousness that no other attitude can be right for self. Meekness thus rests 'on deeper foundations than it own, namely on those which lowliness has laid for it, and it can only continue while it continues to rest on these.'" In this respect 'it is a grace in advance of lowliness' (Trench)."
42. Trench gives the following discussion of the relation of meekness and lowliness, "This meekness, however, which is first a meekness in respect of God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His servants. This was the root of David's *προσβης*, when Shimei cursed and flung stones at him-- the consideration, namely, that the Lord had bidden him (2 Sam. 16:11), that it was just for him to suffer these things, however unjustly the other might inflict them; and out of like convictions all true Christian *προσβης* must spring. He that is meek indeed will know himself a sinner among sinners;-- ...and this knowledge of his own sin will teach him to endure meekly the provocations with which they may provoke him, and not to withdraw himself from the burdens which their sin may impose upon him." (Here follow the statements quoted by Moule. See Note 41).

'lowliness', 'meekness', and 'long-suffering' as rather negative virtues, making clear what the Christian should not do. However, a negative virtue is an unreality. These virtues require active development of habits of mind and will. Further, their exercise requires an active, definite use of Christian personality. "It is not merely that meekness which is not provoked and angered by the reception of injury, but that gentleness of temperament which thinks with candour, feels in serene composure, and speaks in the 'soft answer' which 'turneth away wrath' (43).

'Longsuffering', another characteristic definitive of 'worthy walking', is a most interesting word (44), suggesting in its own meaning many circumstances in which the virtue must play a part. The Greek word is a combination of the words 'long' and 'anger' (45). 'Long', as regards distance had the idea of remoteness, and as regards time, carried the idea of duration. A literal interpretation of the combination would give the meaning of having anger through a long period of time. Therefore, the suggestion is that of self-control and might be

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43. Eadie, p. 255.

44. μακροθυμία.

45. μακρός and θυμός.

contrasted with the simple idea of 'patience' (46). This self-control is further amplified in meaning by the phrase 'forebearing one another in love' (47).

This is a frank recognition of the fact that people are not perfect. Therefore, the thing to do is to make courteous and fair allowance for each other, love (48) being the motive and impulse, as well as the guiding spirit.

d. Maintenance of Christian Unity.

We have now arrived at the central thought of this passage, namely, 'giving diligence to keep the unity of the spirit in the bond of peace'. 'Spirit

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46. ὑπομονή. In comparing μακροθυρία and ὑπομονή, Thayer quotes Bishop Lightfoot on Col. 1:11 as follows: "The difference of meaning is best seen in their opposites. While ὑπομονή is the temper which does not easily succumb under suffering, μακροθυρία is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge. This distinction, though it applies generally, is not true without exception." Both these words are used in II Corinthians 6:4-6, in such a way as to illustrate this distinction. St. Paul uses ὑπομονή in reference to severe suffering, and lists μακροθυρία in a more general group of virtues which he had made endeavor to show before the Corinthian people. Perhaps there is real point in the reference of ὑπομονή to his attitude toward his persecutors and of μακροθυρία to his dealing with the members of the Christian community.
47. ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. Ἄν-εχω (in the N.T. only in the middle) 'to bear with, endure' with the genitive of the person (Thayer).
48. Ἀγάπη- the love of thoughtful, considerate good-will, the love that works out into action.

is here taken to refer to:

1. the human spirit,
2. the Holy Spirit,
3. the spirit of the Christian community.

Only the second of these gives an adequate meaning in the context. Abbott says, "this seems to be proved by the 'one Spirit' (49) in the following verse" (50).

Braune (51) says that the phrase 'of the spirit' is the 'genitive of originating cause rather than possessive' (52). He states further, "It is not the unity peculiar to the spirit, which needs not to be preserved by us, but the unity and concord of the Church and its members, and indeed only that which the Holy Spirit works."

In the elucidation of the phrase, 'in the bond of peace' (53), most commentators rightly reject the idea that love is the bond of peace. In Barnes, we come upon the thought that peace itself

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49. ἐν πνεύματι.

50. Abbott, "Ephesians and Colossians", p. 107.

51. Braune, in Lange's Commentary, Eph. p. 136.

52. "Originating cause" seems a bit strong for the genitive. One is pretty safe in dealing with the genitive to think first of the root idea, namely, 'specifying' (Robertson). Here it is the Spirit-unity, and it is from the context that we reason that it is the unity which the Spirit works.

53. ἐν τῷ συνδέσμῳ τῆς εἰρήνης.



is binding, and his statement is particularly worthy of quoting. "The American Indians usually spoke of peace as a 'chain of friendship' which was to be kept bright. The meaning here is, that they should be bound or united together in the sentiments and affections of peace. It is not mere external unity; it is not a mere unity of creed; it is not a mere unity in the forms of public worship; it is such as the Holy Spirit produces in the hearts of Christians, when He fills them all with the same love, and joy, and peace in believing" (54).

We will not at present enter into a full discussion of the 'Fundamental Unities', as Findlay designates the series in verses 4 to 6, since there will be more extended reference to them in a later chapter. Suffice it to say here that these unities are without doubt meant to impress the idea upon the Ephesians that unity was native to the Christian Church, even as it was characteristic of God, of Christ, and of the Holy Spirit.

We cannot neglect, however, reference to the fact that this unity had its implications out

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54. Barnes, "Ephesians, Philippians, and Colossians", Harper, New York, p.68.

into the field of activity in which the Christian was engaged. Theirs was to be a variety of work "according to the measure of the gift of Christ." But their work was all to tend toward the same united end, "the increase of the body, unto the building up of itself in love."

The principle of conduct which has been developed in these verses is that-

The Christian is summoned to live worthily of the calling wherewith he was called,

namely,

he is exhorted to develop habits of peace, lowliness, meekness, longsuffering, love, and up-building work.

### III. The Sphere of Walking. 5:2.

In the passage, 5:2, with which we are now to deal, there are no difficult problems which have to do with our particular field of inquiry. The principle included in the passage is rather simply and briefly stated and clearly illustrated. The whole statement is, "Walk in love." Three words include all of it, whether in the English or in the Greek. Yet, it required the life of God, the life and death of His Son to exemplify it.

St. Paul has paved the way for the statement of this general principle by outlining some of its fields of application. In 4:24, the readers have been urged to put on the new man, created in righteousness and holiness. Then there is a sketch, referred to in Chapter one, of the changes in life which enter into this 'putting on the new man': falsehood is to be put aside and truth put in its place; a proper balance is to be held with regard to anger; work is to be substituted for stealing; corrupt or worthless speech is to be replaced by speech that will build up and give grace; such changes are shown to be necessary lest the Holy Spirit of God be grieved; at last, a whole group of spiritual social ailments, bitterness, wrath, anger, clamor, railing, and malice are to be discarded and in their place there is to be an attitude of kindness, tenderheartedness, forgiveness in the manner of the forgiveness which they had received from God. The conclusion of it all is in verses 1 and 2 of chapter 5: "Be ye therefore imitators of God, as beloved children, and order your conduct in love, even as also Christ loved you and gave Himself up on our (55) behalf, an offering and a sacrifice unto God for an odor of sweet smell."

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55. The textual problem involved in the use of the first and second persons in 4:32 - 5:2 is well summarized by Abbott, Com., pp.145,146.

### A. Meaning of Love.

In these two verses, are three forms carrying the same essential idea of love, the adjective 'beloved', the noun 'love', and the verb 'loved' (56). The adjective refers to the love of God for men, of which Thayer remarks (under ἀγάπη) that it is 'of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death.' The verb refers to the love of Christ-- 'of the love which led Christ, in procuring human salvation, to undergo sufferings and death' (57). The noun here quite obviously refers to the attitude of the Christian toward his fellowmen. The love meant here is the love of good-will, of esteem. More than that, it carries within its scope of suggestion the definite idea that this good-will is made manifest in action. "Hence", says Findlay, "the love which follows Christ's example, is love wedded with duty" (58).

### B. Manner of the Exercise of Love.

The manner of the exercise of love is exemplified in the freedom with which God forgave His

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56. ἀγαπητός, ἀγάπη, ἠγάπησεν.

57. Thayer.

58. Findlay, p.301.

people in Christ. The measure, if one dare say so, is expressed in the fact that the Christ gave His life on our behalf. This point is stated in a rather blunt verse in I John: "In this we have known love, that that One laid down His life for us. And we ought to lay down our lives for the brethren" (59).

"Showing-grace" is what the apostle literally says here, speaking both of human and Divine forgiveness (60). In this lies the charm and power of true forgiveness. The forgiver after the order of grace does not pardon like a judge moved by magnanimity or pity for transgressors, but in love to his own kind and desire for their amendment. He identifies himself with the wrong-doer, weighs his temptation and all that drew him into error. This is the kind of pardon that touches the sinner's heart; for it goes to the heart of the sin, isolating it from all other feelings and conditions that are not sin; it takes the wrong upon itself in understanding and perception; it puts its finger upon the aching, festering spot where the criminality lies and applies to that its healing balm" (61).

59. I John 3:16.

60. Χαρίζομενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρισάτο ὑμῖν. The forms of χάρις suggest the doing of the gracious act which the recipient has no reason to expect nor basis to claim.

61. Findlay, pp. 312, 313.

The social principle, then, in this passage is:

Love is the essential attitude of the Christian group, since Christians have reaped the benefits of the manifested love of the Father and the Son.

IV. Guidance in the Christian's Walk. 5:8.

"Walk as children of light" (5:8). This injunction comes following a whole group of warnings of things which the Gentiles were doing, but which the Christians were not to do. Uncleanness in thought and deed, and covetousness-- these sins were rife then, as we have already seen, and as they have been before and since. To the Christian, they were better lost entirely from the consciousness, so that they are not even mentioned in the Christian community (62).

What the exact meaning of 'light' is here is not entirely obvious. The source of light is explained, since it is stated that the Christians are light 'in the Lord'. That it is a contrast from their former state of morality is also made clear. However, moral quality can hardly be meant, since

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62. μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίαις

this element is summed up in the fruit of the light. Rather, it would seem to refer to 'moral insight', which comes as a result of being in the Lord.

If one wishes a test as to whether he, as a Christian, is living up to the light that is given him, that test is furnished here, and it accords with the test of Jesus, "By their fruits ye shall know them" (63). It is given here in the parenthetical phrase, "for the fruit of the light is in all goodness and righteousness and truth" (64). Findlay calls this 'an epitome, in five words of Christian virtue' (65). The light is the guid, the guiding star, in the Christian, so that he need not go wrong.

We know the paths wherein our feet should press;  
 Across our hearts are written Thy decrees;  
 Yet now, O Lord, be merciful to bless  
     With more than these.

Grant us the will to fashion as we feel,  
 Grant us the strength to labor as we know,  
 Grant us the purpose, ribb'd and edged with steel,  
     To strike the blow.

Knowledge we ask not-- knowledge Thou hast lent;  
 But, Lord, the will-- there lies our bitter need;  
 Give us to build above the deep intent  
     The deed, the deed. (66).

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64. Mt. 7:16.      65. ἀγαθωσύνη καὶ δικαιοσύνη  
     καὶ ἀληθεία.  
 66. "Purpose", by John Drinkwater.

Conclusion.

The principle taught here is:

The Christian is urged to exercise his will to walk according to the light that has been given.

The Christian has the way written in his heart if he only exercise his will to follow it. Barnes states the principle of this passage thus, "The essential idea is, that religion in the heart produces goodness in the life" (67).

V. The Price of Success in the Christian Walk. 5:15.

"Be keeping a sharp look-out as to how you are walking" (68). This passage carries forward the thought developed in the passage just discussed. Having the light, the Christian is warned to be watching carefully how he uses it. There are negative admonitions:

1. Not to walk unwisely.
2. Not to be foolish, senseless.
3. Not to become drunk with wine.

and positive admonitions in contrast:

1. Wisely, to make full use of opportunity.

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67. Barnes, p.92.

68. βλέπετε οὐκ ἀκριβῶς πῶς περιπατεῖτε . The textual difficulty in the order of words makes a wide breach in the discussions of the various commentators, most of whom use πῶς ἀκριβῶς. See Abbott, p. 159.



2. To understand the will of the Lord.
3. To be filled with (in) the Spirit.

All of these admonitions are explanatory of watching (69) strictly (70) how one walks. The phases of life into which this warning bids one look are:

1. Activity-- utilize opportunities, and do so wisely.
2. Mental life in relation to Christian conduct-- understand the will of the Lord.
3. Emotional expression-- do not seek unnatural releases, but give way to the Spirit and find natural outlets for emotion in singing and thanksgiving.
4. Social relations-- be subject to one another in the fear of Christ.

The last of these, verse 21, while it concludes this passage, also gives a 'text' for the definite injunctions which follow, and which will be treated in the next chapter.

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69. βλέπετε is the usual form for "take heed" or "look to". A few words from Thayer's comparison of ὁρᾶν and βλέπειν will show the reason for this. "ὁρᾶν, βλέπειν, both denote the physical act: ὁρᾶν in general, βλέπειν the single look; ὁρᾶν gives prominence to the discerning mind, βλέπειν to the particular mood or point. ... βλέπειν, when its physical side recedes, get a purely outward sense, look (i.e. open, incline) towards."
70. ἀκριβῶς. 'exactly', 'accurately'.

1. Activity.

The exact nature of the activity which the writer had in mind has been a question for much discussion. The expression is 'redeeming' or 'buying up the time' (71). Of the meaning in this context, four interpretations are given (72),

1. Making use of, availing yourselves of the occasion for doing good, not allowing it to pass unimproved.
2. Buying back the time, redeeming it from Satan or from the world.
3. Making the most of time. "Buying it out completely."
4. Adapting yourselves to the occasion(73).

The third of these is surely the one which states just what Paul meant to say, while the first includes the reason for saying it. One must not, however, ignore the figure involved in Paul's phraseology. The verb used is a commercial term. In the simple form (74), it is the common word for purchasing.

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71. ἐξαγοραζόμενοι τὸν καιρὸν .

72. Hodge, Ephesians. p.217.

73. Luther, "schicket euch in die ziet.

74. ἀγοράζω.

" . . . . the house . . . . , purchased from Thenpetesuchus daughter of Petesuchus... " (75). The prefix (ἐκ) may add the idea of 'utterly' or 'completely' (76). The combination, therefore, most naturally means buying up the time completely-- "getting a corner on it." The middle voice of the verb suggests that the subject participates in the result of the action. Dana and Mantey suggest (77) that in translation one can hardly do more than use italics to show the particular significance of the middle in its sentence. Here it would be- "you buying up the time"-- or, if one can translate, "securing the full use and value of time for one's self."

The second interpretation includes the idea of Satan possessing the time (78), which idea must therefore be read into the context. "For the days are evil" (79) seems hardly justification for such a definite idea of possession of the time by

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75. Milligan, "Selections", p. 381.

76. Thayer. He introduces the example of ἐκπληρώω, Acts 13:33.

77. p. 159.

78. τὸν καιρὸν. The seasonable or opportune time.

79. ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

Satan. The verse is parallel to Colossians 4:5, "Walk in wisdom toward those without, making the most of the time." (80). The meaning of this verse is that one definite way to keep careful watch of Christian conduct is to keep busy, gaining for one's self the full value of the time.

## 2. Understanding.

The relation of understanding to Christian living is brought out quite sharply in the contrast 'be not senseless, but understanding' (81). The term 'senseless' is the negative of the term 'mind' in the sense of 'the faculty of perceiving and judging' (82). The one who lacks that faculty or acts without exercising it, is rightly described as 'stupid' or 'senseless'. The verb 'understand' (83) has for its root idea, 'to put together'. Therefore, it is to know, in terms of perception and association.

The 'will of the Lord' (84) undoubtedly refers to His will with regard to their daily conduct. 'Will' is purpose, determined by an act of the will.

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80. ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

81. μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε. 82. Thayer.

83. συνίημι. 84. θέλημα τοῦ κυρίου.

The Lord's purpose for them had been determined, and it was theirs to understand and follow. It is implied, as in 5:8, that the way is clear, so clear that to miss it is stupid.

### 3. Emotional Expression.

Verses 19 to 21 remind one of the parable of the unoccupied house (Luke 24 - 26) in which seven spirits take dominion where only one had been, because the house was "unoccupied, swept and in order" (85). There is danger in the free exercise of the emotions. The means of guarding against this danger is not, according to St. Paul bottling up the emotions and refusing them expression. It is rather giving them adequate and safe channels for outlet.

The contrast between becoming drunk and being filled in the spirit, probably has its roots in circumstances of the Christian Agape, or love feast, rather than merely in any similarity of the evidence of these conditions. However, it is perfectly true that the man who is drunk and the man who is filled in the spirit shows evidence of being controlled

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85. Quoting from, A.T. Robertson, "A Translation of Luke's Gospel", Doran, N.Y., 1923. Luke 11:26.

by something other than his own will. That it is the spirit of the man which is mentioned here (86) is a necessary conclusion from the wording and the context. Christian experience is one which feeds the spirit, filling the man so that he expresses himself in 'psalms and hymns and spiritual songs, singing and making melody with the heart unto the Lord" (87).

Findlay has a few appropriate sentences on singing as emotional expression. "All exalted sentiment tends to rhythmical expression. There is a mystical alliance, which is amongst the most significant facts in our constitution, between emotion and art. The rudest natures, touched by high feeling, will shape themselves to some sort of beauty, to some grace and refinement of expression. Each new stirring of the pulse of man's

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 86. This is usually considered to mean the Holy Spirit. The contrast not only seems crude, but is difficult to justify from ἐν πνεύματι. "ἐν πνεύματι is usually understood of the Holy Spirit, ἐν being instrumental (Meyer), or both instrumental and expressing the content of the filling (Ellicott, Macpherson, al.). But the use of ἐν with πληροῶ to express the content with which a thing is filled would be quite unexampled. Phil. 4:19 is not parallel (Ellicott admits it to be doubtful); still less Col. 2:10; 4:12. Where the material is only regarded as the means of making full, it may conceivably be spoken of as an instrument; but this would require the agent to be expressed, and, besides, would be quite inappropriate to the Holy Spirit. .... "Be filled in spirit," not in your carnal part, but in your spiritual." (pp.162,3)

common life has been marked by a re-birth of poetry and art." He further remarks that, according to Colossians 3:16, the songs had 'a didactic as well as a lyric character' (88).

### Conclusion.

In these three respects, then, the Christian is to keep a close watch on his conduct: 1) to be active, using the time of opportunity, 2) to understand the will of the Lord and 3) to gain emotional expression in the realm of the spirit, rather than in the carnal.

The principle conduct revealed here is that: Aggressive vigilance is the price of success in the conduct of the Christian life. It is necessary to guard the Christian life carefully. But in this, as in many things, "the best defensive is an offensive." To guard the Christian life, give it activity and expression, only making sure that these are wisely chosen and used.

### Summary

The principles of Conduct revealed in the

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87. λαλούμετες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοῖς καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ.  
88. Findlay, pp. 346, 347.

passages studied, are:

1. (2:10) The whole purpose of man's re-creation is that he may serve in good works.
2. (4:1) Habits of unity and peace are necessary to the full growth of the Christian community.
3. (5:2) The essential attitude of the Christian group is love.
4. (5:8) Exercise of will is needed to utilize the light given the Christian.
5. (5:15) Success demands activity and emotional expression, under careful control.



CHAPTER IV

SOCIAL STANDARDS PRESENTED IN EPHESIANS

#### CHAPTER IV

One of the principles drawn from the study of Paul's use of the verb to walk (1) was that the essential attitude of the Christian group is love. This is the thought still in the mind of Paul when he concludes his discussion of how the Christians are to conduct themselves wisely. His closing words on that point are "submitting yourselves to one another in the fear of Christ" (2).

This sentence, while it concludes one point, also serves as a 'text' for the discussion which follows. The principle of mutual subjection is selected for treatment as to standards of social conduct. The standards are developed with regard to six viewpoints of domestic relationship. They cover the attitudes of four distinct classes of people, most or all of which appeared in any home of that day. There were the wife, the husband (who was also admonished as a father and either as a slave or a master) and the children. Then, there

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1. ΠΕΡΙΠΛΑΤΕΨ, Chapter Three.

2. ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

was the problem of dealing with either masters according to the flesh (3) or with servants.

The standards presented in these definite relationships are:

1. Wives to husbands - subjection.
2. Husbands to wives - love.
3. Children to parents - obedience.
4. Fathers to children - nurture.
5. Servants to masters - obedience.
6. Masters to servants - 'the same things.'

A. Subjection of Wife to Husband.

The first application of the principle of mutual subjection is to the wife. While this is in the order of the lesser one to the head which Paul follows throughout this discussion (4), nevertheless it deals with the attitude of one who has great influence in the character of the home. It is characteristic of Paul's writing that he recognized a society in which the man was the rather absolute head of the family (5).

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3. *κατὰ ὁμοίαν*.

4. Note that the order is wives, husbands; children, fathers; servants, masters.

5. I Cor. 7:4; 11:3-10; 14:35; Col. 3:18 (parallel passage to Eph. 5:23); I Tim. 3:4, 5, 12.

Preliminary Observations

There are a few points of a general nature which ought not be overlooked in the study of this passage. In the first place, the whole tone of the context reflects the idea that this subjection is to be voluntary on the part of the wife. The husband is not encouraged to see to it that she submits to his authority. She herself is urged, by the similarity of her relation to her husband to that of the Church to Christ, to continually recognize her husband as her 'head' (6). This has two obvious implications namely, 1.) that the spirit of subjection will not be one of abjection, but of loving loyalty, and 2.) that subjection will be of such a nature as will suit the analogy of the Church acknowledge Christ as Head.

In the second place, there is recognition of the fact that the basis of the loyalty called for lies in the fact that love has been put into action on the part of the husband. The statement is made in terms of the work of Christ--

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 6. κεφαλή. "Metaphorically, anything supreme, chief, prominent." (Thayer).

"He is the Savior of the body" (7). Whatever of the various interpretations of this phrase one accepts, it means by inference that the husband will naturally, if he too follows Christ's example, do the things which will make the loyalty of the wife spontaneous. We can hardly follow Graham in drawing from these verses a definite permission for the wife to refuse to obey a harsh or tyrannical master (8). Paul makes no comment on that point.

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7. The reference of this phrase is doubtful. The explanation is not simple whether Christ or the husband be taken as the antecedent of the pronoun *αὐτός*. Moule says that the deciding point is that the next sentence, which obviously returns to the subject of the relation of the wife to the husband, begins with *ἀλλ' ὁ*. (p.139, Cambridge Bible). He says, "The reference to the Lord, not to the earthly husband, is certain." Abbott is more generous, giving three reasons for assuming the same position: 1) *αὐτός* can refer only to the immediately preceding subject, viz. *ὁ Χριστός*; 2) *οὐκ* without some qualification for the wife would be unintelligible; 3) *σωτήρ* is never used in the N.T. except for Christ or God (Eph. p.166). On the last point Westcott is not entirely sure, saying that this passage "is doubtful" (Westcott, "The First Epistle of John" pp.153,154, on I John 4:14).
8. "While the rule of the husband is in the Lord, the wife is bound to obey; but the commands of a hard, cruel, tyrannical master who has no respect to the will of God she has no right to obey, and that simply for the reason that such obedience could never be given to the husband as unto God." This may all be true, but is not stated by Paul. Graham's further statement is more to the point, "The headship of Christ is holy, loving and just, and such should be the

I. The Meaning of Subjection.

In order to sense more accurately the meaning of Paul's advice to wives, we shall study into the contribution of two of the words in this passage. The first reads in our English texts 'be in subjection' (9) and is in italics. The meaning is carried down from verse 21. The active verb means 'to put in subjection' (10). In the middle, therefore, as it is used here, it signifies 'to subject one's self, to obey' (11).

Paul uses the middle of this verb to suggest:

- a. The proper attitude of Christians to constituted authority.

Rom. 13:5. .. be in subjection, not only because of wrath, but also

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rule of the husband. Christ provided for the Church, leads her in the wilderness by his presence, and finally makes her the sharer of his glory; and such should be the conduct of husbands to their wives if they expect from them the obedience which the Church renders to Christ" (Graham, Ephesians, p.385).

- 9. ὑποτάσασθε would be the correct form here to fill in in keeping with the English translation.
- 10. ὑποτάσσω. Thayer, "to arrange under, to subordinate; to subject, put in subjection".
- 11. Thayer.

For conscience' sake. Also 13:1.

I Pet. 2:13. Be subject to every ordinance of man for the Lord's sake.

b. The right attitude toward God.

Romans 10:3. .. they did not subject themselves to the righteousness of God.

James 4:7. Be subject therefore unto God.

c. The proper conduct of Christian assemblies.

I Cor. 14:32. ... and the spirits of the prophets are subject to the prophets.

I Cor. 14:34. Let the women keep silence in the churches: .... but let them be in subjection.

d. The proper attitude toward those who work in the Christian cause.

I Cor. 16:16. ... that ye also be in subjection unto such (the house of Stephanas) and to every one that helpeth in the work and laboreth.

e. The right attitude of Servants to Masters.

I Pet. 2:18. Servants, be in sub-  
jection to your masters with all  
fear; not only to the good and gen-  
tle, but also to the froward.

f. The attitude of younger to elder.

I Pet. 5:5. Ye younger, be subject  
unto the elder.

g. The proper attitude of wives toward  
husbands. Besides this Ephesian pas-  
sage there are three which contribute  
to the meaning of this exhortation:

Col. 3:18. Wives, be in subjection  
to your husbands, as is fitting in  
the Lord.

Titus 2:4,5. That they may train the  
young women to love their husbands,  
to love their children, to be sober-  
minded, chaste, workers at home,  
kind, being in subjection to their  
own husbands, that the word of God  
be not blasphemed.

I Pet. 3:1 (See 5). .. ye wives, be  
in subjection to your own husbands;  
that even if any obey not the word,  
they may without the word be gained



by the behavior of their wives; beholding your chaste behavior coupled with fear.

This brings us to three definite conclusions regarding the particular meaning of 'be in subjection', as used in these various contexts.

Positive, not Negative

In the first place this advice is positive and not negative. In all the passages quoted, there is not a single hint that the subjection is something to be dreaded. Nor is it hinted that it is something to be avoided in relationships where that is possible. Every one in the Christian community had this attitude advised in one or another of these connections. It is therefore a proper recognition of those who, for the sake of the efficient working of the home, church, or other social group, are placed the higher in responsibility and authority.

Based in Truth, not Fear

In the second place, the reason back of advising such a policy of life is not that there

is danger in refusing to do so, but rather that it is right so to do. 'Not only because of wrath' (Rom. 13:5), shows that they were not ignorant of what the results of insubordination might be. But that point is not emphasized nor considered sufficient. The Apostle goes on to the reason 'for conscience' sake'. In I Peter 2:13, the reason is 'for the Lord's sake'.

When, therefore, Paul advises wives to be in subjection to their husbands, he does so on the basis that this is right in the very nature of the home relationships. To what extent the propriety of considering the husband as the head of the wife, one to whom she should be subject, was a product of the customs of the day, it is not our duty to ascertain. Paul gives sufficient indications that he is not bound by the social conduct of his time. Virtually every verse of this hortatory portion of the Epistle bears witness to that fact. Certain it is, that Paul thought of the man as the one properly fitted to direct the life and activities of the home. This circumstance was a part of the whole divine establishment of the family, that the man should be 'head

of the wife, even as Christ is head of the Church'.

The basis of this advice, is to be found, therefore, in the fact that it is right from the viewpoint of the commands and example of Christ. Perhaps it cannot be better summarized than in the Colossian passage (3:18), "Wives, be in subjection to your husbands, as is fitting in the Lord."

Purposeful, not Formal.

That the idea of subjection involves a real purpose, and is not a mere form, is born out in these passages. The argument in Romans 13: 1-5 is that subjection to the 'higher powers' is for the purpose of promoting good works. "For he is a minister of God to thee for good." This is a part of the injunction, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear, honour to whom honour" (v.7). Likewise, in Peter's splendid statement on the relation of wives to husbands, the purpose is given, namely, that they by chaste behavior and fear may win their husbands. In Titus, the clause, 'that the word of God be not blasphemed' expresses the purpose of giving Chris-

tion belief a fair representation in life before the community.

Having said this, it is necessary to recognize that no purpose is definitely stated in this Ephesian passage. It would, however, be out of harmony with the whole of Pauline teaching to suppose that he gave an injunction without having in his own mind, and assuming in the minds of the readers, a definite idea of the purpose involved. Some of the details of Christian conduct, most of them, in fact, must be left to the individual to work out from the standards. So it was with this statement to wives. They have had instruction in the great principles of social ethics. Now this is brought down to a definite standard of conduct in a particular relationship-- "Be in subjection to your own (12) husbands." The purpose, both

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 12.  $\tau\omicron\iota\varsigma\ \iota\delta\iota\omicron\varsigma\ \delta\upsilon\delta\omicron\mu\omicron\upsilon$ . The addition of  $\tau\omicron\iota\varsigma\ \iota\delta\iota\omicron\varsigma$  here emphasizes the necessity of faithfulness within the marriage relationship.  $\iota\delta\iota\omicron\varsigma$  has reference to that which is one's own as opposed to that which is another's (Thayer). While Paul does not bring out this point for a special statement, he evidently feels that a little incidental emphasis is not out of place. We have already shown that family loyalty was not a universal virtue in Paul's day (Chapter I). Elliott-- "It [ $\iota\delta\iota\omicron\varsigma$ ] seems both here and in I Pet. 3:1, to retain its proper force and imply, by a latent antithesis, the legitimacy

in the view of daily living and in the long time view, those who have been instructed by Paul will be able to see for themselves.

### B. The Meaning of "Head"

The other word whose meaning in this passage we note particularly is 'head' (13). It is referred to the husband as head of the woman and to Christ as the head of the Church. We have already taken brief notice of the statement (1:22) that Christ was given to be 'head over all things to the Church (Chap. III). A most instructive passage regarding the use of this word is I Corinthians 11:3:

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

This sets out three relationships, representing a succession of authority. The woman looks to the man as head, the man to Christ as head, Christ to God as head. For the relationship

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 (cf. John 4:18), exclusiveness (1Cor. 7:2), and speciality (1 Cor. 14:35) of the connection.  
 13. κεφαλή. Primarily, physically, the head of a person, sometimes of an animal. Therefore, by metaphor, to one supreme in control.

of Christ to God as head, two verses represent his own statement on the matter:

I and my Father are one. John 10:30.

I must work the works of Him that sent me. John 9:4.

The headship of Christ over man is based likewise in a two-fold view of their relationship. Christ gave Himself for man's redemption. Man, being redeemed, is called upon to follow Him and serve, walking in peace, unity, and love, utilizing the moral light which he has received. The headship of Christ is recognized because, in the fulfillment of His mission, He earned the eternal loyalty of redeemed man, and because he gave to the soul of man and its relation with Him an eternal significance and purpose. The man is in a true sense the head of the woman if he is giving himself on her behalf, if he makes the relationship to have a bearing on the fundamental meaning of life and on the relation it bears to the Kingdom of Heaven.

Christ as Head of the Church is referred to in four places in the Ephesian and Colossian Epistles. In these passages, there are at least

three concepts of the meaning and purpose of the 'Head'.

#### The Head as a Goal

Eph. 4:15. "... but telling the truth in love, that we may increase in all things unto Him who is the head, even Christ." This is in further statement of the goal set for the Christians in the 13th verse-- "... until we all come into the unity of the faith and knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ." This is the goal of Christian idealism, the purpose of the calling of Christians to various kinds of work, the suitable end of the process of "building up the body of Christ" (14).

#### The Head as Source of Growth

Eph. 4:16. "... from whom (the head, even Christ) all the body fitly framed and knit together through that which every joint supplieth,

<sup>σύνωμος</sup>  
 14. ~~τοῦ~~ <sup>σύνωμος</sup> τοῦ Χριστοῦ. Abbott: "The object of all is the perfection of the saints, that they may be one in the faith, and mature in knowledge, so as not to be carried away by the winds of false doctrine; but that the whole body, as one organism deriving its nourishment from the Head, may be perfected in love."

according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Col. 2:19-  
 "... the Head, from whom all the body, being supplied ..... increaseth with the increase of God.

The exact relation of the head and body in the figures of these verses is difficult to work out, and perhaps it is unjust to the writer to try to press his figures into too much detail (15). Certain it is that 'from whom' (16) makes Christ the source of increase to the body, which is 'fitly joined and compacted together' (17).

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 15. Moule's statement seems to be entirely to the point, "lit., by or through every joint of the supply. It is possible to render 'by every contact of the supply'; i.e. as explained by St. Chrysostom here, 'as the Spirit touches, in order to supply grace, each limb of the body'; or, perhaps, as each limb, each believer, touches (by faith) the source of supply. But the parallel passage Col. 2:19 is decisive for the explanation 'joint'. The thought is of 'supply' passing to the limbs through the nexus of each with the source of life. Each such nexus is thus a 'joint of supply,' 'a junction designed for, made for conveyance' of life and power; as we speak of 'a bond of union.' The essential idea is mutual coherence and common growth of the limbs through individual connexion with the Head (I Cor. 6:17), not through connexion with other limbs. The 'joint' thus represents the man's spiritual union with Christ." (p.115).

16. ἐξ οὗ

17. συναρμοδιούμενον καὶ συνβιβασόμενον.



Findlay shows the association of the two ideas in this passage (18), "Christ assumes here two opposite relations to the members of His body. He is the Head into (or unto) which we grow in all things; but at the same time, from whom all the body derives its increase (ver. 16). He is the perfect ideal for us each; He is the common source of life and progress for us all."

Alexander MacLaren develops the same point clearly with regard to Col. 1:18, where, however, it seems hardly so applicable as here. "Popular physiology regards the head as the seat of life. So the fundamental idea in the familiar metaphor, when applied to our Lord is that of the source of the mysterious spiritual life which flows from Him into all the members, and is sight in the eye, strength in the arm, swiftness in the feet, colour in the cheek, being rightly various in its manifestations but one in its nature, and all His. The same mysterious derivation of life from Him is taught in His own metaphor of the vine, in which every branch, however far away from the root, lives by the common life circulating

through all, which clings in the tendrils, and reddens in the clusters, and is not theirs though it be in them." (19).

### The Head in Pre-eminence

Col. 1:18. "And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre<sup>19</sup>eminence." Here the idea of headship follows the discussion of Christ's relation to the universe, which concludes (v.17), "and He is before all things and in Him all things hold together" (20). This pre<sup>20</sup>eminence is described by Lightfoot (21) as "the inspiring, ruling, combining, sustaining power, the mainspring of its activity, the center of its unity, and the seat of its life." Paul thus concludes a statement of the pre<sup>21</sup>eminence of Christ which is entirely consistent with our study of His interpretation of Him in Ephesians. There, we found that Christ was considered to be centrally placed with respect to God, to man, and to the cosmos. Here, the same three-fold rela-

19. MacLaren on Colossians, p.82.

20. ΟΥΝΕΪΣΤΗ ΚΕΥ.

21. Lightfoot, Colossians, 155.

relationship is recognized:

- a. He is the image of the invisible God.  
Verse 15.
- b. He is placed first with respect to  
the created universe. Verse 16.
- c. He is head of the body (22), the  
Church. Verse 18.

On this basis, the Apostle can conclude that He in  
all things is pre<sup>l</sup>minent (23).

#### Conclusion

As all the characteristics of Christ go  
beyond the attainment of man, so these verses de-  
scribe Christ far beyond the possibility of imita-  
tion. Yet, the wife is enjoined to look to the  
husband as having by right and by the nature of  
their relationship, claim on her allegiance. And  
even if he fail to be an example, if perhaps that  
duty fall on her (I Pet. 2:1,2), yet she is to  
recognize him as 'pre<sup>l</sup>minent', not through fear or  
of necessity, but in order that the word of God be

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22. *σώματος*. While *σώμα* has to do with the physi-  
cal body, it is a term easily utilized as a  
'body' of people, a social group. From that  
and from the unity of the group with Christ as  
head, came the idea of the Church as the mystical  
body of Christ.

23. *πρωτεύω* -- "To be first, hold first place,"  
(Thayer).

justly represented before men and that, if the husband obey not the word, he may be won. That this manner of life was not without avail has been shown in the closing words of Chapter I.

### B. Love of Husband for Wife

#### Preliminary Remarks

When we turn from the exhortation to the wife to that which is given for the husbands, we find that the keynote is 'love' (24). One is almost surprised not to find here the other angle of the matters just discussed. The wives have just been enjoined to recognize their husbands as heads in the houses as the Church recognizes Christ as Head. It would be quite natural to explain to men how they should exercise the authority and leadership given to them; Should they not work diligently that their responsibilities be proved wisely placed? Would it not be right that they should be warned against misuse of their opportunities? But these things are left for what the Apostle evidently considers more important, and

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 24. ἀγαπᾶτε . "with agg. of the person, to have a preference for, wish well to, regard the welfare of" (Thayer).

what will, after all, furnish the best answer to those questions, namely, an application of the principle of love to the relation of husband to wife.

We are now in better position even than before to view the real bearing of this passage on the meaning of the marriage compact. It is a trifle hard for us to sense Paul's sublime treatment of this subject while the central idea is submission. But when we see that the whole interpretation of home duties is on the basis of love, then we are able to see that the ideal is high and worthy. This is no old-fashioned custom which our modern day has outgrown. It is a concept of love and marriage that never can be reached so fully that there is no longer room for growth. For the head of the home to strive ever after the depth of love with which Christ loved the Church and for the wife to respond with allegiance as the Church to Christ will lead both of them, and their neighbors as well, to finer Christian living and to a closer walk with God.

To attempt to define or express in words.

the love of Christ for the Church is ever a futile task, and yet one which challenges the reverent imagination. It is the love of 'eternal solicitude,' the love which esteemed the image of God that remained in man, the love of the greatest sacrificial self-giving that the human mind has known, a love that was not only a 'feeling', but which worked to the aid of man in his great necessity and gave him redemption. "Patient and generous, utterly self-forgetting and self-sacrificing, demanding nothing, grudging nothing, giving all, not shrinking from the extreme of suffering and pain and death itself-- that he may bless and help-- such was the Lord's love to His bride, such is to be a Christian husband's love to his wife" (25).

#### I. The Standard of Love in Christ's Example.

One of two definite aspects under which the love to which husbands are exhorted is made clear is that of the example in Christ. We have already tried to express in general terms what that love was. We may perhaps go a little further in observation of the passage. The meaning of Christ's

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 25. MacLaren on Colossians, p. 339.

love as it is shown here is largely focused in the words 'gave Himself up' (26). It is one thing to say that Christ loved the Church, but had he not put that love into action, it would not have brought redemption. Christ Himself set for us the standard by which to measure His love for us, when He said, "Greater love hath no man than this, that a man lay down his life for his friend" (John 15:13).

The verb 'to give' (27) from which the word we are studying is formed by combination (28), is the usual word for the general idea of giving. The idea of the combined form is 'gave Himself over'. The implication is that He gave up completely His possession and control of Himself. From history, we know that the result was His death. Those into whose He gave Himself accomplished His purposes by making Him a sacrifice. It is only thus that Paul can say that it was 'on her behalf' (29). What heart-

26. παρέδωκεν.

27. δίδωμι.

28. παρά and δίδωμι. παρά, according to Thayer, may mean in combination, 1) situation or motion either from the side of, or to the side of; 2) violation, neglect, aberration (cf. our beyond or aside i.e. miss); 3) like the German an-- to provoke to (Thayer on παράκλησις, etc). In this case it would be the first, 'to give over'.

29. υπέρ αὐτῆς.

searching is in place as often as the Church calls to remembrance the unlimited self-giving of Christ in His love for her! What humility and earnest endeavor is required of the man who seeks to emulate! (30).

### 2. The Standard Set by Self-Love

The term self-love may seem slightly misleading, not because it is untrue to Paul's meaning, but because it must be thought of only in a restricted sense. Yet its use may aid us in understanding the special sense of this passage. The New Testament advises unselfishness. Jesus warns against the love of one's own life (Luke 9: 23-25, etc). The love of which Paul speaks favorable here is the love of one's body, or at least he assumes that such love is characteristic, and does not deny its validity. The point that is

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 30. Paul continues, giving the purpose of Christ's sacrifice-- that the Church should be sanctified and cleansed, that he might have it for Himself without spot or wrinkle, but holy and unblemished. This purpose can hardly be made to carry over into the purpose of a man for his wife, for it partakes of those elements of sanctification which are the products of the life of Christ in the soul of man. See verses 26, 27. "A digression expounding the moral aim of Christ's self-surrender" (p. 359).



noted here, however, is that a man is sure to give his body adequate care (31). The very nature of man is the basis for this conclusion. On this basis, Paul illustrated the ideal love of the man for his wife (32).

The Moral Obligation of Love

The words 'even so . also' (33) at the beginning of verses 28 furnish a link with the teach-

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31. Moule- "Under normal conditions it is not only man's instinct but his duty to protect and nourish that mysterious work of God, his body, connected by God's will in a thousand ways with the action of his spirit. 'Self-love,' whether in the direction of flesh or spirit, acts sinfully only when it acts outside God as the supreme end all-embracing Reason and Good. (p.142).
32. Abbott rightly paraphrases this- "as being their own bodies." However, he seems to draw the line too closely when he says, "Although we speak of a man's love for himself, we do not speak of him as loving his body or having an 'affection' for it (Alford); and to compare a man's love for his wife to his love (?) for his body, would be to suggest a degrading view of the wife, as, indeed, Grotius does." (p.170). Any meaning that this relationship has, gains its significance in this context from the fact that the man does care for his own physical body and its well-being. Findlay- "If a man loves himself, if he values his own limbs and tends and guards from injury his bodily frame (ver.29), he must do the same equally by his wife; for her life and limbs are as a part of his own." (p.364).
33. οὕτως . . καί.

ing that preceded. The love of Christ was manifested in that He gave Himself. "Even so, also the men ought (34) to love their own wives." The word 'ought' is primarily used as 'owe', as in Matt. 18:28, "... one of his fellow-servants who owed him a hundred shillings; ..... saying, Say what thou owest." The cognate forms carry the idea of debt: 'debt' (35), and 'debtor' (36). The idea is distinguished from that of 'must' (37) in that 'must' implies an obligation in the nature of the case, while 'ought' refers to an obligation on which the creditor has a claim. Greener says, "Syn. δεῖ, which designates more the necessity, while ὀφείλω denotes the personal moral obligation; δεῖ the necessity, the must; ὀφείλω what is claimed or demanded, the ought" (38).

The Christian man, therefore, is under the personal moral obligation through the marriage compact, to love his wife as his own body. It is

34. ὀφείλω.

35. ὀφειλήτης.

36. Greener, "Lexicon of New Testament Greek", p. 309.

37. Thayer- "followed by an infinitive, to be under obligation, bound by duty or necessity, to do something; it behooves one, one ought; used thus of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration."

38. ὀφείλης and ὀφείληται.

39. δεῖ.

a duty, an obligation which the wife may claim as her due. This is to those who need the command. The ideal is that the love be given freely and with joy, and without the necessity of command.

### The Manner of Love.

The sort of love meant here is defined by the phrase 'as their own bodies' (39)-- 'as being essentially a part of themselves.' This is vastly more and more sublime than the simple idea of possession. A man may abuse that which is his own, though he would not harm himself. It is when the realization comes that man and wife are entirely one, that they belong to each other, not as possessions, but as the flesh of a single body, that each begins to value the other fully. The man then realizes that whatever helps his wife, helps both; whatever injures the wife brings mutual harm. Graham states the ideal of this relationship, "Their union is the most perfect known upon earth, for they are no longer twain, but one flesh; and the more this is realized, the happier the married life must be." "On the one hand, there

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 39. ὡς τὰ ἑαυτῶν σώματα.

is power, authority, protection and love; on the other, meekness, gentleness, quiet obedience, winning affection; and these two, meeting and mingling in the family circle, mutually limit, counteract or sustain each other, as the case may be." (40).

### The Purpose of Love

A man, rather than hating (41) his own body, nourishes (42) it and fosters (43) it. The idea of 'nourish' is to bring to full growth, or maturity. It is the word used in 6:4 regarding the up-bringing of children. The primary idea of 'foster' or 'cherish' is to keep warm, therefore, to protect. For example, I Thess. 2:7, "But we were gentle among you, even as a nurse cherisheth her children." The two-fold purpose of the husband for his body as completed by marriage, is growth to the fulfillment of life, and tender, protecting care.

### The Unity of the Lovers

The description of the man and wife as

40. Graham. pp. 393, 394.

42. ἐκτρέφει.

41. μισέω.

43. ἀνατρέφει. θάλπει.

'one flesh' (44) occurs a number of times, where it is quoted from Genesis 2:24 (45). 'Flesh' refers to "the body, not designating it, however, as a skilful combination of related parts, but signifying the material or substance of the living body" (46). The quotation of this sentence shows the very nature of marriage to be that a man and a woman have become one substance and therefore make up one body. We have already noted the essential unity of man and wife, in that he loves her as being his own flesh. The distinctive point in verse 31 is that it suggests the mutuality of the love. The husband's love is the love of 'nurture' and of 'cherishing', while that of the wife is of 'submission' and 'fear' (47) or 'deference'.

The closeness of this relationship is strongly emphasized in its connection with the statement that we are 'members of Christ's body' (48). It is to this fact that 'for this cause' (49) of verse 31 is referred. Just as the husband

44. σὰρκα μίαν.

45. Mt. 19:5; Mk. 10:8; I Cor. 6:16; Eph. 5:31.

46. Thayer.

47. φοβέω -- Thayer (8) 'to reverence, venerate, to treat with deference or reverential obedience.'

49. ἕνεκα τούτου.

learns his love from the love of Christ, so the husband and wife learn the closeness and reality of their relationship from the relationship of Christ and the Church.

#### U. The Obedience of Children.

The standard set for children is summed up in the word 'obey' (50). This is another picturesque word combination. The prefix in such combinations suggests subjection to or compliance with the action of the verb (51). In this case the verb is 'to hear' (52); therefore the combined verb is 'to hear and comply,' or 'to obey'. Many a child has been known to hear without heeding. The child who fits this picture is the one who, hearing, proceeds to act accordingly.

This obedience is 'in the Lord' (53). In this relation he holds to the Lord, he cannot fully carry out his part without the fulfillment of fil-

50. ὑπακούω.

51. ὑπό (Prayer on ὑπό in composition).

52. ἀκούω.

53. ἐκ κυρίου. The commentators differ as to whether this implies infant baptism in the early Church. There is no proof that such existed, and this verse is certainly not meant for support or denial of the custom. The meaning is the same in either case, so far as the relation of duty to the influence of Christ.

ial duties and responsibilities. Also, it is that obedience which honors the father and mother (54), or, rather, which results from the honor in which the parents are held.

D. The Fathers' Duty of Nurture

Negative Command - Provoke Not to Wrath

The admonition to fathers begins with a negative command, 'provoke not your children to wrath' (55). This evidently is a warning against harsh and inhuman treatment, whether in exactions of work or in discipline. Thus, when speaking to fathers, Paul follows the procedure which he has used throughout, and mentions the thing in which they were apt to err. "They are not to excite the bad passions of their children by severity, injustice, partiality, or unreasonable exercise of authority" (56).

Positive Command - Nurture Them

The word 'nurture' (57) has already been shown (58) to mean 'to nourish or bring to matur-

54. *τιμάν*.

56. Hodge, p. 264.

58. p. \*

55. *μὴ ἐπιβροθεῖτε*.

57. *ἐκτρέφετε*.

ity." The important consideration is not, however, that the child be brought up, but that he be brought up in the 'chastening (59) and admonition (60) of the Lord.'

The meaning of this command is very adequately stated by Findlay. "'Discipline and admonition' are distinguished as positive and negative terms. The first is the 'training up of the child in the way that he should go'; the second checks and holds him back from the ways in which he should not go. The former word (61)-- denoting primarily treating-as-a-boy-- signifies very often 'chastisement'; but it has a wider sense, embracing instruction besides. It includes the whole course of training by which the boy is reared into a man. Admonition is a still more familiar word with St. Paul. It may be reproof bearing upon errors in the past; or it may be warning, that points out dangers lying in the future. Both these services parents owe to their children." (62).

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59. παιδεία . Thayer- "The whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment). See. Trench, Syn.#52.
- 60.νουθεσία . 61. παιδεία .
62. Findlay, p.385.



### E. The Obedience of Servants

The command to servants is the same in general as that to children, but is explained much more in detail. The important considerations are two, namely, that this obedience (hearing with acting) is to be in keeping with their relation to Christ and that it is to accomplish the will of God.

#### As Unto Christ

The phrase, 'as unto Christ' (63) gives one essential of the obedience which servants are to give to those who are their lords 'according to the flesh' (64). The limiting phrase used of masters is, according to Moule, "With the implied thought that they were not the masters of their bondsmen's spirits, and that the bondsmen were themselves, spiritually, the slaves of Christ. (65). 'Obey your masters' is limited by the phrases 'with fear and trembling,' and 'in singleness of heart'. The phrase 'with fear and trembling' (66) is an Old Testament expression, used of the fear of animal creation for man and of the fear in which the

63. ὡς τῷ Χριστῷ.

65. Moule, p.147.

64. τοῖς κατὰ σὰρκα κυρίοις.

66. μετὰ φόβου καὶ τρόμου.

enemies of Israel hold her (67). Thayer says it is "need to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfil his duty". 'Singleness of your hearts' (68) refers to a simple, sincere honesty in one's attitude.

This last virtue of sincerity is further developed in the words 'not in the way of eyeservice as menpleasers' (69). The word eyeservice is the same combination in the Greek that it is in the English. The implication is that there is a duty that lies deeper than that which shows on the surface. 'As men-pleasers' is shown to be in direct opposition to the idea of working as unto Christ. The very highest standard is set for the slaves, to reject the service to please men, which leads to insincerity, and to serve in a way that would be acceptable unto Christ.

### Doing the Will of God

From the injunction to serve as unto

67. Thayer. (Gen. 9:3; Ex. 15:16; Deut. (2:25); 11:25).

68. ἐν ἀπλότητι τῆς καρδίας ὑμῶν.

69. ἀνθρωπιῶρες καί.

Christ, comes the further relation to God, 'as servants of Christ doing the will of God.' The will of God has already been mentioned (Chap. I), showing it to be that which God has determined on for the world or for man, etc. Here it is thought of as specifically, the will of God for servants, or their part in it as considered more generally. The phrases 'from the soul' (70), referring to doing the will of God, and 'with good will' (71), referring to 'doing service', give the spirit with which the work of servants is to be done.

The question of the ethics of the institution of slavery was not raised by Paul either with the servants or the masters. He evidently, if he thought of its abolishment, saw it as a process of the working of the spirit of the Lord in both slave and master. It is possible that he considered that the institution could be made an agency for good, if only slave and master were in sincerity seeking for that goal. It is fair to say, however, that Christianity paved the way for the ultimate downfall of the entire system. "The

70. Ἐκ ψυχῆς.

71. μετ' εὐνοίας.

Bible method of dealing with this and similar institutions is to enforce on all concerned the great principles of moral obligation,-- assured that those principles, if allowed free scope, will put an end to all evils both in the political and social relations of men" (72).

F. The Lords - Doing the 'Same Things'

Before God, the position of the master has no more honor, no less duty, than that of the slave. The masters are told to do 'the same things' (73) to the servants. This will aid us in seeing the principles of conduct in these verses for both the servants and the masters. They surely will include the following:

1. Giving each his just due.
2. Acting with sincerity of heart.
3. Working to please Christ, not men.
4. Making the will of God the standard.
5. Working with good will, putting one's soul into one's duties.

Conclusion

With this view of the social standards

72. Hodge, p. 267.

73. τὰ αὐτὰ ... πρὸς αὐτοὺς.

which Paul sets up for redeemed society, we are now enabled to see the great principles which will guide the Christian in all his relationships. The standard of submission applies, not to the wife only, but to all who are in any sense under authority. Guiding and protecting love is not for the husband only to exercise, but for any who are in relationships where love in natural and care of the weaker necessary. So it is with all of these standards, that while each one is applied primarily to a given relationship here, their roots go deep into the great principles of Christian living and their application reaches into all phases of life. The principles revealed are:

#### I. Willing Subjection

The Christian will recognize the one who is over him in any respect, and submit to those who have the right to control. He will give consideration to the rights and privileges of others, rather than press his own claims. He will give service, if that is his lot, with good will and from the soul.

## 2. Responsibility for Others

The Christian responsibility for others is brought out in each of the six treatments of domestic relationships. Particularly is it emphasized with regard to those who are in authority. The husband is urged to recognize his duty to care for his wife as his own body. The father has impressed upon him his responsibility for the nurture of the child. Servants and masters are urged to recognize their duties to each other. The Christian is under moral obligation to take the means at his disposal to serve the interests of his fellow men.

## 3. The sense of Purpose

We have seen that purpose is involved in the submission of the wife to the husband, by comparison with passages in other Epistles which treat of the same subject. In the case of the husband, love is shown to have the purpose of benefit, not only to the wife, but to the two who have become one. The purpose of the father is the full growth of his child in 'the nurture and admonition of the Lord.' There are few things which give dynamic and control to life as does a well-

conceived and firmly held purpose.

4. Recognition that One's Life Affects Christ

The Christian is guided by the fact that his actions are viewed not only on earth, but also in the presence of Christ and the Father. What one does to the husband, wife, father, child, master, servant-- let us include the neighbor, employer, employee, banker, policeman, etc., etc.-- has a significance that cannot be accounted for in the merely human aspect of the case. The true meaning is in that what is done to men is done to Christ. This view has done much to bring about righteousness in society.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

5. Imitation of the Divine Example

That the Christian have rules of conduct is helpful, but insufficient. It is necessary that Christians have an example. No higher example can be found than that of Christ and of God. In this passage, both are given as examples of the kind of conduct that is being discussed. Jesus

Christ gave the supreme demonstration of love. The exercise of love in the practical matters of life follows the manner of Christ's love for the Church. The attitude of perfect justice is shown by God, who is no respecter of persons. While the Christian will always confess his inability to attain unto a true and full imitation of the Divine example, it is for his good that he take the highest as his goal.

One can easily see in these principles the leaven that worked in society for its release from the bondage of fleshly lust, unfaithfulness in family ties, slavery, and all the forms of evil which enslaved the unregenerate society of that day.

"They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonoured, and yet in their very dishonour are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay



the insult with honour; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hate." (74).

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74. Epistle of Basilides to Ptolemaeus, Ch. 5. Ante-Nicene Fathers, Vol. II, p.27.

CHAPTER V

SOCIAL MOTIVES PRESENTED IN EPHESIANS

CHAPTER V

"Always it is the stalwart teachings of the Christian revelation, the doctrine of the Cross, which justify the high morality of the Christian discipline. Our religion is not simply 'morality touched with emotion' but morality glorified by faith" (1).

"The minister who is simply an interesting exponent of moral values and explainer of moral rights and duties, however choice his language and however earnest his appeal, is very apt to degenerate into a pleasant peddler of platitudes. The minister who, in prayer and faith and passionate longing for the wisdom of God's revealing Spirit, has come into communion with the deep things of the gospel deals with all moral questions in such enlightening and pregnant fashion that people see their significance and follow their commands and warnings in the full glory of the divine imperative. Theology transfigures ethics." (1).

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1. Austen Kennedy De Blois, "Some Problems of the Modern Minister", Doran, N.Y., 1928, pp.55,57.

These sentences from Dr. De Blois suggest the method of Paul in his treatment of domestic relations. We have already seen (Chap. II) that Paul prepared the way for ethical instruction by showing what God had done for His people. Now, in his instructions as to how the wife and husband, parent and child, master and servant should act toward each other, Paul recalls those things that Christ had done. These are the bases of motivation.

In this treatment of family relationships, we see that "theology transfigures ethics" in four respects. It serves as the basis of:

1. Appeal to Reason.
2. Appeal of Example.
3. Appeal by Promise.
4. Appeal of Accountability.

#### A. The Appeal to Reason.

Christian ethics would never have taken an abiding hold on people, never have transformed the life of the world as they have, had they not been fully justified from the standpoint of reason. The emotional appeal of religion is strong and has

by right a large place in the method of evangelistic and ethical preaching. However, the stirring of the emotion, unless it has a real, substantial basis, will never be sufficient for the building of the Kingdom of God. The strength of Christian ethics is enhanced by the fact that the foundation is on the solid rock of reasons, more than sufficient to justify the demands made. The reasons adduced here are: 1) that the man is head of the woman, 2) that man and wife are one flesh, and 3) that obedience is right.

### 1. Recognition of the Man as Head

The reason given that the woman should be submissive to the husband, is, 'because (2) the man is head of the woman' (3). This is the argument from the recognition due the other person. Paul makes no suggestion that such recognition is to be based on any comparison. This attitude will furnish a basis for action whatever the relationship involved. Whatever we see, as 'children of the light' (4), to be due to another, that it is

2. ὅτι. May be declarative, 'that' (including the recitative use), or causal, 'because'. The latter is obviously the use here.

3. κεφαλή. See p. 61. 4. Eph. 5:8.

our duty to give, whether it be in service, love, obedience, justice, kindness, or, perhaps, in material goods. Let us paraphrase, for an application of this idea to these domestic situations, Romans 13:7, "Render to all their dues: subjection to whom subjection is due, love to whom love, obedience to whom obedience, nurture to whom nurture, service to whom service, justice to whom justice."

### B. The Nature of the Marriage Covenant

"Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind" (5). It is on this basis that St. Paul argues his case for love of husband to wife.

The reference of the phrase 'for this cause'<sup>(5:31)</sup> may be to the immediately preceding clause, 'for we are members of His body' (6), to the unique connexion of the husband and the wife' (7), or to Gen. 2:22,23, the statement that the woman is of the flesh of the man (8). Ellicott takes

5. From "The order for the Solemnization of Marriage", Book of Common Worship.

6. Abbott, "Because a man is to love his wife as Christ the Church." p.173.

7. Westcott, p.86.

8. Ellicott, p.133.

the latter view, still preserving the natural use of this connecting phrase in the passage. "It can scarcely be doubted that this verse is nothing more than a free citation from Genesis 2:24, ἀντί taking the place of ἕνεκεν, and referring to the same fact,-- the derivation of woman from man, which is clearly presupposed in the allusions of ver. 30" (9). Findlay seems to find the reference more directly to the preceding verse, and secondarily to Genesis, when he says, "It (ἀντί τούτου) is not, strictly speaking, 'on account of this'; but 'in accordance with this' (10). In a footnote he adds, "St. Paul changes the ἕνεκεν τούτου (11) of the original to ἀντί τούτου, which conveys the idea that marriage has its counterpart in the fact that we are members of Christ."

The entire argument is based on the assumption that marriage has been instituted by God. Not only so, but God has made marriage like the union of Christ and the Church. Therefore, one cannot enter the relationship sincerely without ac-

9. Ellicott, p. 138.  
 10. Findlay, pp. 376, 377.  
 11. ἕνεκεν τούτου, 'for this cause' as used in the same quotation in Mt. 19:5.

cepting the standards which are in the nature of the institution. This argument is rather basic with regard to one's relation to any institution. One can only avoid the responsibility that comes with membership in a group, by remaining outside the group. Paul seems, indeed, to advise this policy with regard to marriage, saying that it is well to remain unmarried if one has the continency. (12). However, choosing to enter the marriage relationship, one accepts the responsibility (the joyous opportunity in true marriage) of loving and cherishing the wife. When he becomes a father, he must take up a father's duties, the nurture of the child. Lords and slaves should know that the true meaning of their work is bound up in the Master who took on the form (13) of a servant, carried it to the limit of suffering and death, and was thereby exalted.

The significance of this reasoning is made more evident when we realize how generally the institutions with which Christians are associated are divine in their inception and in ultimate

12. I Cor. 7:1,2,8,9.

13. μορφή. For the interesting association of the terms μορφή and οχήμα in this passage (Phil. 2:5-11), see the Commentaries of the passage, particularly Lightfoot, "Detached Note." Also Thayer on μορφή, Trench #1xx.



accountability. The Church and all its true work is established by Christ (14). The "powers that be are ordained of God" (15). According to the passage we are now studying, the home is established by God, and all of its intercourse therefore subject to divine direction. The relation of the Christian to his neighbor is regulated by the law of God (16). Most, if not all, of the relations of life fall under one or another of these classes. In each case, the Christian is not only to recognize that these things are so, but to conduct himself in accordance with that realization.

### 3. Obedience is Right

(δικαιος)

Children are given the very simple and straightforward reason for the injunction to obey their parents, that "this is right" (17). Paul selected the word for 'right' (18) which expressed exactly the idea he had in mind, from at least

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- 14. Matt. 18:18; I Cor. 4:15; I Tim. 3:1-10; Eph. 4:7-16.
  - 15. Rom. 13:1-7; I Pet. 2:13,14.
  - 16. Matt. 19:19; 22:39; Rom. 13:8-10.
  - 17. ΤΟΥΤΟ γὰρ ἔστιν ΔΙΚΑΙΟΝ. γὰρ is causal. Thayer, "To sentences in which something is commanded or forbidden, γὰρ annexes the reason why the thing must either be done or avoided."
  - 18. ΔΙΚΑΙΟΣ.

three synonyms any one of which would have suggested that the action was morally good (19). To be 'right' in the sense of this passage is to live in keeping with the law that controls the matter under discussion. This law may be the law of a society. It might be "divine and human laws" (20). When the neuter is used, as in this case, the law is considered that of 'duty' by Thayer (21).

This idea of duty, therefore, agrees closely with Kant's "categorical imperative". His statement will aid us to see the application of this point, "Finally, there is an imperative which commands a certain conduct immediately, without having as its condition any other purpose to be attained by it. This imperative is Categorical. It concerns not the matter of the action, or its intended results, but its form and the principle of

19. καλός - the good from the standpoint of the beautiful; ἀγαθός - the essentially good or excellent; δίκαιος - keeping the commands of God (Thayer on these words). Thayer quotes Sessschwitz to the effect that "In the O.T. the term 'righteous' makes reference rather to a covenant and to one's relation to a positive standard; ἀγαθός would express the absolute idea of moral goodness."

20. Thayer.

21. "That which regard for duty demands, what is right."

which it is itself a result; and what is essentially good in it consists in the mental disposition, let the consequence be what it may. This imperative may be called that of Morality.

"There is but one categorical imperative, namely this: Act only on that maxim whereby thou canst at the same time will that it should become a universal law." (22).

This "categorical imperative" Kant develops into two practical imperatives, which also apply to our problem (23): 1) "Act as if the maxim of thy action were to become by thy will a Universal Law of Nature, and 2) so act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as a means only".

" . . . but to live by law,  
Acting the law we live by without fear,  
And, because right is right, to follow right  
Were wisdom in the scorn of consequence" (24).

22. Immanuel Kant-- F.X. Abbott's translation of his "Moral Philosophy", printed in "An Anthology of Modern Philosophy", by D.S. Robinson, Crowell, N.Y., 1931, p.491.  
23. Ib. pp.492,493.  
24. Tennyson, "Oenone".

If one sees in this "right is right" the fact that our Heavenly Father has made it so, and if the further fact is recognized that the true grasp of right is through the awakened conscience of the redeemed man, then we are viewing "right" as Paul meant it here. This, then, is the "morality glorified by faith," of which Dr. De Blois spoke.

The child has become, through Paul's instruction, an illustration of that "moral law within" which is the ultimate guide in many of the higher decisions of life. Happy is the man who keeps his conscience sensitive to choose the right and keeps his will alive to do it.

3. The Appeal of Example.

"Paul sought to secure right social relations on the basis of imitation: kindness, tenderheartedness, forgiveness, love, God in Christ the supreme example" (25). The direct use of this method in the passage with which we are dealing is in two verses: v.24, "but as the Church is in subjection to Christ, so the women to their husbands in all things;" v.25, "even as Christ also loved

the Church and gave Himself up on her behalf." The example is in the first case a divinely appointed institution, and in the second the Christ Himself. We will investigate further into the second of these, as furnishing us instruction as to the application of this method.

The Example

The example chosen by Paul was the highest in every way: the Person - the Christ; the attitude - unlimited love; the demonstration - 'gave Himself over' to death; the purpose - the sanctification of the Church. Surely, here is a sufficient ideal for the Christian to follow, one which calls for more than the best he can see in himself.

It is important that these aspects of the Christ and His work be held before Christian people, in view of the fact that the higher type of imitation is voluntary, and, therefore, subject to the laws of learning and of habit formation.(26).

25. H. E. Kuist, "The Pedagogy of St. Paul", New York, 1925. p.114.

26. According to Horsworthy and Whitley, voluntary imitation is "learned and built up just as any other habits are learned." "The Psychology of Childhood", p.72.

Thomas a Kempis, recognizes this same reasoning, though his application is more restricted than that of Paul. His idea, which would be included in Paul's idea of "living sacrifice" (27), is that man gives himself to God in religious observances; Paul reveals the larger truth that the imitation of Christ includes the building of Christian social relations. The words of Thomas referred to are beautiful, fervent and suggestive:

"O Man, as I did offer myself and my free-will unto God my father, my hands spread on the cross, and my body naked for thy sins; insomuch that nothing remained in me, but all passed in sacrifice to appease His wrath, in like wise thou oughtest to offer unto me willingly thyself in pure oblation daily in the mass with all thine affections and strengths, as profoundly and fervently as thou mayest" (28).

The Application

To begin the study of the application of

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- 27. Romans 12:1.
  - 28. "The Imitation of Christ", Part 4, Chap. 2.
  - Ed. Ernest Rhys, London, New York, 1925, p.254.

the example of Christ, we will observe the use in the Epistle, particularly in similar connections, of the particle which here associates exhortation with the reason justifying it, 'even as'(29). Our basis for selecting instances for treatment is simply to take those in which the 'even as' clause furnishes an example to justify a course of action.

<u>Ref.</u>	<u>Course of Action</u>	<u>Example</u>
4:17 (Negative)	No longer "walk" (30)	The Gentiles walk in vanity of their minds.
4:32	Forgive each other	God in Christ forgave you.
5:2.	Walk in love.	Christ loved you and gave Himself up on your behalf.
5:25	Love the wives	Christ loved the Church and gave Himself up for her.

Because the conduct of the Gentiles is obviously vain (31), ignorant (32), and immoral (33), the example is easily recognized as one not

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 29. καθώς (καί). Four uses, according to Thayer, 1) "According as", in the first member of a comparison or annexed to preceding words after the demonstrative οὕτως, or οὕτως unexpressed, 2) "in proportion as", 3) "since" or "seeing" that", and 4) for simple ὡς.  
 30. περιπατέω. See Chapter III.  
 31. ματαιότητι. 32. τὴν ἀγνοίαν.  
 33. ἐργασίαν ἀκαθαρσίαν ἐν πλεονεξίᾳ.

to be followed. Because the attitude of God and of His Son is one of forgiveness, love for individuals and to the Church, the Christian will feel impelled to forgive, to practise love in the community and to carry love into the particular relations of the home.

If one takes the broader view of the works of God in Christ, which we attempted to summarize in Chapter II, he may study out the implications for his own conduct and for the life of such part of society as he may influence. This is no easy task, but the "Imitation of Christ" is richly rewarded.

#### G. The Appeal of Promise

Anyone who deals with children, realizes the appeal to them of a promise. The long life of Santa Claus is not without significance. The promise made here (6:2,3) is not one of which the child receives the fulfillment at once. However, it is a promise, a true one, and has meaning to the child who has the opportunity to know it. "Honor your father and your mother, in order that it



may be well with you and you may be a long time upon the earth."

The one other promise made in the passage is to servants (6:8), "knowing that whatsoever good each one shall do, he shall receive the same back from the Lord, whether he be bond or free." "The Divine Judgment lies essentially in each deed of man. The good which we do remains ours still; and the evil (Col.3:25) also. The doer in each case will receive what he has done" (34).

Promises have been a precious part of the Christian heritage. What Christian has not been blessed and encouraged by the promises contained in the Sermon on the Mount (a small section which, however illustrates the promises Christians delight to retain): the Kingdom of Heaven, comfort, inheritance of the earth, righteousness, mercy, sight of God, sonship with God, recompence for secret (sincere) alms and prayer, forgiveness, "all these things", answers to asking, seeking and

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 34. Westcott, Ephesians, p.90.

knocking, "good things" to them that ask Him? So all through the Word the element of promise is prominent. The New Testament represents Christ as the fulfillment of promises to those before His advent (35). In Him are promises made secure for the Christian, both here and in the life to come:

"He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in His throne" (Rev. 3:21).

Whatever our condition or worldly station, the future can only be ours through promises. Even the present has not its full significance, unless we endure "as seeing Him who is invisible;" (36).

#### D. The Appeal on the Basis of Accountability

Servants are urged to serve "as unto Christ" (37). Masters are urged to do "the same things" to the servants, "knowing that their Lord and yours is in heaven" (38). The dangers involving the necessity of accountability are, for the

35. Rom. 1:2; Heb. 11:9, 11, 13; etc. 36. Heb. 11:27.

37. ὡς τῷ Χριστῷ.  
38. καὶ αὐτῶν καὶ ἡμῶν ὁ κύριος.

servant insincere work ("getting by"), and for the master an overbearing attitude, taking undue advantage of his position. Neither of these attitudes can stand in the light of the responsibility of the servant and the master to Christ.

If one may safely surmise the trends of his day, the lack of a sense of real responsibility is one of our grave dangers. Moral responsibility is thought to be determined only by natural law-- if a thing works, if it brings satisfaction at the time, if it "gets by," it is all right. In the gospel, even the least of moral responsibility, the law "written in the hearts" (39), is above determination by the passing whim. But that law is only the beginning. The great truth of moral responsibility according to the New Testament is: "We shall all stand before the judgment-seat of God. So then each one of us shall give account of himself to God" (40).

"Inasmuch as ye did it . . . "

"Inasmuch as ye did it not . . . "

59. Rom. 2:15.  
 40. Rom. 14:10,12. See I Cor. 3:16,17; Gal. 6:7, 9; Col. 3:24,25; I Thess. 3:13; etc.

### Conclusion

St. Paul has brought to social ethics the force of powerful motivating impulse. The student of Paul realizes that to neglect these duties is to bring to himself regret and shame. He realizes, furthermore, that in the accomplishment of such a standard he attains unto his own best self. Paul could so present ethics because he himself lived so close to the eternal verities that they radiated from him in his teaching and influence.

The ethical teachings of St. Paul as presented in Ephesians 5:21 - 6:9 stand on the solid ground of four great truths:

1. Christian Ethics are adequately verified by reason.
2. Christian Ethics are made morally obligatory by the example of Christ.
3. Christian Ethics are sure of reward through the promises.
4. Christian Ethics make the individual accountable to God.

One cannot face these truths sincerely without being filled with the conviction of his

short-comings and not without a desire to seek Him in whom all these things are made possible. The accomplishment depends on faith in Him.

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me" (Galatians 2:20).

CONCLUSION

## CONCLUSION

A statement of Dr. Glover's at the end of his chapter on the "Human Paul" (1) is quite appropriate to the conclusion of a study on Ephesians, though Dr. Glover's reference is to <sup>the Epistle to the</sup> Galatians. "Whatever his argument is, powerful as it is in Galatians, it is not that that you chiefly remember when he is done. You have been with a man of genius; you have swept with him from peak to peak, vision to vision; you have tried to keep pace with his moods and his subjects, indicated in the amazing vocabulary, the striking metaphors, the compressed word-pictures, popular phrase, Septuagint echo, terms of his own; you have consorted with a man of elemental force, revelled in all the colours of God with him, mixed them (no doubt), wondered why he was not a poet and why he was so much more than any poet; and all the time you have been growing to love more and more the greatest human being that ever followed Jesus Christ and had Christ living in him. You and he together have been adding

1. F.R. Glover, "Paul of Tarsus", pp.196,197.

to your experience of Christ in every tangled sentence and involved paragraph; and you end (as Paul would have wished you to end) with the feeling that Christ is all in all."

This impression has been borne in upon the writer through this entire study. Every aspect of truth dealt with in the Ephesian Epistle is related to Christ and through Him to God, to the Church, to redeemed society. A brief summary of the ground covered will draw these truths together.

We first reviewed those passages in the letter which showed what society was like apart from God. The evidences, supported also by sources other than the Epistle, were that this society was grossly immoral, even to the practice on a wide scale of unnatural vices, and that it was tragically unsocial.

We followed Paul as he established a firm basis of theology for the ethical principles which were to follow. Paul dwelt in the eternal purposes of God, he knew Christ "central with respect to God, to man, and to the cosmos". The



Holy Spirit was his evidence of the ultimate fulfillment of his inheritance.

Then the principles of ethics flowed out from the realization of God and of Christ:

- I. The Christian is re-born for good works.
- II. The worthy conduct of the Christian is in peace and unity.
- III. Imitation of Christ leads to love.
- IV. The light of the Christian is the moral insight received from Christ.
- V. Wise exercise of the powers of body, mind and spirit will keep the Christian on the path.

The Apostle then selected the domestic circumstances for more specific instruction. In a passage given entirely to this point, submission, love, obedience, nurture, and fairness were glorified by the example of Christ and His Church. In the midst of this teaching, there was constant evidence of the motives which Paul used for his appeal to the Ephesian Christians: the rights of others, the example of Christ and the Church, the promises which were held out to those whose con-

duct maintains the standard set, the necessity of recognizing God as the giver of rewards or punishment.

We cannot be reminded too often that, while Paul gave this ethical teaching and emphasized it, he never suggested that this is the core of the Christian faith. Primarily, Christianity is a personal relationship; it is not a way of life, it is a saved relationship with Him who is the Way.

As we conclude, it is with the hope that these materials shall have grasped the writer to that extent that he shall have interpreted Paul as Paul himself would speak. His zeal for Christ is warm and glowing. His desire for the Christians is compassionate, earnest, loving. His words, therefore, are out of the depths of a full heart and call to that imitation of God which is the keynote to all Christian conduct:

Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of sweet smell (5:1,2).

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