

The Epistle Of Paul To The Ephesians

The Argument

While Paul was prisoner at Rome, there entered in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirm them in that thing, which they had learned of him. And first after his salutation, he assureth them of salvation, because they were thereunto predestinated by the free election of God, before they were born, and sealed Up to this eternal life by the holy Ghost, given unto them by the Gospel, the knowledge of the which mystery he prayeth God to confirm toward them. And to the intent they should not glory in themselves, he sheweth them their extreme misery, wherein they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, and yet by the free mercy of God in Christ Jesus, they were saved, and he appointed to be their Apostle, as of all the other Gentiles; therefore he desireth God to lighten the Ephesians' hearts with the perfect understanding of his Son, and exhorteth them likewise to be mindful of so great benefits, neither to be moved with the false apostles, which seek to overthrow their faith, and tread under foot the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsel of God; who by this means preserveth only his Church. Therefore the Apostle commendeth his ministry, for as much as God thereby reigneth among men, and causeth it to bring forth most plentiful fruits, as innocency, holiness, with all such offices appertaining to godliness. Last of all, he declareth not only in general what ought to be the life of the Christians, but also sheweth particularly, what things concern every man's vocation.

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Ephesians 1

1 After the salutation, 4 he entreateth of the free election of God, 5 and adoption, 7-13 from whence man's salvation floweth, as from the true and natural fountain; and because so high a mystery cannot be understood, 16 he prayeth that the full, 20 knowledge of Christ, may by God be revealed unto the Ephesians.

1 Paul (1) an Apostle of Jesus Christ by the will of God, to the (*) Saints, which are at Ephesus, and to the (a) faithful in Christ Jesus:

- (1) The inscription, and salutation, whereof we have spoken in the former Epistles.
- (*) 1 Corinthians 1:2 .
- (a) This is the definition of the Saints, shewing what they are.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 (*) (2) Blessed *be* God, (3) and the Father of our Lord Jesus Christ, (4) which hath blessed us with (b) all (♣) spiritual blessing in (c) heavenly (♣) things in (5) Christ,

- (*) 1 Corinthians 1:3; 1 Peter 1:3 .
- (2) The first part of the Epistle, wherein he handleth all the parts of our salvation, propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving.
- (3) The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Jesus Christ.
- (4) The next final cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which kind of blessings is heavenly and proper to the elect.
- (b) With all kind of gracious and bountiful goodness which is heavenly indeed, and from God only.
- (♣) As with the knowledge of God in Christ, with faith, hope, charity and other gifts.
- (c) Which God our Father gave us from his high throne from above; or because the Saints have those gifts bestowed on them, which belong properly to the citizens of heaven.
- (♣) Or, places.
- (5) The matter of our salvation is Christ, in whom only we are endued with spiritual blessing and unto salvation.

4 (6) (*) As he hath (♣) chosen us in (d) him, before the foundation of the world, (7) that we (e) (♣) should (f) be (♣) holy, and without blame (g) before him in love:

- (6) He declareth the efficient cause, or by what means God the Father saveth us in his Son; because saith he, he chose us from everlasting in his Son.
- (*) 2 Timothy 1:9 .
- (♣) This election to life everlasting can never be changed; but in temporal offices, which God hath appointed for a certain space, when the term is expired, he changeth his election, as we see in Saul and Judas.
- (d) To be adopted in him.
- (7) He expoundeth the next final cause, which he maketh double, to wit, sanctification and justification, whereof he will speak hereafter. And hereby also two things are to be noted, to wit, that holiness of life cannot be separated from the grace of election; and again what pureness forever is in us, is the gift of God who hath freely of his mercy chosen us.
- (e) Then God did not choose us, because we were, or otherwise should have been holy, but to the end we should be holy.

- (♣) Colossians 1:22 .
- (f) Being clothed with Christ's righteousness.
- (♦) When Christ's justice is imputed ours.
- (g) Truly and sincerely.

5 (8) Who hath predestinated us, to be (*) adopted through Jesus Christ (h) unto himself, according to the good pleasure of his will,

(8) Another plainer exposition of the efficient cause, and also of eternal election, whereby God is said to have chosen us in Christ, to wit, because it pleased him to appoint us when we were not yet born, whom he would make to be his children by Jesus Christ; so that there is no reason here of our election to be sought, but in the free mercy of God, neither is faith which God foresaw, the cause of predestination, but the effect.

(*) Whereas we were not the natural children he received us by grace, and made us his children.

(h) God respecteth nothing, either that present is, or that is to come, but himself only.

6 (9) To the (i) (*) praise of the glory of his grace, (10) wherewith he hath made us accepted in *his* beloved.

(9) The uttermost and chiefest final cause is the glory of God the Father, who saveth us freely in his Son.

(i) That as his bountiful goodness deserveth all praise, so also it should be set forth and published.

(*) The principal end of our election is to praise and glorify the grace of God.

(10) Another final cause more near, is our justification, in that he freely accounteth us for just in his Son.

7 (11) By whom we have redemption through his blood, *even* the forgiveness of sins, according to his rich grace;

(11) An expounding of the material cause, how we are made acceptable to God in Christ, for it is he only, whose sacrifice by the mercy of God is imputed unto us, for forgiveness of sin.

8 (12) (k) Whereby he hath been abundant toward us in (l) all wisdom and understanding,

(12) Now he cometh at length to the formal cause, that is to say, to vocation or preaching of the Gospel, whereby God executeth that eternal counsel of our free reconciliation and salvation in Christ. And putting in place of the Gospel all wisdom and understanding, he sheweth how excellent it is.

(k) By which gracious goodness and bountifulness.

(l) In perfect and sound wisdom.

9 And hath opened unto us the (m) mystery of his will (13) according to his good pleasure, which he had purposed (*) in him,

(m) For unless the Lord had opened to us that mystery, we could never have so much as dreamed of it ourselves.

(13) Not only the election, but also the vocation proceedeth of mere grace.

(*) That is, in Christ.

10 (14) That in the dispensation of the fullness of the times, he might (n) gather together in one (*) all things, both which are in heaven, and which are in earth, *even* in Christ;

(14) The Father exhibiteth and gave Christ, who is the head of all the elect unto the world, at that time which was convenient, according as he most wisely disposed all times from everlasting. And Christ is he in whom all the elect from the beginning of the world, (otherwise wandering and separated from God) are gathered together; of which some were then in heaven when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and others being found upon the earth, were gathered together of him, and the rest are daily gathered together.

(n) The faithful are said to be gathered together in Christ, because they are joined together with him through faith, and become as it were one man.

(*) By this he meaneth the whole body of the Church, which he divideth into them, which are in heaven, and them which are in earth; also the faithful which remain in earth, stand of the Jews and the Gentiles.

11 (15) In whom also we are chosen when we were predestinated according to the purpose of him, which worketh (o) all things after the counsel of his own will,

(15) He applieth severally the benefit of vocation to the believing Jews, going back to the very fountain, that even they also may not attribute their salvation neither to themselves, nor to their stock, nor any other thing, but to the only grace and mercy of God, both because they were called, and also because they were first called.

(o) All things are attributed to the grace of God without exception, and yet for all that, we are not stocks, for he giveth us grace both to will and to be able to do those things that are good; Philippians 2:13 .

12 That (*) we, which (p) first trusted in Christ, should be unto the praise of his glory.

(*) To wit, the Jews.

(p) He speaketh of the Jews.

13 (16) In whom also ye *have trusted*, after that ye heard the (q) word of truth, *even* the Gospel of your salvation, wherein also after that ye believed, ye were (r) sealed with the holy (s) Spirit of promise.

(16) Now he maketh the Ephesians (or rather all the Gentiles) equal to the Jews, because notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed up with the same Spirit, which is the pledge of election, until the inheritance itself be seen, that in them also the glory of God might shine forth, and be manifested.

(q) That word which is truth indeed, because it cometh from God.

(r) This is a borrowed kind of speech taken of a seal, which being put to anything, maketh a difference between those things that are authenticall, and others that are not.

(s) With that Spirit, which bringeth not the Law, but the promise of free adoption.

14 Which is the earnest of our inheritance, (*) until the (t) redemption of the possession purchased unto the praise of his glory.

(*) Though we be redeemed from the bondage of sin by the death of Christ, Romans 6:22, yet we hope for this second redemption which shall be when we shall possess our inheritance in the heavens, whereof we have the holy Ghost for a gage, as Ephesians 4:30 .

(t) Full and perfect.

15 (17) Therefore also after that I heard of the faith, which ye have in the Lord Jesus, and love toward all the Saints,

(17) He returneth to the former gratulation, concluding two things together of those things that went before; the first is, that all good things come to us from God the Father in Christ, and by Christ, that for them he may be praised of us. The second is that all those things (which he bringeth to two heads, to wit, faith and charity) are increased in us by certain degrees, so that we must desire an increase of his grace from whom we have the beginning, and of whom we hope for the end.

16 I cease not to give thanks for you, making mention of you in my prayers,

17 (18) That the God of our Lord Jesus Christ, the Father of (u) glory, might give unto you the Spirit of wisdom, and revelation through the (x) acknowledging of (*) him,

(18) The causes of faith, are God the Father lightened our minds with his Holy Spirit, that we may embrace Christ opened unto us in the Gospel, to the obtaining of everlasting life, and the setting forth of God's glory.

(u) Full of majesty.

(x) For it is not enough for us to have known God once, but we must know him every day more and more.

(*) Of Christ.

18 That the eyes of your understanding may be lightened, that ye may know what the (y) hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

(y) What blessings they are which he calleth you to hope for whom he calleth to Christ.

19 (19) And what is the exceeding greatness of his power toward us, which believe, (*) according to the working of his mighty power,

(19) The excellency of faith is declared by the effects, because the mighty power of God is set forth and shewed therein.

(*) Ephesians 3:7; Colossians 2:12 .

20 (20) Which he wrought in Christ, when he raised him from the dead, and (*) set him at his (z) right hand in the heavenly *places*,

(20) The Apostle wisheth us to behold in our most glorious Christ with the eye of faith, that most excellent power and glory of God, whereof all the faithful are partakers, although it be as yet very dark in us, by reason of the ignominy of the cross, and the weakness of the flesh.

(*) Made him Governor of all things both in heaven and in earth; so that Christ's body is now only there, or else it should not be a true body and his ascension should be but a fantastical thing and only imagined.

(z) To be set on God's right hand, is to be a partaker of the sovereignty which he hath over all creatures.

21 Far above all principality, and power, and might, and domination, and every (a) Name, that is named, not in this world only, but also in that which is to come,

(a) Everything whatsoever it be, or above all things be they of never such power or excellency.

22 (21) (*) And hath made all things subject under his feet, and hath given him over all things *to be* the (b) head to the Church,

(21) That we should not think that the excellent glory of Christ is a thing wherewith we have nought to do, he witnesseth, that he was appointed of God the Father as head of all the Church, and therefore the body must be joined to his head, which otherwise should be a maimed thing without the members; which notwithstanding, is not of necessity (seeing that the Church is rather quickeneth and sustained by the only virtue of Christ, so far off is it, that he needeth the fullness thereof) but of the infinite goodwill and pleasure of God, who vouchsafeth to join us to his Son.

(*) Psalm 8:8; Hebrews 2:8 .

(b) Insomuch that there is nothing but is subject to him.

23 Which is his body, *even* the (c) (*) fullness of him that filleth all in all things.

(c) For the love of Christ is so great towards the Church, that though he do fully satisfy all with all things, yet he esteemeth himself but a maimed and imperfect head, unless he have the Church joined to him as his body.

(*) This is the great love of Christ toward his Church that he counteth not himself perfect without us which are his members; and therefore the Church is also called Christ as 1 Corinthians 12:12 .

Ephesians 2

1 The better to set out the grace of Christ, he useth a comparison, calling them to mind, 5 that they were altogether castaways and aliens, 8 that they are saved by grace, 13 and brought near, 16 by reconciliation through Christ, 17 published by the Gospel.

1 And (1) (*) you hath he quickened, that were (a) dead in (2) trespasses and sins,

(1) He declareth again the greatness of God's good will, by comparing that miserable state wherein we are born, with that dignity whereunto we are advanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spiritual motions we are not only born half dead, but wholly and altogether dead.

(*) Colossians 2:13 .

(a) See Romans 6:2 . So then he calleth them dead, which are not regenerated; for as the immortality of them which are damned, is no life, so this knitting together of body and soul is properly no life, but death in them which are not ruled by the Spirit of God.

(2) He sheweth the cause of death, to wit, sins.

2 (3) Wherein, in times past ye walked, (4) according to the course of this world, *and* (b) after the (*) (♣) prince that ruleth in the air, even the spirit, that now (5) worketh in the (c) children of disobedience,

(3) He proveth by the effects that all were spiritually dead.

(4) He proveth this evil to be universal, insomuch that all are slaves of Satan.

(b) At the pleasure of the prince (Prince) meaning Satan.

(*) Ephesians 6:12 .

(♣) Meaning Satan.

(5) Men are therefore slaves to Satan, because they are willingly rebellious against God.

(c) They are called the children of disobedience, which are given to disobedience.

3 (6) Among whom we also had our conversation in time past in the lusts of our (d) flesh, in fulfilling the will of the flesh, and of the mind, and (7) were (*) by nature the (e) children of wrath, as well as (f) others.

(6) After he hath severally condemned the Gentiles, he confesseth that the Jews, amongst whom he numbereth himself, are not a whit better.

(d) By the name of flesh in the first place, he meaneth the whole man, which he divideth into two parts; into the flesh, which is the part that the Philosophers term without reason, and into the thought, which they call reasonable; so that he leaveth nothing in man half dead, but concludeth that the whole man is of nature the son of wrath.

(7) The conclusion; All men are born subject to the wrath and curse of God.

(*) Not by creation, but by Adam's transgression, and so by birth.

(e) Men are said to be the children of wrath passively, that is to say, guilty of everlasting death by the judgment of God, who is angry with them.

(f) Profane people which knew not God.

4 (8) But God which is rich in mercy, through his great love wherewith he loved us,

(8) Now hereof followeth another member of the comparison, declaring our excellency, to wit, that by the virtue of Christ we are delivered from that death, and made partakers of eternal life, to the end that at length we may reign with him. And by divers and sundry means he beateth this into their heads, that the efficient cause of this benefit is the free mercy of God; and Christ himself is the material cause, and faith is the instrument which also is the free gift of God, and the end is God's glory.

5 Even when we were dead by sins, hath quickened us (*) together (♣) in Christ, *by whose grace ye are saved,*

(*) Both Jew and Gentile.

(♣) Or, with Christ.

6 And hath (*) raised us up (g) together, and made us sit together in the heavenly places in Christ Jesus,

(*) We that are the members, are raised up from death and reign with our head Christ in heaven by faith.

(g) To wit, as he addeth afterward in Christ, for as yet this is not fulfilled in us, but only in our head, by whose Spirit we have begun to die to sin, and live to God, until that work be fully brought to an end; but yet the hope is certain, for we are as sure of that we look for, as we are of that we have received already.

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

8 For by (h) grace are ye saved through faith; and that not of yourselves, *it is the gift of God;*

(h) So then, Grace, that is to say, the gift of God, and faith, do stand one with another, to which two these are contrary, to be saved by ourselves, or by our works. Therefore what mean they which would join together things of so contrary nature?

9 (9) Not of works, lest any man should boast himself.

(9) He taketh away expressly and namely from our works the praise of justification, seeing that the good works themselves are the effects of grace in us.

10 For we are (i) (*) his workmanship created in Christ Jesus unto good works, which God hath ordained, that we should walk in them.

(i) He speaketh here of Grace, and not of nature; therefore be the works never so good, look what they are, they are it of grace.

(*) Here he meaneth, as concerning grace, and not by nature.

11 (10) Wherefore (♣) remember that ye being in time past Gentiles in the flesh, and (k) called (*) uncircumcision of them, which are (l) called circumcision in the flesh, made with hands,

(10) Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Jews, by nature, but also after a special sort, strangers and without God; and therefore they ought so much the rather remember that same so great a benefit of God.

(♣) He sheweth here that the further the Gentiles were off from the grace of God, the greater debtors they are now to the same.

(k) You were called in no otherwise state than Gentiles, that all the world might witness of your uncleanness.

(*) 1 Samuel 17:26; Ezekiel 44:7 .

(l) Of the Jews which were known from you by the mark of circumcision, the mark of the covenant.

12 That ye were, *I say*, at that time (m) without Christ, and were (n) aliens from the commonwealth of Israel, and were (*) strangers from the (♣) covenants of promise, and had no (♠) hope, and were (♢) without God in the world.

(m) He beginneth first with Christ, who was the end of all the promises.

(n) You had no right or title, to the commonwealth of Israel.

(*) Romans 9:4 .

(♣) It was but one covenant, but because it was divers times confirmed and established, therefore here he calleth them Covenants.

(♠) Where no promise is, there is no hope.

(♢) Or, Atheists.

13 (11) But now in Christ Jesus, ye which once were far off, are made near by the blood of Christ.

(11) Christ is the only bond of the Jews and Gentiles, whereby they be reconciled to God.

14 (12) For he is our peace, which hath made of both one, and hath broken the (*) stop of the partition wall,

(12) As by the ceremonies and worship appointed by the Law, the Jews were divided from the Gentiles, so now Christ, having broken down the partition wall, joineth them both together, both in himself, and between themselves, and to God. Whereby it followeth, that whosoever established the ceremonies of the Law, maketh the grace of Christ void and of none effect.

(*) That is, the cause of the division that was between the Jews and the Gentiles.

15 (*) In abrogating through his (♣) flesh the hatred, *that is*, the Law of commandments *which standeth* in ordinances, for to make of twain one new man in himself, *so* making peace,

(*) Colossians 2:14 .

(♣) For in Christ all things were accomplished, which were prefigured in the Law.

16 And that he might reconcile both unto God in (o) one (*) body by *his* (♣) cross, and (p) slay hatred thereby,

(o) He alludeth to the sacrifices of the Law, which represented that true and only sacrifice.

(*) For of the Jews and the Gentiles he made one flock.

(♣) Or, death.

(p) For he destroyed death by death, and fastened it as it were to the cross.

17 (13) And came, and preached peace to you which were afar off, and to them that were near.

(13) The preaching of the Gospel is an effectual instrument of this grace, common as well to the Jews as to the Gentiles.

18 (*) For (q) through him we both have an entrance unto the Father by one Spirit.

(*) Romans 5:2 .

(q) Christ is the gate, as it were, by whom we come to the Father, and the holy Ghost, is as it were, our lodes man who leadeth us.

19 (14) Now therefore ye are no more strangers and foreigners, but citizens with the Saints, and of the household of God;

(14) The conclusion; The Gentiles are taken into the fellowship of salvation. And he describeth the excellency of the Church, calling it the city and house of God.

20 (15) And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the (r) chief cornerstone,

(15) The Lord committed the doctrine of salvation, first to the Prophets, and then to the Apostles, the end whereof and matter as it were and substance, is Christ. Therefore that is indeed the true and universal Church, which is built upon Christ by the Prophets and Apostles, as a spiritual temple consecrated to God.

(r) That is, the head of the building, for the foundations are as it were heads of the buildings.

21 In whom all the building (s) coupled together, groweth unto a holy Temple in the Lord.

(s) So that God is the workman not only of the foundation, but also of the whole building.

22 In whom ye also are built together to be the habitation of God by the Spirit.

Ephesians 3

1 He declareth that therefore he suffered many things of the Jews, 3 because he preached the mystery touching the salvation of the Gentiles, 8 at God's commandment. 13 After he desired the Ephesians not to faint for his afflictions. 14 And for this cause he prayeth unto God, 18 that they may understand the great love of Christ.

1 For (1) this cause, I Paul *am* the (a) (*) prisoner of Jesus Christ for you Gentiles.

(1) He maintaineth his Apostleship against the offence of the cross, whereupon also he taketh an argument to confirm himself, affirming that he was not only appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them on every side to salvation; because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

(a) These words, The prisoner of Jesus Christ, are taken passively, that is to say, I Paul am cast into prison for maintaining the glory of Christ.

(*) He rejoiceth in that he suffered imprisonment of Christ's glory.

2 If ye have heard of the (*) dispensation of the grace of God, which is given me toward you,

(*) Which was his vocation to preach unto the Gentiles.

3 *That is*, that *God* by revelation hath shewed this mystery unto me (as I wrote (*) above in few words,

(*) That is, in the first chapter of this Epistle, verse 9; Ephesians 1:9 .

4 Whereby when ye read, ye may know my understanding in the mystery of Christ.)

5 Which in (b) other ages was (*) not opened unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,

(b) He meaneth not that none knew the calling of the Gentiles before, but because very few knew of it, and those that did know it, as the Prophets, had it revealed unto them very darkly, and under figures.

(*) Although the fathers, and the Prophets had revelations certain, yet it was not in comparison of that abundance which was shewed when the Gentiles were called; neither yet was the time, nor the manner known.

6 That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God given unto me (*) through the effectual working of his power.

(*) Ephesians 1:19 .

8 (*) Even unto me the least of all Saints is this grace given, that I should preach among the (♣) Gentiles, the unsearchable riches of Christ,

(*) 1 Corinthians 15:9 .

(♣) Galatians 1:16 .

9 And to make clear unto all men what the fellowship of the (*) mystery is, which from the beginning of the world hath been hid in God, who hath created all things by Jesus Christ,

(*) Romans 16:25; Colossians 1:26; 2 Timothy 1:10; Titus 1:2; 2 Peter 1:20 .

10 (2) To the intent, that now unto (*) principalities and powers in heavenly *places*, might be known (♣) by the Church the (c) manifold wisdom of God,

(2) The unlooked for calling of the Gentiles, was as it were a glass to the heavenly Angels, wherein they might behold the marvelous wisdom of God.

(*) The Angels.

(♣) The Church being gathered of so many kinds of people, is an example, or a glass for the Angels to behold the wisdom of God in, who hath turned their particular discords into a universal concord, and of the Synagogue of bondage, hath made the Church of freedom.

(c) God never had but one way only, to save men by; but it had divers fashions and forms.

11 According to the (d) eternal purpose, which he wrought in Christ Jesus our Lord;

(d) Which was before all beginnings.

12 By whom we have boldness and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 (3) For this cause I bow my knees unto the Father of our Lord Jesus Christ,

(3) He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to join prayers with the preaching and hearing of the word; which are needful not only to them which are younglings in religion, but even to the oldest also, that they growing up more and more by faith in Christ, being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that immeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, to his only Son.

15 (Of whom is named the whole (e) (*) family in (♣) heaven and in earth.)

(e) That that whole people which hath but one household Father, and that is the Church which is adopted in Christ.

(*) He that is not of the body of Christ, is in death.

(♣) The faithful which died before Christ came, were adopted by him, and make one family with the Saints which yet remain alive.

16 That he might grant you according to the (f) riches of his glory, that ye may be strengthened by his Spirit in the (g) inner man,

(f) According to the greatness of his mercy.
(g) Look at Romans 7:22 .

17 That Christ may dwell in your (*) hearts by faith; that ye, being rooted and grounded in (h) love,

(*) For we confess that which we believe.
(h) Wherewith God loveth us, which is the root of our election.

18 May be able to comprehend with all Saints, (i) what is the (*) breadth, and length, and depth, and height;

(i) How perfect that work of Christ is in every part.
(*) All perfection on every side is in him.

19 And to know the (k) love of Christ, which (l) passeth knowledge, that ye may be filled with all (m) (*) fullness of God.

(k) Which God hath sheweth us in Christ.
(l) Which surpasseth all the capacity of man's wit, to comprehend it fully in his mind; for otherwise who so hath the Spirit of God, perceiveth so much (according to the measure that God hath given him) as is sufficient to salvation.
(m) So that we have abundantly in us, whatsoever things are requisite to make us perfect with God.
(*) That all the graces of God may abound in you.

20 (4) (*) Unto him therefore that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in (♣) us,

(4) He breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for anything of God.
(*) Romans 16:25 .
(♣) In that we feel Christ in us.

21 *Be* praise in the Church by Christ Jesus, throughout all generations forever, Amen.

Ephesians 4

1 These three last Chapters contain precepts of manners. 2 He exhorteth them to mutual love. 7 Sundry gifts are therefore bestowed of God, 16 that the Church may be built up. 18 He calleth them from the vanity of infidels, 25 from lying, 29 and from filthy talk.

1 (*) I therefore, (1) being prisoner in the (♣) Lord, pray you that ye walk worthy of the (a) vocation whereunto ye are called,

(*) Philippians 1:27; Colossians 1:10; 1 Thessalonians 2:12 .

(1) Another part of the Epistle containing precepts of the Christian life, the sum whereof is this, that every man behave himself as it is meet for so excellent grace of God.

(♣) For the Lord's cause.

(a) By this is meant the general calling of the faithful, which is this, to be holy, as our God is holy.

2 (2) With all humbleness of mind, and meekness, with (b) longsuffering, supporting one another through love,

(2) Secondly, he commendeth meekness of mind, which is shewed forth by bearing one with another.

(b) Look at Matthew 18:25-27 .

3 (3) Endeavoring to keep the unity of the Spirit in the bond of peace.

(3) Thirdly, he requireth perfect agreement, but yet such as is knit with the band of the holy Ghost.

4 (4) There is (*) one body, and one (♣) Spirit, even as ye are called in one hope of your vocation.

(4) An argument of great weight, for an earnest entertaining of brotherly love and charity one with another, because we are made one body as it were of one God, and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptism, and hope for one selfsame glory, whereunto we are called. Therefore, whosoever breaketh charity, breaketh all of these things asunder.

(*) Which by dissensions you separate asunder.

(♣) So that ye cannot dissent one from another, seeing the Spirit, which joineth you in one body, cannot dissent from himself.

5 *There is* one Lord, one Faith, one Baptism,

6 (*) One God and Father of all, which is (c) (♣) above all, and (d) through all, and (e) in you all.

(*) Malachi 2:10 .

(c) Who only hath the chief authority over the Church.

(♣) In power.

(d) Who only poureth forth his providence, through all the members of the Church.

(e) Who only is joined together with us in Christ.

7 (5) (*) But unto every one of us is given grace according to the measure of the (f) gift of Christ.

(5) He teacheth us, that we indeed are all one body, and that all good gifts proceed from Christ only, who reigneth in heaven having mightily conquered all his enemies (from whence he heapeth all gifts upon his Church;) but yet notwithstanding these gifts are diversely and sundry ways divided according to his will and pleasure, and therefore every man ought to be content with that measure that God hath given him, and to bestow it to the common profit of the whole body.

(*) Romans 12:3; 1 Corinthians 12:11 .

(f) Which Christ hath given.

8 Wherefore he saith, (*) When he ascended up on high, he (♣) led (g) captivity captive, and gave gifts unto men.

(*) 2 Corinthians 10:13; Psalm 68:19 .

(♣) The Messiah came down from heaven into the earth, to triumph over Satan, death and sin, and led them as prisoners and slaves, which before were conquerors, and kept all in subjection; which victory he got and also gave it as a most precious gift to his Church.

(g) A multitude of captives.

9 (Now, in that he ascended, what is it but that he had also descended first into the (h) lowest parts of the earth?

(h) Down to the earth, which is the lowest part of the world.

10 He that descended, is even the same that ascended, far above all heavens, that he might (i) fill (k) (*) all things.)

(i) Fill with his gifts.

(k) The Church.

(*) With his gifts and benefits.

11 (6) (*) He therefore gave some *to be* (l) Apostles, and some (m) Prophets, and some (n) Evangelists, and some (o) Pastors, and Teachers,

(6) First of all he reckoneth up the Ecclesiastical functions, which are partly extraordinary and for a season, as Apostles, Prophets, Evangelists, and partly ordinary and perpetual, such as Pastors and Doctors.

(*) 1 Corinthians 12:27 .

(l) The Apostles were those twelve, unto whom Paul was afterward added, whose office was to plant Churches throughout all the world.

(m) The Prophet's office was one of the chiefest, which were men of marvelous wisdom, and some of them could foretell things to come.

(n) These Apostles used as follows in the execution of their office, being not able to answer all places themselves.

(o) Pastors are they which govern the Church, and Teachers are they which govern the schools.

12 (7) For the (*) gathering together of the Saints, for the work of the ministry, (♣) and for the edification of the (p) body of Christ,

(7) He sheweth the end of Ecclesiastical functions, to wit, that by the ministry of men all the Saints may so grow up together, that they may make one mystical body of Christ.

(*) To restore that which was out of order, or to repair.

(♣) That the body of Christ might be perfect.

(p) The Church.

13 (8) Till we all meet together (in the (q) unity of faith and the acknowledging of the Son of God) unto a (*) perfect man, *and* unto the measure of the (r) age of the fullness of Christ,

(8) The use of this ministry is perpetual so long as we are in this world, that is, until that time that having put off the flesh, and thoroughly and perfectly agreeing between ourselves, we shall be joined with Christ our head. Which thing is done by that knowledge of the Son of God increasing in us, and he himself by little and little growing up in us until we come to be a perfect man, which shall be in the world to come, when God shall be all in all.

(q) In that most near conjunction which is knit and fastened together by faith.

(*) That we may be of a ripe Christian age and come to the full measure of the knowledge which we shall have of Christ.

(r) Christ is said to grow up to full age, not in himself, but in us.

14 (9) That we henceforth be no more children, (10) wavering and carried about with every wind of doctrine, by the (s) deceit of men, and (t) with craftiness, whereby they lay in wait to deceive.

(9) Between our childhood (that is to say, a very weak state, while as we do yet altogether waver) and our perfect age, which we shall have at length in another world, there is a mean, to wit, our youth, and steady going forward to perfection.

(10) He compareth them which rest not themselves upon the word of God, to little boats which are tossed hither and thither with the doctrines of men, as it were with contrary winds, and therewithal forewarneth them that it cometh to pass not only by the lightness of man's brain, but also by the craftiness of certain, which make, as it were, an art of it.

(s) With those uncertain chances which toss men to and fro.

(t) By the deceit of those men which are very well practiced in deceiving of others.

15 (11) But let us follow the truth in love, and in all things, grow up into him, which is the (*) head, *that is*, Christ.

(11) By earnest affection of the truth and love, we grow up into Christ; for he (being effectual by the ministry of his word, which as the vital Spirit doth so quicken the whole body, that it nourisheth all the limbs thereof it according to the measure and proportion of each one) quickeneth and cherisheth his Church, which consisteth of divers functions, as of divers members, and preserveth the proportion of every one. And thereof it followeth that neither this body can live without Christ, neither can any man grow up spiritually, which separateth himself from the other members.

(*) Christ being head of his Church, nourisheth his members and joineth them together by joints, so that every part hath his just proportion of food, that at length the body may grow up to perfection.

16 By whom all the body being coupled and knit together by every joint, for the furniture *thereof* (according to the (u) effectual power, *which is* in the measure of every part) receiveth (x) increase of the body, unto the edifying of itself in (y) love.

(u) Of Christ, who in manner of the soul, quickeneth all the members.

(x) Such increase as is meet the body should have.

(y) Charity is the knitting of the limbs together.

17 (12) This I say therefore and testify in the Lord, that ye henceforth walk not as (*) other Gentiles walk, in (z) vanity of their (♣) mind,

(12) He descendeth to the fruits of Christian doctrine, and reasoneth first upon the principles of manners and actions, setting down a most grave comparison between the children of God, and them which are not regenerated. For in these men, all the powers of the mind are corrupted, and their mind

is given to vanity, and their senses are darkened with most gross mistiness, and their affections are so accustomed by little and little to wickedness, that at length they run headlong into all uncleanness, being utterly destitute of all judgment.

(*) Romans 1:21 .

(z) If the noblest parts of the soul are corrupt, what is man but corruption only?

(♣) Man not regenerate hath his mind, understanding and heart corrupt.

18 Having their understanding darkened, and being strangers from the (a) life of God through the ignorance that is in them, because of the (*) hardness of their heart;

(a) Whereby God liveth in them.

(*) The hardness of heart is the fountain of ignorance.

19 Which being (b) (♣) past (*) feeling, have given themselves unto wantonness, to work all uncleanness, *even* with (c) greediness.

(b) Void of all judgment.

(♣) Or, without remorse of conscience.

(*) 1 Timothy 4:2 .

(c) They strove to pass one another as though there had been some gain to be gotten by it.

20 (13) But ye have not so learned Christ,

(13) Here followeth the contrary part touching men which are regenerated by the true and lively knowledge of Christ, which have other principles of their doings far different, to wit, holy and honest desires, and a mind clean changed by the virtue of the holy Ghost, from whence proceeds also like effects, as a just and holy life indeed.

21 If so be ye have heard him, and have been taught by him, (d) as the (*) truth is in Jesus,

(d) As they have learned which acknowledge Christ indeed, and in good earnest.

(*) As they are taught which truly know Christ.

22 (*) *That is*, that ye cast off, concerning the conversation in time past, (e) the (♣) old man, which is corrupt through the deceivable lusts,

(*) Colossians 3:8 .

(e) Yourselves.

(♣) That is, all the natural corruption that is in us.

23 And be renewed in the (f) spirit of your mind,

(f) Where there ought to have been the greatest force of reason, there is the greatest corruption of all which wasteth all things.

24 (*) And put on the new man, which (g) (♣) after God is created in (h) righteousness, and (i) true holiness.

(*) Romans 6:4; Colossians 3:8; Hebrews 12:2; 1 Peter 2:1; 1 Peter 4:2;

- (g) After the image of God.
- (♣) Which is created according to the image of God.
- (h) The effect and end of the new creation.
- (i) Not feigned nor counterfeit.

25 (14) (*) Wherefore cast off lying, and speak every man truth unto his neighbor, for we are members one of another.

- (*) Zechariah 8:16 .
- (14) He commendeth severally certain peculiar Christian virtues, and first of all he requireth truth (that is to say, sincere manners) condemning all deceit and dissembling, because we are born one for another.

26 (15) (*) Be (k) (♣) angry, but sin not; let not the sun go down (l) upon your wrath,

- (15) He teacheth us how to bridle our anger in such sort, that although it be not, yet that it break not out, and that it be straightways quenched before we sleep, lest Satan taking occasion to give us evil counsel through the wicked counselor, destroy us.
- (*) Psalm 4:5 .
- (k) If it so fall out, that you be angry, yet sin not; that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.
- (♣) If so be that ye be angry, so moderate your affection, that it burst not out into any evil's work, but be soon appeased.
- (l) Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.

27 (*) Neither give place to the devil.

- (*) James 4:7 .

28 (16) Let him that stole, steal no more; but let him rather labor, and work with his hands the thing which is (m) good, that he may have to give unto him that needeth.

- (16) He descendeth from the heart to the hands condemning theft; and because that men which give themselves to this wickedness, use to pretend poverty, he sheweth that labor is a good remedy against poverty, which God blesseth in such sort that they which labor have always some overplus to help others so far it is from this, that they are constrained to steal other men's goods.
- (m) By laboring in things that are holy, and profitable to his neighbor.

29 (17) (*) Let no (n) corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister (o) (♣) grace unto the hearers.

- (17) He bridleth the tongue also, teaching us so to temper our talk, that our hearer's minds be not destroyed, but also instructed.
- (*) Ephesians 5:3; Colossians 4:6 .
- (n) Word for word, rotten.
- (o) By grace he meaneth that, whereby men may profit to the going on forward in godliness and love.
- (♣) And cause them to profit in godliness.

30 (18) And (*) grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption.

(18) A general precept against all excess of affections which dwell in the part of the mind, which they call, Angry, and he setteth against them the contrary means. And useth a most vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderateness and intemperancy, who dwelleth in us to this end, of moderate all our affections.

(*) So behave yourselves that the holy Ghost may willingly dwell in you, and give him no occasion to depart for sorrow by your abusing of God's graces.

31 Let all bitterness, and anger, and wrath, out crying, and evil speaking be put away from you, with all maliciousness.

32 (*) Be ye courteous one to another, and tenderhearted, forgiving one another, (19) even as God for Christ's sake, forgave you.

(*) Colossians 3:19 .

(19) An argument taken from the example of Christ, most grave and vehement, both for the pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behavior towards all men.

Ephesians 5

3 Lest, in these vices which he reprehended, they should set light by his admonitions, 5 he terrifieth them by denouncing severe judgment, 8 and stirreth them forward; 15 Then he descendeth from general lessons of manners, 31 to the particular duties of wives, 25 and husbands.

1 Be ye therefore followers of God, as dear children,

2 (*) And walk in love, even as Christ hath loved us, and hath given himself for us, *to be* an offering and a sacrifice of a sweet (♣) smelling savor to God.

(*) John 13:14; John 15:12; 1 John 3:23 .

(♣) Alluding to the perfumes and incenses in the Law.

3 (*) (1) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as it becometh Saints,

(*) Mark 7:21; Ephesians 4:19; Colossians 3:5; 2 Thessalonians 2:17 .

(1) Now he cometh to another kind of affections, which is in that part of the mind, which men call covetous or desirous; and he reprehended fornication, covetousness, and jesting very sharply.

4 Neither filthiness, neither foolish talking, neither (a) (*) jesting, which are things not comely, but rather giving of thanks.

(a) Jests which men cast one at another; that no lightness be seen, nor evil example given, nor any offence moved by evil words or backbiting.
(*) Which is either vain , or else by example and evil speaking may hurt your neighbor; for otherwise there be divers examples in the Scriptures of pleasant talk, which is also godly, as 1 Kings 18:27 .

5 (2) For this ye know, that no whoremonger, neither unclean person, nor covetous person, which is (*) an (b) idolater, hath any inheritance in the kingdom of Christ, and of God.

(2) Because these sins are such that the most part of men count them not for sins, he awaketh the godly, to the end they should so much the more take heed to themselves from them, as most hurtful plagues.
(*) Because he thinketh that his life standeth in his riches.
(b) A bondslave to idolatry, for the covetous man thinketh that his life standeth in his goods.

6 (*) Let no (♣) man deceive you with vain words, for because such things cometh the wrath of God upon the children of disobedience.

(*) Matthew 24:4; Mark 13:5; Luke 21:8; 2 Thessalonians 2:3 .
(♣) Either in excusing sin, or in mocking at the menaces and judgments of God.

7 (3) Be not therefore companions with them.

(3) Because we are not so ready to anything as to follow evil examples, therefore the Apostle warneth the godly to remember always that the others are but as it were darkness, and that they themselves are as it were light. And therefore the others commit all villainy (as men are wont in the dark) but they ought not only not to follow their examples, but also (as the property of the light is) reprove their darkness, and to walk so (having Christ that true light going before them) as it cometh wise men.

8 For ye were once darkness, but are now (c) light in the Lord; walk as (*) children of light,

(c) The faithful are called light, both because they have the true light in them which lighteneth them, and also because they give light to others, insomuch that their honest conversation reproveth the life of wicked men.
(*) Seeing God hath adopted you for his, that ye should be holy.

9 (For the fruit of the (d) Spirit is in all goodness, and righteousness, and truth.)

(d) By whose force we are made light in the Lord.

10 Approving that which is pleasing to the Lord.

11 And have no fellowship with the unfruitful works of darkness, but even (e) (*) reprove them rather.

(e) Make them open to all the world, by your good life.
(*) And make them known by your honest and godly life.

12 For it is shame even to speak of the things which are done of them in secret.

13 But all things when they are reprov'd of the (*) light, are manifest, for it is light that maketh all things manifest.

(*) The word of God discovereth the vices which were hid before.

14 Wherefore (f) he saith, (*) Awake thou that sleepest, and stand up from the (g) dead, and Christ shall give thee light.

(f) The Scripture, or God in the Scripture.

(*) God thus speaketh by his servants to draw the infidels from their blindness.

(g) He speaketh of the death of sin.

15 (4) Take heed therefore that ye walk circumspectly, not as fools, but as (*) wise,

(4) The worse and more corrupt that the manners of this world are, the more watchful we ought to be against all occasions, and respect nothing but the will of God.

(*) Colossians 4:5 .

16 (h) (*) Redeeming the time, for the (i) (♣) days are evil.

(h) This is a metaphor taken from the merchants; who prefer the least profit that may be, before all their pleasures.

(*) Selling all worldly pleasures to buy time.

(i) The times are troublesome and sharp.

(♣) In these perilous days and craft of the adversaries, take heed how to buy again the occasions of godliness, which the world hath taken from you.

17 (*) Wherefore, be ye not unwise, but understand what the will of the Lord is.

(*) Romans 12:2; 1 Thessalonians 4:3 .

18 (5) And be not drunk with wine, wherein is (k) excess, but be fulfilled with the Spirit,

(5) He setteth the sober and holy assemblies of the faithful, against the dissolute banquets of the unfaithful, in which the praises of the only Lord must ring, be it prosperity or adversity.

(k) All kind of riot, joined with all manner of filthiness and shamefulness.

19 Speaking unto yourselves in psalms, and (*) hymns, and spiritual songs, singing and making melody to the Lord in your (l) hearts,

(*) Or, songs of praise and thanksgiving.

(l) With an earnest affection of the heart, and not with the tongue only.

20 Giving thanks always for all things unto God even the Father, in the Name of our Lord Jesus Christ,

21 (6) Submitting yourselves one to another in the (*) fear of God.

(6) A short repetition of the end whereunto all things ought to be referred, to serve one another for God's sake.

(*) Except our friendship be joined, and knit in God, it is not to be esteemed.

22 ¶ (*) (7) Wives, submit yourselves unto your husbands, (8) as unto the Lord.

(*) Colossians 3:18; Titus 2:5; 1 Peter 3:1 .

(7) Now he descendeth to a family, dividing orderly all the parts of a family. And he saith that the duty of wives consisteth herein, to be obedient to their husbands.

(8) The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subjection.

23 (*) (9) For the husband is the wife's head, even as Christ is the head of the Church, (10) and the same is the Saviour of *his* (♣) body.

(*) 1 Corinthians 11:3 .

(9) A declaration of the former saying; Because God hath made the man head of the woman in matrimony, as Christ is the head of the Church.

(10) Another argument; Because the good estate of the wife dependeth on the man, so that this submission is not only just, but also very profitable; as also the salvation of the Church is of Christ, although far otherwise.

(♣) The Church: so the husband ought to nourish, govern and defend his wife from perils.

24 (11) Therefore as the Church is in subjection to Christ, even so *let* the wives *be* to their husbands in everything.

(11) The conclusion of the wives' duties towards their husbands.

25 ¶ (*) (12) Husbands, love your wives, even as Christ loved the Church, and gave himself for it,

(*) Colossians 3:19 .

(12) The husbands duty towards their wives, is to love them as themselves, of which love, the love of Christ towards his Church is a lively pattern.

26 (13) That he might (m) sanctify it, and cleanse it by the (*) washing of water through the (n) word,

(13) Because many men pretend the infirmities of their wives to excuse their own hardness and cruelty, the Apostle willeth us to mark what manner of Church Christ got, when he joined it to himself, and how he doeth not only not loathe all her filth and uncleanness, but ceaseth not to wipe the same away with his cleanness, until he have wholly purged it.

(m) Make it holy.

(*) Baptism is a token that God hath consecrated the Church to himself, and made it holy by his words, that is, his promise of free justification, and sanctification in Christ.

(n) Through the promise of free justification and sanctification in Christ, received by faith.

27 That he might make it unto himself a glorious Church, (o) not having (*) spot or wrinkle, or any such thing; but that it should be holy and without blame.

(o) The Church, as it is considered in itself, shall not be without wrinkle, before it come to the mark it shooteth at; for while it is in this life, it runneth in a race; but if it be considered in Christ, it is clean and without wrinkle.

(*) Because it is covered with Christ's justice and holiness.

28 (14) So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself.

(14) Another argument; every man loveth himself, even of nature; therefore he striveth against nature that loveth not his wife; he proveth the consequent, first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who saith, that man and wife are as one, that is, not to be divided.

29 For no man ever yet hated his (p) own flesh, but nourisheth and cherisheth it, even as the Lord *doeth* the Church.

(p) His own body.

30 For we are members of his body, (q) (*) of his flesh, and of his bones.

(q) He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper.

(*) This our conjunction with Christ must be considered as Christ is the husband, and we the wife, which are not only joined to him by nature, but also by the communion of substance, through the holy Ghost and by faith; the seal and testimony thereof is the Supper of the Lord.

31 (*) For this cause shall a man leave father and mother, and shall (r) cleave to his wife, and they twain shall be one flesh.

(*) Genesis 2:24; Matthew 19:5; Mark 10:7; 1 Corinthians 6:16 .

(r) Look at Matthew 19:5 .

32 (15) This is a great secret, but I speak concerning Christ, and concerning the Church.

(15) That no man might dream of natural conjunction or knitting of Christ and his Church together (such as the husbands and the wives is) he sheweth that it is secret, to wit, spiritual and such as far differeth from the common capacity of man; as which consisteth by the virtue of the Spirit, and not of the flesh by faith, and by no natural bond.

33 (16) Therefore every one of you, *do ye so*, let every one love his wife, even as himself, and *let* the wife *see* that she fear her husband.

(16) The conclusion both of the husband's duty toward his wife, and of the wife's toward her husband.

Ephesians 6

1 He sheweth the duties of children, 5 servants, 9 and masters; 10 Then he speaketh of the fierce battle that the faithful have, 12 and what weapons we must use in the same; 21 In the end he commendeth Tychicus.

1 Children, (1) (*) obey your parents (2) in the (a) Lord, (3) for this is right.

- (1) He cometh to another part of a family, and sheweth that the duty of the children toward their parents, consisteth in obedience unto them.
- (*) Colossians 3:20 .
- (2) The first argument; because God hath so appointed; whereupon it followeth also, that children are so far forth bound to obey their parents, as they may not swarve from the true worship of God.
- (a) For the Lord is author of all fatherhood, and therefore we must yield such obedience as he will have us.
- (3) The second argument; because this obedience is most just.

2 (*) (4) Honor thy father and mother (5) which is the first commandment with (b) (♣) promise.)

- (*) Exodus 20:12; Deuteronomy 5:16; Matthew 15:4; Mark 7:10 .
- (4) A proof of the first argument.
- (5) The third argument, taken of the profit that ensueth thereby; because the Lord vouchsafed this commandment amongst the rest, of a special blessing.
- (b) With a special promise; for otherwise the second commandment hath a promise of mercy to a thousand generations, but that promise is general.
- (♣) This is the first commandment of the second tablet and hath the promise with condition.

3 That it may be well with thee, and that thou mayest live long on earth.

4 (6) And ye fathers, provoke not your children to (*) wrath, but bring them up in (♣) instruction and (c) information of the Lord.

- (6) It is the duty of fathers to use their fatherly authority moderately, and to God's glory.
- (*) By authority.
- (♣) That they be not brought up in wantonness, but in the fear of the Lord.
- (c) Such information and precepts, as being taken out of God's book are holy and acceptable to him.

5 (7) (*) Servants, be obedient unto them that are *your* masters, (8) (♣) according to the flesh, with (d) fear and trembling in singleness of your hearts, as unto Christ,

- (7) Now he ascendeth to the third part of a family, to wit, to the duty both of the masters and of the servants. And he sheweth that the duty of servants consisteth in a hearty love and reverence to their master.
- (*) Colossians 3:22; Titus 2:9; 1 Peter 2:18 .
- (8) He mitigateth the sharpness of service, in that they are spiritually free, notwithstanding the same, and yet that spiritual freedom taketh not away corporal service, insomuch that they cannot be Christ's, unless they serve their masters willingly and faithfully, so far forth as they may with safe conscience.
- (♣) Which have dominion over your bodies, but not over the souls.
- (d) With careful reverence; for slavish fear is not allowable, much less in Christian servants.

6 Not with service to the eye, as men pleasers, but as the servants of Christ, ⁽⁹⁾ doing the will of God from the heart.

⁽⁹⁾ To cut off occasion of all pretences, he teaches us that it is God's will that some are either born or made servants, and therefore they must respect God's will, although their service be never so hard.

7 With good will, serving the ^(e) Lord, and not men.

^(e) Being moved with a reverence Godward, as though ye served God himself.

8 ⁽¹⁰⁾ And know ye that whatsoever good thing any man doeth, that same shall he receive of the Lord, whether *he be* bond or free.

⁽¹⁰⁾ Although they serve unkind and cruel masters, yet the obedience of servants is no less acceptable to God, than the obedience of them that are free.

9 ⁽¹¹⁾ And ye masters, do the same things unto them, putting away threatening, and know that even ^(♣) your master also is in heaven, neither is there ^(*) ^(f) ^(♣) respect of person with him.

⁽¹¹⁾ It is the duty of masters to use the authority that they have over their servants modestly, and holily, seeing that they in another respect have a common master, which is in heaven, who will judge both the bond and the free.

^(♣) Or, hath yours and their masters.

^(*) Deuteronomy 10:17; 2 Chronicles 19:7; Job 34:19; Acts 10:34; Romans 2:11; Galatians 2:6; Colossians 3:25; 1 Peter 1:17.

^(f) Either of freedom or bondage.

^(♣) Whether he be servant or master.

10 ¶ ⁽¹²⁾ Finally, my brethren, be strong in the Lord, and in the power of his might.

⁽¹²⁾ He concludeth the other part of this Epistle with a grave exhortation, that all be ready, and fight constantly, trusting to spiritual weapons, until their enemies be clean put to flight. And first of all, he warneth us to take up the armor of God, whereby only our enemy be dispatched.

11 Put on the ^(*) whole armor of God, that ye may be able to stand against the assaults of the devil.

^(*) Or, complete harness.

12 ⁽¹³⁾ For we wrestle not against ^(♣) flesh and ^(g) blood, but against ^(*) ^(h) principalities, against powers, *and* against the worldly governors, *the princes* of the darkness of this world, against spiritual wickedness, *which are* in the high places.

⁽¹³⁾ Secondly he declareth that our chiefest and mightiest enemies are invisible, that we may not think that our chiefest conflict is with men.

^(♣) The faithful have not only to strive against men and themselves, but against Satan the spiritual enemy, who is most dangerous; for he is over our heads so that we cannot reach him, but he must be

resisted by God's grace.

(g) Against men, which are of a frail and brittle nature, against which are set spiritual subtilities, more mighty than the other by a thousand parts.

(*) Ephesians 2:2 .

(h) He giveth these names to the evil angels, reason of the effects which they work; not that they are able to do the same of themselves, but because God giveth them the bridle.

13 (14) For this cause take unto you the whole armor of God, that ye may be able to resist in the (l) evil day, and having finished all things, stand fast.

(14) He sheweth that these enemies are put to flight with the only armor of God, to wit, with uprightnes of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and using daily earnest prayer for the health of the Church, and especially, for the constancy of the true, godly, and valiant ministers of the word.

(i) Look at Ephesians 5:16 .

14 Stand therefore, and your loins girded about with verity, and having on the breastplate of (*) righteousness,

(*) Innocency and godly life.

15 And your feet shod with the (k) (*) preparation of the Gospel of peace.

(k) That the preparation of the Gospel may be as it were shoes to you; and it is very fitly called the Gospel of peace, for that, seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the Gospel, that we take our journey to God, who is at peace with us.

(*) That ye may be ready to suffer all things for the Gospel.

16 Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked,

17 (*) And take the helmet of (♣) salvation, and the sword of the Spirit, which is the word of God.

(*) Isaiah 59:17; 1 Thessalonians 5:8 .

(♣) The salvation purchased by Jesus Christ.

18 And pray always with all manner prayer and supplication in the (l) Spirit, and (*) watch thereunto with all perseverance and supplication for all Saints,

(l) That holy prayers may proceed from the holy Spirit.

(*) Colossians 4:3 .

19 (*) And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel,

(*) 2 Thessalonians 3:1 .

20 Whereof I am the ambassador in bonds, that therein I may speak boldly, as I ought to speak.

21 ¶ (15) But that ye may also know my affairs, *and* what I do, Tychicus *my* dear brother and faithful minister in the Lord, shall shew you of all things;

(15) A familiar and very amiable declaration of his state, together with a solemn prayer, wherewith Paul is wont to end his Epistles.

22 Whom I have sent unto you for the same purpose, that ye might know my affairs, and that he might comfort your hearts.

23 Peace *be* with the brethren, and love with faith from God the Father, and *from* the Lord Jesus Christ.

24 Grace *be* with all them which love our Lord Jesus Christ, to *their* (m) (*) immortality, Amen.

(m) To life everlasting.

(*) Or to be without corruption, that is, to have life everlasting, which is the end of this grace.

Written from Rome unto the Ephesians, and sent by Tychicus.