

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

3-1-1946

The Doctrine of the Church According to the Ephesians with a Preliminary Discussion on the Word EKKLESIA

Fred T. Eggert

Concordia Seminary, St. Louis, ir_eggertf@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Eggert, Fred T., "The Doctrine of the Church According to the Ephesians with a Preliminary Discussion on the Word EKKLESIA" (1946). *Bachelor of Divinity*. 197.

<https://scholar.csl.edu/bdiv/197>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE DOCTRINE OF THE CHURCH ACCORDING TO EPHESIANS
WITH A PRELIMINARY DISCUSSION ON THE WORD "EKKLESIA"

A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament Theology

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Fred T. Eggert
March 1946

Approved by:

J. E. Mayer
W. Jandt.

I N T R O D U C T I O N

All the doctrines of the Church should have a solid foundation, a *sedes doctrinae*, in the Scripture. This is particularly true of the doctrine of the Church. The Epistle to the Ephesians is, without doubt, the best characterization of the Church in all the Scripture. Evidently it was Paul's special purpose to give the whole church a clear picture of itself in this letter.

It has been argued that Paul could not have written Ephesians. The other Pauline letters, it is said, do not present such a clear picture. To this Stoeckhardt pointedly remarks: "Die Einheit der Kirche, die *una sancta*, ist das Hauptthema unseres Briefes, und dieses Thema ist in keinem der fruheren den Namen Pauli tragenden Briefe so allzeitig durchgefuehrt, und ausgefuehrt, als in diesem Briefe." "Kann nicht ein und derselbe Autor----in verschiedenen Schriften verschiedene Materien behandeln?" (St.5)

How qualified Paul was to treat this subject we may note from his whole relationship with this congregation and from the special revelation which had been given him.

1. Paul had been able by a lengthy resident ministry "to inculcate the higher spiritual, as with no other church, giving them a grasp and perception of truth which served to prepare them for such a written message." (Har.7)
2. "The Ephesians made large claims for the celestial origin of Diana and her worship. This Epistle offers

the antidote to such heathen claims, in the realities which are ours, 'blessed with all spiritual blessings in the heavenlies in Christ'" (Har.7). Paul knew these people and he knew his subject matter, the former by long association as pastor, the latter by divine revelation.

No particular evils were threatening the Church at Ephesus, the Ephesians had learned a great deal from Paul himself, and now "Paul in this letter treats a great subject for edification only". (Len.326)

THE THEME OF EPHESIANS IS *ἡ ἐκκλησία*

"Die *ἐκκλησία* ist die Versammlung, die Gemeinschaft der Gläubigen, aller auserwählten Kinder Gottes auf Erden. Dieser Name dient schon in früheren paulinischen Briefen nicht nur zur Bezeichnung der Einzelgemeinde, sondern hin und wieder zur Bezeichnung der Gesamtgemeinde"(St.5). "The more carefully we read the Epistle, the more plain it seems that St. Paul had one object in writing it, and that was to set forth the truth that the Church was "one body in Christ"". (Sad.139) "It may be said that the Epistle was written to set forth the mystery contained in the two words, "IN CHRIST"". (Sad.139) The absorbing theme of the whole letter is THE CHURCH, the individual's membership in it, how one becomes a member of THE CHURCH, how one remains a member in it, how the members of THE CHURCH are to regulate their entire life in all its various phases according to Christ, who is the head of THE CHURCH.

DERIVATION OF THE TERM ἘΚΚΛΗΣΙΑ

It is of special interest to trace the derivation of the word Ἐκκλησία. The root form is found in the word(verb) *καλέω*, to call, (rufen), which in N.T. generally has the meaning of an effectual calling of God to faith. *Καλέω, κλησῖς, κλητός* werden technische Termini zur Bezeichnung des spezifischen, christlichen Begriffs 'berufen'. (L.u.w. 1910.56.; Kit. 3-8)

Basically the word *καλέω* could have

- a) juristic implication, Acts 4,18; 24,2, as an official calling.
- b) an invitational implication, Mt. 22,4 den Geladenen; Mt.22,3 *καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους* to call the invited ones to the wedding. (Cr.334)

Paul's letters in particular abound in the use of *καλέω* in the meaning that God (Christ) is calling (rufen) and this calling is authoritative (berufen) (Kit. 489)

With this concept in mind we approach the composite word Ἐκκαλέω as the verbal form for Ἐκκλησία. Mezger (L.u W.1910,56) points out that the word Ἐκκαλεῖν, as the verbal root form for Ἐκκλησία does not appear in the N.T. Yet this root form alone can give us the correct biblical-theological meaning:

ΕΚ -the preposition; out, from among,

καλέω-to call--thus is developed Ἐκκλητός, the selected ones, or those who have been ^{called} out

(Lid.Sct.435) from among the multitude.

Ἐκκλησία then is in the biblical-theological sense a special gathering, or assembly. The dictionaries generally give a two-fold meaning:

a) the profane use: Volksversammlung, assembly, as of the citizens of Athens, or the legislative assembly as opposed to *σύνκλητος* - Thuc. 2,22;

also of a riotous gathering of citizens, Acts 19,32.

b) the biblical, or church, use: (Kirche, Gemeinde) Church.

A fair question is: "Who first used *ἐκκλησία* to designate "the Church"? Why such a word from the profane to express a biblical-Christian concept? It would be difficult, if not impossible, to point to Paul or any other individual. It is more probable that Greek-speaking Jewish Christians and Greek-Christians called themselves not *συναγωγή*, but *ἐκκλησία*. The ^{word} came from the *ἐκκλησία* commended itself in preference to the Jewish *συναγωγή*.

One might also advance the argument that *ἐκκλησία* more nearly approached the sound of *ἐκκλησία*, than *συναγωγή*. This appealed to the Greek and Latin Jews, who also sometimes took Latin names in addition to their own, e.g. Saulus-Paulus; Jesus-Jason; Silas-Silvanus; Moses-Moritz; Isaak-Isidor. (Kit. 519-520).

"The word "Church" is derived from the Greek word *κυριακή*, meaning the Lord's house or assembly. In the O.T. two words were used to express the idea of assembly. *edah* and *עֵבֶד* Lev. 4,13 and 14. In the N.T. the idea is then designated by *ἐκκλησία*, from *ἐκκαλεῖν*, signifying the assembly that has been summoned forth by an authoritative call of the leader. Mt. 16,18; 18,17; 1 Cor. 10,32; Eph. 1,22; 5,25,27, the whole company of God's elect" (Conc. Enc. 143).

In German we have the translation "Kirche" or Gemeinde, with the same concept of church, or congregation.

All these terms are interchangeable. They may apply to the body (assembly) itself, or to the gathering together, or to the place of meeting.

In the LXX ἑκκλησία has the specific reference to "the Jewish congregation, as the translation of ἐν Ἱερ . This translation is particularly remarkable in its application to the church festivals of the Jews (Cr.335) Thus the ἐκκλησία could not be the body politic of Israel, but the "Gesamtheit der israelitischen Volksgemeinde" (Cr.335)

Cremer then points to the N.T. concept of ἐκκλησία as being "die neutestamentliche Heilsgemeinde" which was identical to the "Gesamtheit d. israelitischen Volksgemeinde

- a) die Gesamtgemeinde, the church, which is the sum total of those who have been called by and through Christ, Mt. 16,18

In Ephesians (Har. 11) there is no organization in view. It is wholly concerned with the church as an organism, the Body of Christ, united to Him by the Spirit, deriving its life from Him as its Head, "walking" as the Head may direct.

Findlay (Exp.1903,pg.9) remarks:"The Catholicism we have here is Paul's Catholicism of Gentile engrafting--not Clement's of churchly order and uniformity; nor Ignatius' of non-episcopal rule". (Pg.10)"while in 1 Cor., moreover, these phrases :sc.one body and many members,12,21-27 and temple 3,16.17, do not look beyond the particular community addressed, in Ephesians they embraced the entire Christian society". Dr.Kretzmann (CTM II892) here interposes the point, that while we must retain the biblical use of "church " as una sancta " so ist doch zugleich klar, dass der ganze Epheserbrief, Bes. Kap. 4 , zugleich Folie ist

fuer ein zweites Verstaendniss des Begriffs "Kirche" ist, naemlich fuer die Bezeichnung der Kirche als sichtbare Koerperschaft, wie wir auch jetzt noch von der Kirche in ihrer Gesamtheit als christliche Koerperschaft reden, als einer Organization von Menschen gebildet, die durch ein gemeinschaftliches Bekenntnis und anderen Faktoren zusammen gehalten werden", "doch nie auf eine formelle Organization angewandt- die etwa als eine (gesetzlich anerkannte) Koerperschaft funktioniert, naemtlich durch Besetzung v. Aemtern und durch Ausfuehrung gewisser Pflichten von Gemeinschaftswegen"(ibid.893).

b) the N.T. "Heilsgemeinde in lokaler Begranzung"

(Kit.504). This, in my mind, is an excellent and adequate definition, e.g.

1. Acts 13,1: the local congregation

2. Eph. 1,22 $\tau\eta\ \epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$, the Church in its completeness.

Thus this word $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$ has its specific reference to the Church in its entirety, whether used in connection with a portion of the Una Sancta, to designate a local group, or in general to designate the entire group of believers, regardless of their nationality of location.

CONFESSSIONAL POSITIONS CAUSE FALSE OR CORRECT CONCEPTS.

The confessional position of the individual at times causes the biased lexicographer to project false concepts. Thus the Roman concept runs like this: ^{I.}ἐκκλησία -assembly-the word used in ~~ללל~~ to translate the Hebrew word ~~בְּנֵי יִשְׂרָאֵל~~, meaning the children of Israel as a religious body and in the N.T. for the Church of Christ as opposed to the synagogue of the Jews. Then on page 103 in defining 'church', this statement is made: Church-*Κυριακή*.

.II.The whole visible society in communion with the Pope, the Church of Christ." (Kit.504) How the pope got into the concept of ἐκκλησία, of course, only the pope can explain. W.W.Skeat in his Etymological Dictionary of the English language offers a purely (and correct) linguistic derivation (W W S 188), while Zorell (Catholic) writes: coetus religiosus ----universitas eorum qui ad societatem religiosam a Christo institutam pertinent". (Kit.quotes (504) from Lex. Graec. Novæ Testamenti (1931))

Again "ecclesia aliqua particularis i.e. alicuius regionis vel civitatis Christi fideles suo episcopo subditi, fere---diocesis (op.cit. 504).

Apparently the Catholic mind is incapable of conceiving the ecclesia universalis, so clearly spoken of in Mt. 16,18, as being anything else than individual or particular ἐκκλησία, each of which is under and authorized by the bishop, who in turn has his power from the pope. To them the "Gesamtheit d. Glaebigen" and the visible Catholic Church are identical, and identified.

In opposition to this the Lutheran Confessions state (Tri.691,48 "Thus the word Kirche (Church) means really nothing else than

a common assembly, and is not German, but Greek (as is also the word Ἐκκλησία)----it ought to be called a Christian congregation or assembly (eine christliche Gemeinde od. Sammlung) or best of all and most clearly, holy Christendom (eine heilige Christenheit)".

The Anglicans speak of Ἐκκλησία as "one church," the body of Christians. (Kit.504). Kittel then further points out that "positive" Protestants speak primarily of the Gesamtgemeinde, "liberal" Protestants make much of the local Church (ibid.504).

In typical Waltherian conciseness and with expert observance of all details in few words, Dr. Walther (K.u.A.Thes.I Pg. 56) declares: "The Church, in the proper sense of the term, is the communion of saints, that is, the sum total of all those who have been called by the Holy Ghost through the Gospel from out of the lost and condemned human race, who truly believe in Christ, and who have been sanctified by this faith and incorporated into 'Christ'".

USE OF Ἐκκλησία TO DESIGNATE VISIBLE AND/OR INVISIBLE CHURCH

In the use of the word Ἐκκλησία we must understand that it designates only the invisible Church, altho at times, as we shall see, it would seem to designate the visible church.

In Catholic doctrine, as quoted above, the two are identified, because of the Catholic doctrine that the Catholic Church is the only-saving church and that outside this church there is no salvation. While such a device is contrary to the spirit of Mt. 3,12 and Mt.13,47, it is necessary for them in order to maintain their Roman system, which is plainly unscriptural.

The Lutheran Church clearly distinguishes between the two. "The church is not only the fellowship of outward objects and rites,--- but it is originally a fellowship of faith and of the Holy Ghost in hearts" (Tri.227,Col.2).

Then in concise, yet complete words the invisible church is characterized: "The church is the holy believers and lambs who hear the voice of the shepherd-----This holiness consists in -----the Word of God and true faith"(Tri.De Ecclesia,499). The Confessions then delineate the nature of the church visible as containing both good and evil, i.e. believers and unbelievers. "And the Gloss upon the DECREES (Gratiani) says that the Church IN ITS WIDE SENSE EMBRACES GOOD AND EVIL, likewise, that the wicked are in the church only in name, not in fact; but that the good are in the church both in fact and in name". (Tri.229 Art.VIII)

The word *ἐκκλησία* does not apply to the one or the other, the visible or invisible church, but is used to designate the invisible church, to which is given the Office of the Keys. The "Sprachgefuehl" of the Greeks gave to the word *ἐκκλησία* a very special meaning. In cursory reading it might seem at times that *ἐκκλησία* had a twofold meaning, but upon closer examination of the passages involved we come to the conclusion that *ἐκκλησία* could have but one meaning, namely the group of those who were truly believers. So also in Paul's letter to the Ephesians. These Ephesians were because they were *ἅγιοι* and *πίστοι*, members in the Heilsgemeinde, the holy Christian Church, which consists only of those who are the holy ones and the faithful ones (believers). By the effectual calling of the Holy Ghost through the means of grace these are called out of the mass of mankind and separated unto the Lord.

ἐκκλησία then designates the believers, whether referring to the ONE Church, Mt.16,18, John 10,16, which embraces all believers of all times and all places, or to churches in the plural, that is, to local churches, as in I Cor.16,19; Acts 8,1. This does not mean that there are two kinds of churches. The local churches also consist only of believers.

Mt. 18,17 speaks of the congregation as taking action and making decisions, but the use of ἑκκλησία excludes the nominal member of the congregation from actual participation in the exercise of the Office of the Keys, because the Church consists only of believers, Eph.2,19.20, even though such a person may exercise his prerogative as a voter in the voters' assembly. Only the ἄγιοι and πιστοί, who are the ἑκκλησία, have the authority, individually or collectively as a group to forgive or to retain sins, to exclude manifest sinners and absolve those who are penitent. The "visible society---is called a church only in an improper sense" Mt.13,47-50.(Brief Statement-Pieper-Pg.13).

In Mt.18,19 the Lord recognizes the power of petition of the believers only.

In the many references which seem at first glance to designate the visible church or congregation, Acts 13,1, Acts 14,23, Rom.16,1, we find upon closer examination that actually the invisible church, the group of believers, is addressed or referred to, that group which is the ἄγιοι and πιστοί, and thereby ἑκκλησία.

In this connection Kittel (Kit.5180519) remarks that although several terms were used to translate ἑκκλησία, e.g."curia" in Tertullian Apologeticum 39aE, which is correct, though not technical; "civitas dei", Augustin; even "contio" and "comitia"; none of these have become technical. Although "Kirche" and "church" are derived from κυριακός, and not from ἑκκλησία, yet in a sort of Volksetymologie manner the terms are connected with the meaning of ἑκκλησία. And why? Perhaps no Latin connotation could render the full meaning of ἑκκλησία to satisfy the Sprachgefuehl. This is not decisive, but it is interesting to note:"Nicht ein Wort, dass die griechischen von sich aus ihrem Sprachschatz entnommen haetten, sondern nur ein Wort, das eine

heilige Geschichte vom heiligen Buch her hatte, konnte und musste in das dem Griechischen folgenden Latein uebernommen werden".

It is of further interest to note that *ἐκκλησία* was selected in preference to the many possible derivations from cult or party names then in use. When later writers (Lukian- *Διαρός*; Celsus- *Ἰλαωνταί*; even *Χριστιανοί* is rare, evidently indicating a political party division, Christaner sind eine Richtung neben andere Richtungen) attempted the use of such names these "did not take" with Christendom. It seems fair to assume the *ἐκκλησία* was to stand separated from and opposed to every other cult, society, organization (religious or secular).

Ἐκκλησία as it is used in Acts 19,32 very definitely does not refer either to the congregation of believers nor to a congregational organizations

In conclusion on the derivation and meaning of *ἐκκλησία* we properly say: Its concept is that of a special, or separated, group, separated from the total number of mankind, separated by virtue of an authoritative calling, separated for a specific purpose, without particular time limits, and called CHURCH, congregation, Gemeinde, Kirche, assembly, in its translations, employed as the one word to designate the whole number of the children of God. including all the believers, excluding all unbelievers.

USE OF EKKLESIA IN THE NEW TESTAMENTI. ACTS.

The word ἑκκλησία is not found in Mark, Luke, John, 2 Timothy, (it is used in 1 Timothy), Titus, 1 and 2 Peter, 1 and 2 John, (3 John uses it), Jude (is a small book). The concept of ἑκκλησία is clearly found in Mark, Luke, and 1 and 2 Peter, though the noun is not used. The remaining New Testament books employ the word.

Acts 2, 47 ὁ δὲ κύριος προσετίθει τοὺς σωζομένους --- τῇ ἐκκλησίᾳ.

5, 11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν.

7, 38 (das von Mose durch die Wueste gehuehrte Volk Israel (Kit.506) ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρημίᾳ

8, 1 of church in Jerusalem ἐκκλησίαν τὴν ἐν Ἱερουσολύμοις

8, 3 Σάυλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν

9, 31 (includes Jerusalem, Juda, Galilee, Samaria)
αἱ μὲν οὖν ἐκκλησίαι

Reference is not only to a single congregation as a church, but also in the plural sense and use:

Acts 15, 41 ἐπιστήριξον τὰς ἐκκλησίας

16, 5 αἱ μὲν οὖν ἐκκλησίαι ἐστέρεον τὸ τῇ Πίττει

So whether the congregation in Jerusalem is named (Acts 11, 22) or referred to (Acts 12, 1.5; 15, 4.22, or the congregation of Syrian Antioch (Acts 13, 1), Caesarea (Acts 18, 22) or Ephesus Acts 20, 17) ἑκκλησία is used. The singular use of the word is predominant. Yet one must remember that singular and plural are used interchangeably.

The character^{istics} of ἑκκλησία becomes evident in Acts. The churches in various places are called simply ἐκκλησία, without geographic limitation or localization. The ἑκκλησία is not a

totality of ἐκκλησία by the process of addition. The Church, ἐκκλησία, is in the places mentioned (Kit.506).

Present usage requires that we employ the words congregation and church, as the translation for ἐκκλησία, meaning the local gathering as being distinct from, though not separated from the ἐκκλησία as a whole. No distinction is to be made between Jewish and Gentile congregations.

While the term ἐκκλησία is complete, we might use the epitheton ornans τοῦ Θεοῦ, which, while not used, is understood. It is this which distinguishes the ἐκκλησία, the church, from all other gatherings or groups. This becomes apparent in comparing Acts 2,47 τῆς ἐκκλησίας (τοῦ Θεοῦ) and Acts 19,32 ἡ ἐκκλησία. In Acts 19,32 it would be quite improper to employ τοῦ Θεοῦ. In the latter it is evident the ἐκκλησία is used in the sense of the body politic. Thus it would be quite wrong to use the same connotations for ἐκκλησία in translation.

"That the ἐκκλησία τοῦ Θεοῦ or Κυρίου is distinct from the ἐκκλησία of the body politic is not a matter of quantity but of quality:

a) the body politic : a public meeting, the more the better

b) church: a gathering of those whom God called (Kit.507). Cf. 5,11 where ὅλη is added to ἐκκλησία. This does not add a new element nor provide a contrast to other ἐκκλησία, but only emphasizes what is the ἐκκλησία τοῦ Θεοῦ, that all the members of the Church were involved.

II. Letters of Paul: CORINTHIANS' GALATIANS.

Paul's concept of Ἐκκλησία is identical with that of Acts. No distinction is made between Jewish and Gentile churches. He views the individual congregations somewhat like a human individual, who, while individual, is still a definite part of mankind: II Cor. 11,8: *Other Ἐκκλησίας I despoiled - for service towards you*
 II Cor. 12,13: *For in what is it that you were inferior beyond the rest of the Ἐκκλησίας*
 Phil. 4,15: *not any Ἐκκλησία had fellowship with me.*

Here again Ἐκκλησία is qualitative, not quantitative.

But this is not such a separation, or individualizing, as though they needed to be added to make the Ἐκκλησία, as with people, but rather an interrelationship, or unity, of churches and church. This becomes of much importance in the practice of congregational and church discipline. The interchange of singular and plural has these important values:

Rom. 16,23: ἡ Ἐκκλησία ὅλη

Rom. 16 4,16: πᾶσαι αἱ Ἐκκλησίαι - αἱ Ἐκκλησίαι τοῦ Χριστοῦ

I Cor. 4,7 where the phrases πᾶσαι αἱ Ἐκκλησίαι ἐν πάσῃ Ἐκκλησίᾳ

I Cor. 14,33: and ἐν ταῖς Ἐκκλησίαις πᾶσαι are identical.

This facility of expression in terms and numbers to designate one idea is important. While Paul ^{as persecutor} is disrupting the organization of the church, he is in reality persecuting those who are in the coetus universalis, and later, when he writes to the Ἐκκλησία at Rome, he is in reality addressing the persons who constitute the Ἐκκλησία τοῦ Θεοῦ.

Again, Paul had persecuted the Ἐκκλησία, Gal. 1,13, and again the Ἐκκλησία τῆς Ἰουδαίας, Gal. 1,22.

So also in I Cor. 10,32 the terms are easily interchanged.

That quantity is not required for a proper concept of

ἐκκλησία, but that even the small group is "Heilsgemeinde in lokaler Begrenzung" (Kit.504) we see from I Cor.1,2 τῇ ἐκκλησίᾳ τῇ οὖν ἐν Κορίνθῳ : Not the "Corinthian" congregation, but the congregation, church, gathering, which is in Corinth. We have then this practical application as a consequence:

If in this church the members are to judge I Cor.6,4,
 If in this church a woman is to be silent, I Cor.14,34,
 If, in a given case, *the Church*^{in Corinth} is not to be burdened,
 I Tim 5,16,

then this is to apply to all the churches, to all Christians alike. Because of this qualitative concept of ἐκκλησία the apostolic letters of that time apply to the ἐκκλησία of our own and every time. In such a concept we have then the basic principle for discipline in doctrine and in life for the church of today.

THE DOCTRINE
of the
CHURCH
according to Ephesians.

- 16
1. The Church is God's creation: 1,1-6
Its members are agioi kai pistei
God's children in Christ
by virtue of God's election
for the glory of His praise.
 2. The Church is in development: 1,7-12
 3. The goal of the Church is definite and certain: 1,13-14
 4. The Church is taught of God: 1,15-20
 5. The Church is the body of Christ: 1,20b-23.
 6. The Church is worldwide in its scope: 2,1 to 3,21
It is made up of individuals
It is universal, not national
It has one foundation
It is one family
 7. The Church has visible evidences of its being: 4,1 to 6,10.
 8. The Church collectively and individually is militant: 6,11-20
This is necessary because it is among its enemies
 9. The una sancta is secure: 6,23-24.

I. THE CHURCH IS GOD'S CREATION

Man is $\chi\rho\iota\sigma\tau\omicron\upsilon$ $\chi\rho\iota\sigma\tau\omicron\upsilon$ (Eph.2,12) not knowing how or where to serve God satisfactorily, therefore, if man would please God, it is necessary that he learn from God Himself. Temples and places of worship, developed by man, there were aplenty in the world, all the result of human thought and the natural urge in the heart of man to endeavor to relieve his own conscience of the knowledge of guilt and responsibility to a Higher Being. All these attempts failed miserably before God, before the true God, because men endeavored to reach to heaven by a means not prescribed by the true God.

Places of worship there^{were} aplenty, but "God planned the first edifice of His cultus on earth" (Chr.Art.Pg.8). All the parts and appointments of this edifice had a particular purpose and meaning, but always with the fulfilment of prophecy in view. Therefore, any arbitrary attempts by mere conjecture to have the vestibule, sanctuary, and Holy of ^QHlies of the tabernacle and first temple correspond to the limbs, trunk and head of man, and thus to make the Jewish form of worship a type of the woman, the "alter Eva", Mary, the mother of Christ, and therefore the N.T.Church, cannot hold our sustained interest in the church.(Chr.Art 8)

While the temple in Jerusalem was a very costly building, according to the amount of gold and silver used, it "can bear no comparison with the corresponding structures at Kanak, Luxor, etc." (Hist. of Art by Perriot-Chipiez, quoted Chr.Art.9)

Among all the buildings and holy places, dedicated to the the service of divinity, "the tabernacle of the Jews actually possessed the distinguishing characteristics which so many heathen temples claimed for themselves, bot^h the pattern for the sanctuary and of all the appointments thereof having been

furnished by the Lord, Ex. 25, 8. 9." (Chr. Art. 9)

Israel itself, of all the nations on earth, had been selected by the Lord as the nation from which was to come the Promised Messiah, the ruler in Israel (cf. promises to Abraham--also Micah 5, 2). With the coming of the Promised One a new era, but not a new cultus, was established for the Church. This was to be an era in which prophecy is fulfilled, symbolism is accomplished types are realized, when God would again "dwell among men" (John 1, 14) for a time visibly, in the Christ, the Son of God, "in whom this Scripture is fulfilled before your eyes" (Jesus said at Nazareth), and then, when the Son of Man had been called from the dead and placed on the right ^{hand} of God, (Eph. 1, 20) to rule all things, He would by His Word, which He himself is, be present among men and "bless us" (Eph. 1, 3) with all spiritual blessings in heavenly places in Christ" (Eph. 1, 3).

While Israel as a nation was God's choice among the nations for His own special purposes, not every Israelite was a child of God. Among the Jews, as among all people of all times, from Adam even unto now, one requisite, and one only, needed to be accomplished in order that a man might be one of God's true children, a member of the spiritual Israel, of the Church, of the Communion of saints. That one requirement is that a man be "ἐν Χριστῷ". "Die selben sind Glaubige, galuben an Christum Jesum, und sind durch den Glauben Gott geweiht und geheiligt" (St. 33), whether they be Jew or Gentile. These were the children of promise in the O.T. dispensation, these are they who have "an inheritance with the saints and are of the household of God" Eph. 2, 19. These constitute the Church, the ἐκκλησία, whose character is so beautifully delineated in the Epistle to the Ephesians, and whose membership is so

completely described by Paul in Ephesians.

"It is the Una Sancta , presented in a manner more exalted than any other subject in all of Paul's letters" (Len.333)

"Few passages in the Bible surpass these verses in lofty and sustained solemnity" (PEK.Com.262). The passages in Romans, esp. Rom.3,28; 8,33-41 et al., present in clear and beautiful terms the greater glory of the New Covenant over the Old Covenant, but in his letter to the Ephesians Paul encompasses an eternity, he "strives to convey an idea of the most inscrutable thoughts of God through the imperfect medium of the human language" (Schal.210). "The one holy Christian Church, the Communion of Saints, is the central, the fundamental thought of the entire epistle.(L.u W.1901,97). Of this epistle and its purpose Luther writes (St.L.14,116.117)"In this epistle St. Paul teaches, in the first place, what the Gospel is, how it was ordained ~~of~~ by God alone in eternity and merited and caused to go forth through Christ, in order that all that believe in it might become just, pious, quickened, saved, and free from Law, sin, and death.-----Moreover, he teaches us to avoid the false doctrines and precepts of men, in order that we may remain with the one Head, become certain, justified, and perfect in Christ alone, in whom we have everything, needing nothing outside^{of}/Him.---- Finally, he teaches us to prove and exercise our faith in good works, to avoid sin, and to battle with spiritual weapons against the devil, in order that through^{the} cross we may be confirmed in hope". "It is one of the richest and most valuable ~~of~~ of the epistles, having a singular fulness of matter, depth of doctrine, solemnity of style, and warmth of emotion, which render it precious to the Christians of every land"(Conc.B.C.1919,146)

The unique ordinariness, as only God Himself could have conceived and executed it, of the "Werdesein" and "Werdegang" of the Una Sancta is set forth. There is:

1st.:The "paean of thanksgiving for God's eternal election

ἐν Χριστῷ ."

2nd.:The "paean of thanksgiving for the salvation in time"

3d. :The "Paean of thanksgiving for the regenerative power of the Holy Spirit".

This is followed by a prayer that the Ephesian Christians might come to the proper knowledge of this work of redemption and of the position of Jesus as the Head of the Church. And finally "an admonition to walk worthy of their calling in unity as true children of God".

(Fuer. Einl.N.T.67)

As we now proceed to the study of the epistle itself, we note that THE CHURCH IS ADDRESSED. What is THE CHURCH? Who belongs to it? How do they become members of the Church?

Paul is here speaking to and addressing the ἀγίοι καὶ πιστοὶ

ἐν Χριστῷ Ἰησοῦ

"ἀγίοι is one of the earliest and the most frequently used designations for the Christians (Acts.9,13) and thus is regularly used in the plural"(Len.344). But the ἀγίοι are also πιστοὶ.

Lenski (344) states a definite purpose in this twofold designation:

"Saints" includes all that makes us Christians

"Believers" adds what is most essential in this sainthood, namely faith.

Dr. Walther, in Kirche u. Amt, Thesis II (pg.57) declares: "To the Church in the proper sense of the term belong no godless persons

no hypocrites, no one who has not been regenerated, no heretic".

"The great Una Sancta to which they belong is HOLY unto the Lord and is thus composed only of true believers" (Len.344).

"The Church, properly so called, is the congregation of saints--- who truly believe the Gospel of Christ, and have the Holy Ghost"(Tri.237,28).

Lenski (344.345) correctly points out the error of those who translate "the saints who are faithful"---for among the saints there can be no one who is unfaithful, for such an one would be ἀπίστος, not πιστός and ἀπίστος at the same time.

"Here it means 'believers', Glaebige---as Luther uses the term" (Lens.345).

The word πιστός is not adjective---in which case it would be translated 'faithful' or 'trustworthy'---but a noun, co-ordinate with ἁγίους, with the definite article τοῖς, and connected by καί. Thus the only translation possible is "saints and believers"; Throughout the Lutheran Confessions have so held. "Faithful" here means "believers" (Sad.142). But Sadler fails to distinguish between the adjective and noun used of πιστός. Dr. Kretzmann (PEK.Com.261) correctly points out "The members of that congregation that were members in truth believed in Christ Jesus as the Redeemer that had atoned for all their sins, and by this faith they were consecrated and sanctified to God. They were thus connected with Christ in the most intimate fellowship and union".

In calling his addressees ἁγίοι καὶ πιστοὶ Paul does not declare them as no longer sinning. If that were his statement then his admonitions and exhortations at the close of the epistle would have been superfluous. Rather, by the use of these

terms he points out the fact that they do sin, yet are holy, having faith which appropriates all the merits of Christ. Thus they are constantly forgiven. Because of this forgiveness they are holy and in intimate communion with Christ. They are God's children.

Considering that man is *χωρὶς Χριστοῦ* by nature, and *ἀνόμιος*, how then can such powerful faith come about that they can be called *ἀγίον* and *πίστοι*? Paul is quick to answer. In one short prepositional phrase, *ἐν Χριστῷ*, he sums up the whole procedure, whereby the love of God, in all its divine glory, and ^{giving} fulness, and power is given to man, so that the grace from Him and the peace from God, the Father, and our Lord Jesus Christ, might be the indisputable possession of any man (Eph. 1, 2).

These possessions are the forgiveness of sins and where there is forgiveness of sins, there is also life and salvation. (Cat. 21)

Thus the members of the Church ^{are} the *ἀγίοι καὶ πίστοί*.

Thus the members of the Church are such *ἐν Χριστῷ*.

That these are to be found not only locally in Ephesus he (Paul) shows by this that he "schliesst sich mit dem *ἡμῶν* und *ἡμᾶς* v. 3. mit seinen christlichen Lesern, ueberhaupt allen Glaebigen Christen zusammen und fordert, dieselben auf mit ihm Gott zu loben und zu preisen" (St. 34) because of the blessings which are ours, "alles aber in Christo und durch ihn" (Hirsch. 531).

God's power is fully evidenced to man by the marvelous revelations of nature. The heavens declare the glory of God, the Psalmist says (Ps. 50, 6). The powerful forces and the amazingly computable orderliness of the whole earth, together with the superb structure and intricate mechanism of the human body, tell man in unmistakeable terms that God is their Creator. The human being, with all its known functions and yet to be dis

covered mysteries speaks with unerring certainty, even to him... who would like to deny it, that man is not a creature of chance, nor of evolutionary processes. Man, as Paul ~~do~~ correctly states, (Rom.1,14) knows, without being told, there is a Creator God, to whom he is responsible, who has set certain standards, not only for man to strive toward, but which he must fulfill if he would have that peace of mind and that holiness upon which an eternal, after-this-world, presence with God is conditioned. In his own meditations--left to the processes of his own human thinking--man can not arrive at any other conclusion but that his case is hopeless, (Eph,2,1-5), for natural man receiveth not the things of the Spirit of God. Therefore, although man must acknowledge a God of power--the same one who is also a just God, who, correctly so, cannot and will not receive anyone except the condition be fulfilled--man does, in fear of the just consequences of his own misdeeds,--attempt to gain God's favor in as many ways as there are people on earth. As varied as the manner may be, they all fall into one category, regardless of their religious name. We find by ethnological research that men are by nature religious, each maintaining that his own method is the only correct one to appease an angry God. Yet they are not saved. They realize this. We see this also from the attempts of so many heathen to satisfy or appease a god, even after an individual has died and is buried. This natural consciousness of responsibility became evident in our own war-ridden time. And the inability of natural man to solve the problem, even though the man be educated and cultured may be seen from the addresses or talks of many of the chaplains in the Army of the United States. "Men", said a 'Christian' chaplain to his group, "you are going into something that you have never been in before. You are going into hell.

But think of heaven. How much more you will appreciate heaven when you have been through hell". Then failing entirely to tell them that Christ is the door. (From a conversation with a returned soldier-9-26-45-Luth. Serv. Center, Hattiesburg, Miss.) What futility lies in the humanly arrived ^{at} conclusions. Always there is a definite effort to erase man's misdeeds by man's deeds. How futile such processes are Paul states Eph. 2, 12: *χωρὶς θεοῦ ... ἐλπίδα μὴ ἔχοντες* : Being without Christ a man is indeed a hopeless creature

This is true, not because Paul says ^{it}, but because God has so declared. That which is born of the flesh is flesh. The imagination of a man's heart is evil from *his* youth. And Paul says: man is dead in trespasses and sins. The simple conclusion then is that since he is dead there can be neither life nor action to make good what a man had done amiss.

Man's reasoning also if carried to its logical conclusion will arrive at the same conclusion. But because man fears the consequences of that inevitable conclusion he stops short of it and substitutes his own seemingly more satisfying conclusion. This conclusion, as everything else that is human, will fail in the crucial test.

Man, then, cannot of himself find the way to life eternal, cannot atone for that which he has done by transgressing the standards which have been set by God, the righteous one. Further, man cannot of himself find salvation, the means of grace, nor the God of grace, by any purely human process. The Bible, the revealed will of God toward these lost men, is the only means known by which men are told of the true God and the God of grace. It not only acquaints men with this knowledge, but is its own means of making this knowledge effective unto faith and salvation.

Paul gathers together the whole activity of God and God's grace, in the interest of man's salvation in that one phrase: *ἐν Χριστῷ*. Thus we have *Χριστῷ* (1,3); chosen *ἐν αὐτῷ* (1,4); *κατενώπιον αὐτοῦ* (1,4); *διὰ Ἰησοῦ Χριστοῦ* (1,5); *ἐν τῷ ἠγαπημένῳ* (1,6). This same thought and expression occurs repeatedly in Ephesians, and in all the other passages in which the grace of God toward men is spoken of and described, viz: the blessings v.3 (chap.1); the *ἐλέξατο*, the *προορίσας*, v.5; the *νίος θεοῦ*, v.5 *ἐκρίτων ἡμᾶς*, v.6; the *ἀπολύτρωσιν*, v.7; the *ἀφ᾽ ἑσῶν τῶν παρὰ πτωμάτων*, v.7; and also *ἀνακεφαλαιώσασθαι, τὰ πάντα ἐν τῷ Χριστῷ*, v.10. So Paul continues, God, all that may be known of Him, all the blessings and activities, of God necessary for our salvation, all the blessings and activities resulting from salvation for the children of God are centered *ἐν Χριστῷ*. The *ἀγίως καὶ πιστῶς* are just that: *ἐν Χριστῷ*. Stoeckhardt (St.46) rightly connects with the *ἐν Χριστῷ* "die ewige Erwaehlung, der freie Willensakt Gottes, ebenso wie aller Segen, den wir Christen in der Zeit empfangen haben, durch Christum, durch Christi Verdienst vermittelt ist".

We come then to this conclusion, the church did not come about by itself or of itself, nor by the effort of any one man or group of men, but is solely and alone the product of God's divine grace in Christ and through Him.

THE CHURCH IS GOD'S CREATION BY VIRTUE OF GOD'S ELECTION

Lenski (Len.356) agrees that "the phrase 'He selected us (in Christ)' may be taken to include all that is involved in our connection with him, from the elective act onward to the glory in eternity--salvation from inception to completion".

So also Dr. Pieper (Pie. III, 537) says: "Die ewige Erwählung erstreckt sich nicht bloss auf einen Teil oder gar nur auf das Schlusstueck des Heilsweges, sondern auf den ganzen Heilsweg, den die Christen von Gott gefuehrt werden, von der Berufung an bis zur Einfuehrung in die Seligkeit". But Lenski, being in agreement so far, then prepares his brief for "election intuitu fidei". He states: "Any eternal act of God pertaining to 'us' in time is bound to offer difficulty to our minds and thikpking" (Len. 356-7). While he does appeal for "the truly biblical conception that faith is in toto divinely wrought", he will not relinquish the "in view of faith", declaring that "better forms of teaching" have not been devised. But long before Lenski's appearance the Lutheran Confessions had definitely presented the "better forms of teaching".

In the Form. of Conc. Art. XI - Of God's eternal Foreknowledge and Election - it is clearly stated (Tri. 1067-69): "The entire doctrine concerning the purpose, counsel, will, and ordination of God pertaining to our redemption, call, justification, and salvation should be taken together". Then it declares in eight points what is necessary for a correct understanding of the doctrine of election. (Pieper III, 538-40)

Stoeckhardt (St. 46) quotes the words of Haupt as correctly describing the relationship of election and faith: "Die goettliche *ἔκλογη* ist dem Paulus ein voellig freier Willensakt Gottes; nicht weil die betreffenden an Christum glauben, sind sie auserwählt, sondern dass sie glauben, ist einer Folge der Auswahl".

Pieper again points out (III, 537): "Die ewige Erwählung erstreckt sich nicht blos auf einen Teil---sondern auf den ganzen Heilsweg"---and then points out that only he will err in this doctrine who has already erred from the Christian doctrine of

universal salvation.

The language of Paul permits no aliquid in homine whatsoever. Decisively every attempt or ability of man in his natural state to approach God by his own power in lesser or greater degree is ruled out. Eph 1,3. God has blessed us with every spiritual blessing in the heavenlies-- and all this ἐν Χριστῷ.

In v. 4 Paul says: HE chose us. Again He PREDESTINATED us. It was the good pleasure of HIS will- τοῦ θελήματος αὐτοῦ .
v.6: εἰς ἕκδιον etc.

The Scripture John 6,44 (Pie.II,547)denies man in his natural state every aptitude to believe the Gospel. Paul declares 2,1-5 the absolute inability of man to rise out of his death of sin. There could be nothing in man from which even the first desire to believe might proceed or be developed. GOD MUST DO IT AND GOD ALONE. GOD MUST DO ALL OF IT.

But now we are confronted with that old crux of the theologians: cur alii non alii ? Paul does not say. Nor is this clarified anywhere else in the Scripture. Whoever, as the proponents of an aliquid in homine do, proposes to explain, brings only his own opinion to bear. Nothing was to be to the glory or honor of man, but all εἰς ἕκδιον etc.Eph.1,3-6. Since Scripture nowhere gives light on this, we must, as Dr. Pieper was wont to say in his classes:"Den Finger auf den Mund legen".

In his ZUR EINIGUNG (46) Pieper in six schematically parallel columns demonstrates how the proponents of intuitu fidei proceed over against the statements of the Scripture, as these statements are set in the form of positive dogmatic declarations.

In regard to this ἐλέξατο (1,3-6a) Dr. Graebner (DocTh.44) states:"The decree of predestination is an eternal act of God, who for His goodness sake, and because of the merit of the

foreordained Redeemer of all mankind, purposed to lead into everlasting life, ^{by} the way and means of salvation designated for all mankind, a certain number of certain persons, and to procure, work, and promote what would pertain to their final salvation". The fruit of such election is then the *ὑιοθεσία*.

"Der Wahlratschluss Gottes (St.48) schliesst die Vorherbestimmung zur Kindschaft in sich. Die Kindschaft ist uns durch Jesum Christum, den Erlöser, vermittelt, indem wir ja von Natur Kinder des Zorns waren". "Through Jesus Christ, the God-man and Redeemer of the world(mankind), God has entered into the relation of Father to us and to all believers; In Jesus, who was born from eternity out of the essence of the Father, who Himself is therefore true God, we have free access to the heart of the Father..... God chose us, He picked us out, He selected us, He set us aside for Himself; it was a free act on His part. It was however not an act of God's absolute power, but He chose us in Christ. The spiritual blessings have been appropriated to us on the basis of Christ's work, but the election took place before the foundation of the world"(PEK.Com.262)

THE PRACTICAL RESULTS OF SUCH ELECTION AS FAR AS THE CHURCH IS CONCERNED.

Having been predestinated for adoption, having been elected from out of the massa perditā, the believers are to be His very own children, *εἰς αὐτόν*. True, we remain human. Ours is not the relationship of Son and Father, but of children and Father.

"Sind wir also zur Kindschaft praedestiniert, so eo ipso auch zum Glauben" (St.49). Being children, we are also heirs? Rom.8,17. As children of His our life, our desires (which are controlled), our thoughts(which are regulated), our words(which are chosen), our deeds are noticeably different from those of the children of the world. *ἕνα... ἐν ἀγαθῇ*, not "holy and blameless, in

the sense that we no longer sin. but such, "welche in diesem unschlachtigen Geschlecht als heile Lichter scheinen und Gottes Ruhm, Gottes Tugenden verkundigen"(St.48).

THE BLESSINGS IN THE HEAVENLIES.

We are as yet in this world, but we are blessed with all spirrtual blessings in the heavenlies. No matter from ^{what} angle we approach this question of our salvation, whether it be the question of election, or of sanctification, or of justification, we always come back to this same conclusion--it is God's gift, it came from God, he originated and implemented it, he bestowed and sealed it. The blessings are not of human source nor nature, but heavenly. "τὰ ἑπουράνια bezeichnet in unserm Brief nicht bona, sondern loca, bezeichnet den Himmel selbst, und zwar nicht den sichtbaren Himmml, sondern die ueberweltlichen Regionen, den Himmel als den Wohnort Gottes, als die Staette der Geister, der Engel. Dort, im Himmel droben hat der Segen, der uns Christen hier auf Erden zugefallen ist, seinen eigentlichen Sitz und Ursprung.....Der geistliche, himmlische Segen, den wir Christen empfangen haben, steht im Gegensatz zu den sinnlichen, vergaenglichen Guetern dieser Welt" (St.35). Knowing as we should, if we have learned properly to evaluate the things of this world, that everything of human and earthly origin will pass away, this assurance that the gift of salvation, given to us in and through Christ, is not earthly, but of heavenly origin and nature, should give us a solid comfort and assurance, a certainty in our dependence on God and His grace, that nothing in this world should be able to shake. With Paul we should be able to say, on the basis of such passages, that we are certain that He will be able to keep that which we have committed unto Him against that great day, when our own consummation of hope is realized.

FOR THE GLORY OF HIS PRAISE.

εἰς ἑταίριον δόξης τῆς χάριτος αὐτοῦ. Here then we have the finis ultimus of the ἐλέξατο. The good pleasure of His will was not affected in any way by anything outside of Himself, nor by anything in man, its object. It was a pure act of love, of His love.

As we, in whom God saw and found nothing to warrant His consideration, contemplate and meditate on His work of grace in us, we must indeed sing the praise of Him who has called us out of darkness into His marvelous light.

1. It is His pure grace which (far transcending the human mind and far exceeding our grasp) has elected us.
2. It is His pure grace which gave us the gift of faith.
3. It is His pure grace which made us children and heirs.
4. It is His pure grace which preserves both the heirs and the inheritance in eternity.

Why should not then His children sing the glory of His praise with the soli gratia and the soli deo gloria, for herein we "behold the grace in its activity and thus praise it" (Len. 362) Grace, *χάριτος*, connotes guilt in its recipient. We were guilty. But V. 6, in Christ we unworthy ones are made objects of His grace. "Aller zeitliche und ewige Segen Gottees ist aus dieser Quelle geflossen, der Gnade, der freien Huld und Gunst Gottes, und durch Christum vermittelt" (St. 52).

So then we, who believe, and who by this faith have appropriated the merits of His Son, the one and only-beloved, are become His children, God having elected us according to the good pleasure of His will, not by any merit or worthiness in us. Filled with the radiance of this unmerited grace, "we break forth in the praise of the glory of the grace that thus is ours" (Len. 363). All temporal and eternal blessings of God flow from this source, grace, the

the good pleasure and favor of God, and are made possible for us by Christ.

But what are the blessings, the gifts that we have? This we are told in the verses 7-9. Stoeckhardt (St.53) sums them up in this sentence: "Wir haben Christum, Christus ist durch den Glauben unser eigen, und so haben wir Anteil an der Erloesung durch sein Blut, der Vergebung der Suenden". "Only the payment of a full ransom releases the sinner in God's court (Len.364). This ἀπολύτρωσις was paid by Christ. This ransom then has power and efficacy. It is liberation. The price is τὰ ἀγία αὐτοῦ. The efficacy is constant and abiding. Not only is Christ the ransom paid, but with his paying of the ransom is included the ἄφεσις τῶν ἁμαρτημάτων. These two are not to be separated, as some attempt to do. This kind of redemption had long ago been promised and expected, but promised in Christ. Now it is a reality. It is retroactive to the days of Adam, who believed in the coming Christ. It is effectual for the aeons after its accomplishment. "His blood paid the guilt of all men's sins--- it has exiated the guilt---it has borne the punishment" (PEK Com.263)

These blessings we have, ἔχομεν. They are our present personal possession by faith, which appropriates forgiveness.

(Justification and forgiveness are synonymous with Paul.)

The ἄφεσις τῶν ἁμαρτημάτων includes every sin, none excepted. That is of tremendous importance to us. Now we may consider again why Paul addresses the believers as ἄγιοι. Their sins, which made them unholy, are removed, they are declared righteous in God's sight for the sake of the vicarious activity of Christ, and all this solely and alone κατὰ τὸν θεῶν τῆς χάριτος αὐτοῦ. This again gives us the motive for the redemption and forgiveness.

The individual Christian does well to ponder this truth, especially the present form of the verb: ἔχομεν. "WE"-the believers, the ἀγίοι, who have been chosen, "WE"- at present and at all times while we believe this, have, possess, forgiveness of sins.

ἔχομεν, i.e. we are "teilhaftig worden der Erlösung, die durch sein Blut erworben ist, und in Vergebung der Sünden besteht" (Hirsch.534). "We are become both the objects and recipients of His love" (PEK Com.263). *PS* such we are to have no doubt as to the sufficiency of the substitute ransom, for it was κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ.

Sin abounded in us, but the grace of God abounded even more, in greater volume and with greater power. While the flood of sin overwhelmed us in a mad rush to destruction, the grace of God in Christ flowed in in such a superabundant stream and with such efficaciousness that all that has separated us from God has been swept away, and we have been carried to the feet of God, who in love and mercy has received us and made of us foundlings and miserably poor humans children of God and possessors of life and salvation.

But we have another gift besides forgiveness. This second gift is ἐν τῷ σοφίᾳ καὶ φρονήσει. The child of God then is not ἀφρονῆς (ignorant, stubborn), but φρόνησις. *φρόνησις* and φρονήσις are those new characteristics of his which cause him to desire, to seek after, to learn, and to want to do that which is well pleasing to his Father, as an obedient child. His whole life is given new direction and purpose. He serves not self, but God. This is indicated by the τῷ σοφίᾳ. He learns to distinguish between that which is good and that which is not good, or evil--in every case seeking constantly what is God's will, and using, as Lenski expresses it (368) "sensibleness" as applied to life and its actions

"The wisdom and discernment given to us by God makes us ready and perfect for a holy and blameless conduct in love"(PEK.Com.263).

"Nunmehr erkennen wir auch deutlich, indem wir v.3b,6h-8 einerseits und v.4-6a miteinander vergleichen, wie sich der Segen, den wir Christen jetzt in Haenden haben, und unsere ewige Erwählung zueinander verhalten"(St.55). "All these gifts, everything that we are and possess in spiritual matters, we owe entirely and alone to the free grace of God, to the election of grace (PEKCom263)

We close this section with a quotation from the Confessions:

(Tri.231,16)"But every true Christian is even here upon earth partaker of eternal blessings, even of eternal comfort, of eternal life, and of the Holy Ghost, and of righteousness which is from God, until he will be completely saved in the world to come".

(Tri.1087,73)"But now having been given knowledge and intelligence the believers"should not be idle, and much less resist the impulse of God's Spirit, but should exercise themselves in all Christian virtues, in all godliness, modesty, temperance, patience, brotherly love, and give all diligence to make their calling and election sure, in order that they may doubt the less concerning it, the more they experience the power and strength of the Spirit within them".

II. THE CHURCH IS IN DEVELOPMENT, Eph.1,7-12.

We propose to deal with this section under these five subheads:
 Eis oikonomian tou pleeromatos
 anakephalaioosasthai en Christoo
 for an inheritance
 according to His will
 eis epainon tees doxees autou.

In-stead of dividing this into five different chapters, we find it to serve our purpose best by not making such sharp divisions, and yet holding the importance of each point.

Stoekhardt (St.55) warns against departing from Paul's strict line of reasoning in dealing with these verses. Hirschberger (532) like Lenski (Len.368) call the *μυστήριον*: "Uns durch Christum selig zu machen, weil es ihm aus Gnaden so gefiel" and "the Gospel, the will of grace, hid from the ages". But certainly these are already included in the previous verses, especially in the statement that we are children by faith in Christ, who has wrought *ἀποκλύτῳ* and *ἀγάσῳ* τῶν παραπτωμάτων.

Quite evidently, and simplest of all *κατὰ τὴν εὐδοκίαν αὐτοῦ* *εἰς οἰκονομίαν τοῦ πνεύματος τῶν καιρῶν* and *κεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ* are co-ordinate and stand in an adjectival relationship to *τὸ μυστήριον τοῦ θελήματος αὐτοῦ*.

Paul is here introducing a new element. He gives motive and content of the *μυστήριον τοῦ θελήματος αὐτοῦ*. Of ourselves we could not know it, since He *προέδειτο ἐν αὐτῷ* "und nun wird gleich im folgenden ausdruecklich gesagt, was Gott gewollt, was er sich vorgenommen hat" (St.57). "Reason can apprehend, when revealed, that which it cannot discover; but seldom or never can it comprehend it perfectly" (Hand.Com.139). "Es war ein rein innergoettlicher Willenvorsatz" (St.58). "In the matter of his choice God had in no manner been influenced by anything outside Himself--His own free determination originated

in His own gracious mind"(PEK.Com.263).

What is this mystery of His will ? Its contents can only be discovered from the context. V.10:That in the dispensation of the fulness -----even in Him". "His course of action looked forward to the dispensation of the fulness of times, all the periods of the earth's existence and history being taken together in the figure of a vessel which is filled"(PEK.Com.263). The last of the God ordained periods of time had arrived with the advent of the Son of God in the flesh, born of a woman. This *τῆ ἰσῶσα τῶν καιρῶν* was that period in which the self determined will of God was to be completed, the N.T. time,

Οἰκονομία does not of necessity imply an *οἰκονομῶς*, as Lenski asserts. Certainly the administrator, or, as Lenski says "the manager", is definitely Christ in whom all things are gathered together. We must, however, take *οἰκονομία* as active, and *τοῦ πληρώματος τῶν καιρῶν* as genitivus objecti. "The word 'fulness' or completeness, is only found in connection with time in this passage"(Handy 139). It is God's "management in the time of the N.T., the time in which we now live"(PEK.Com.263). During this present, last, period of time His will, His intentions, are to be accomplished. "God would employ this last aeon, which began with Christ's appearance in the flesh and will come to its conclusion with the Parousia, to bring together into one all the children of God, scattered though they be throughout the world"(St.66). One after another these individual elect are to be brought to Christ, in Christ by faith, into one "whole". "The innumerable company of angels become one with the Church through Christ"(MH.1121), to bring together under one heading, under one head, all things in Christ, the things in heaven and the things in earth. The passage is called a locus vexatus.

Its is true, in such an instance the commentator is permitted to
 present
 ^ whatever explanation, in his view, gives him the most complete
 sense of the passage. And yet one must not do violence to the
 text. The τὰ πάντα, we think, cannot include "every creation".
 It is true that "Christ rules the kingdom of power in the
 interest of His kingdom of grace" (Len. 373). It is also true that
 all authority is given Him in heaven and in earth and that by His
 power all things must work together for good to them that love
 God. ~~Yet~~ Here the reference is ^{especially} to the Una Sancta, not to all
 the creatures of God. The ἀνακεφαλαιώσασθαι is done ἐν Χριστῷ,
 and certainly only persons can be in Christ, and only the elect
 are (or shall yet become) ἐν Χριστῷ. "Nun aber werden die
 Engel Gottes im Himmel auch sonst in der Schrift Kinder Gottes
 oder Soehne Gottes genannt. Und so stellt der Apötel den
 Kindern Gottes auf Erden, aus dem Menschengeschlecht, die Kinder
 Gottes im Himmel, die Engel Gottes, zur Seite" (St. 66).

This satisfies us completely, for thus the unity of the
 Una Sancta is maintained in a most wonderful manner--and all
 ἐν Χριστῷ --all the elect from all parts of the world, from all
 nations and conditions of men are united with those in heaven into
 one grand eternal communion of saints, the coetus electorum.
 During this aeon, then, the gathering into one must be continued,
 until the last of the elect has been transferred in to the
 Una Sancta.

Being one in the Una Sancta each has an INHERITANCE. ἐκκληρώθημεν,
 not by our choice, not because of something in us, but προορισθέντες
 κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλήν
 τοῦ θελήματος αὐτοῦ.

"Es ist also ἐκκληρώθημεν parallel dem ἐξελέξατο ἡμᾶς v. 4., und

— wie dort ἔξεκείζατο durch προορίαις, so ist an unserm Ort ἐκκλησιῶν durch προοριανθέντες naeher bestimmt, indem hier wie/dort der erste Ausdruck die Beziehung auf Gott, der zweite die Beziehung auf das Ziel in sich schliesst"(St.72). "His purpose cannot fail of realization, for there is never a thing that God does not work in concord with the counsel of His will"(Len.377). Even now already we have Christ, forgiveness, sonship. The man of the Old Dispensation, believing in the Christ to come---the man who is now come to Christ--the man who is yet to come to Christ, every one--the faithful Jew of the O.T. and the faithful Jew or Gentile of the N.T.--all are included. To each is given the inheritance here in time and it is to find its consummation in heaven.

This inheritance is ours not by lot, but by the SPECIFIC SELF-WILLED CHOOSING OF GOD. No power, opposed to the counsels of God toward His elect, can possibly hinder the fulfilment. "In all things, in the history of nations as well as in the life of individuals, His power directs and shapes all affairs, so that His purposes are always accomplished. This inheritance is therefore secure. There is no chance about it, no mere arbitrary selection on His part, but definite plan preceded by determination to carry it out. Those whom God elects and ordains shall unfailingly arrive at the goal determined by Him.

What, we ask again, is THE PURPOSE? For us to be to the praise of His glory. Not for ourselves, not for enhancement in earthly positions and fortunes, but to the glory of His praise, are we elected. All this is to take place during this present aeon, this N.T. time, in which the church will receive the last of the elect of God.

"The whole life of the Christian should serve for the praise

of the glory of God" (PEK.Com.264) "that the sons of men should magnify Him" (M.H.1122).

THE NEW TESTAMENT AEON SEES THE FULFILMENT OF THE PROMISE AND THE ACCOMPLISHMENT OF GOD'S PURPOSES IN THOSE WHOM HE HAS ELECTED AND BRINGS INTO THE UNA SANCTA FOR AN INHERITANCE. THIS IS DONE ACCORDING TO HIS WILL ALONE AND AGAIN IS TO SERVE FOR THE GLORY OF HIS PRAISE.

III. THE GOAL OF THE CHURCH IS DEFINITE AND CERTAIN, 1,13.14.

A new thought is here developed by Paul in characterizing the members of the Una Sancta. While in v.1 they are called ἀγίου and πιστοῖ, here they are designated according to their ethnical origins:

1. Jews, who trusted in the Christ to come, and
2. ἡμεῖς, who believe in the Christ who has come, and
3. ἐν ᾧ καὶ υμεῖς, the Gentile Christians ἐορραζομένης.

All these, of so many different peoples, are brought together into one, by Πνεύματι τῆς εὐαγγελίας ἐν ἁγίῳ, into one fold, under one Shepherd, as one great family.

This was God's purpose, this He would accomplish ἐν Χριστῷ. This gathering, as it was showing itself then, was to continue to the end of time, until even the very last of the elect is safely gathered in. The time of Gospel preaching throughout the world to accomplish His will was now underway, and nothing was to stand in the way of it. The power of that Gospel was evident in Paul's time, and will continue to be so, for the Spirit Himself, the πνεύματος τῆς εὐαγγελίας would work in such preaching and faith would be created in the hearts of the elect, of every elect, by the force of the λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας.

Such faith was to be preserved by the same Spirit that created it, for, Paul says: *ἐσπαζόμενοι τε*. This Spirit is *ἀρραβὼν τῆς κληρονομίας ἡμῶν*, our guarantee and assurance that consummation of our hope is certain. No powers, physical or spiritual, would be able to nullify His work in the elect, neither principalities, nor powers, nor things present, nor things to come, not even the devil Himself. So we also confess in the 7th. Petition, that He will finally, having delivered us from every evil of body and soul, property and honor, take us to Himself in heaven.

We conclude this section with a quotation from Dr. Stoeckhardt, whom we have used and followed extensively: (St. 81-82):

"Der Schlusssatz des Abschnittes eroeffnet uns nun auch eine Perspektive auf das Ende des ewigen Rats Gottes und der Wege Gottes, die Gott in der Ziet einschlaegt, um seinen Rat ins Werk zu setzen Denen, welche Gott von Ewigkeit her aus der Welt erwaeht und zur Kindschaft verordnet, welche er in der Zeit der Welt entnommen, mit Christi Blut gereinigt, zum Glauben gebracht und in den Kindessand eingesetzt, welche er durch seinen Heiligen Geist vor der Welt bewahrt und im Gnadenstand erhalten hat bis ans Ende, denen wird er an jenem Tage das grosse, schoene Erbe der Kinder Gottes einhaendigen, die werden der Herrlichkeit Gottes und Christi teilhaftig werden. Die Kindschaft wird dann vollendet und offenbar sein, Welt, Suende, Tod und alles Uebel wird weit hinter uns liegen, die verklaerten, verherrlichten Gotteskinder werden das Angesicht ihres himmlischen Vaters schauen in ewiger Freude und seligem Licht und sicher in ihrem Erbteil ruhen.

An jenem Tage, wenn die Zeiten der Welt abgeschlossen sind, wird die Vollzahl der Auserwaehten, welche aus allen Geschlechtern der Erde gesammelt sind, erfuehlt sein, dann wird die ganze Gottesfamilie, das Volk des Eigentums, die grosse edle Schar

der vollendeten Gotteskinder um den Thron Gottes und des Lammes versammelt stehen und mit allen Choeren der auserwählten Engel vereint das Lob des Lammes singen und dem Gott aller Macht und Gnade, der seinen wunderbaren Rat so herrlich hinausgeführt hat, Preis und Ehre geben in alle Ewigkeit."

THE SUMMARY OF THIS SECTION IS SIMPLY THIS THAT WHAT GOD HAS DETERMINED MUST BE ACCOMPLISHED AND WHOM GOD HAS ELECTED WILL BE PRESERVED BY HIS SPIRIT

IV. THE CHURCH IS TAUGHT OF GOD-1,15-20.

Paul here, as in his other epistles, states not only in general but in specific words that he is much concerned for them and what they might hear and believe. He has heard of them, and especially he has been told of their constancy of faith and the manner in which they are exercising their faith-born Christian love. This love had a particular quality about it. It was *τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους*, not a factional, or cliquish show of affection which expected a return, but a love to all the saints, be they of Jewish or Gentile extraction. Even as the love of God extended to each and all of them in abundance, so their own love was active and responsive to every call on the part of those in need, "agreeing in love, without sects or schism" (Tri.691).

He commends them for this and in this commendation lies an urgent plea so to continue. Only from Christ could they learn so to love and they could so love only because they are in Christ.

For this Paul thanks God who ἐν Χριστῷ has created such faith. To Paul it is a constant miracle of divine grace that anyone should come to the faith, and when such faith is evident Paul's heart breaks forth in words of praise and thanks to God, like the joy of the angels over one sinner who repents.

Not only does Paul thank God. *οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν* but he also *μνεῖται ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου*. Knowing that the prayers of a righteous man prevail before God, he mention them by name in his prayers, brings a special plea in their behalf before the throne of grace.

Herein we have an example to follow. Jesus prayed for His disciples; Paul prays for his fellow-believers; we should pray for one another also. The burden of such prayer Paul now reveals.

It is to be a plea addressed to God, the Father of our Lord Jesus Christ, who is the Author and Finisher of our faith. Such a prayer addressed to Him to whom has been given all power and in whom *τὸ Πάντα* is *ἀνακεφαλαιώσασθαι*, who is the Head of the Church, must certainly, since it must of necessity be acceptable, invoke upon the Church the blessing of God, must result according to promise in bestowal of certain gifts so necessary for the faithful. By nature we have none of these abilities, by faith they are available to us, by the Spirit's working in us the giving of them by God brings blessed results. We could not know the *δοξα* of God, except it were revealed to us. "This *δοξα* distinguishes God as God, His infinite greatness, excellence, perfection, and majesty ever shining forth. It is the sum of all the divine attributes in their manifestations" (Len.392). As the *πνεῦμα σοφίας καὶ ἀποκαλύψεως* in knowledge of Him continues its work in the child of God, we marvel more and more at the glory of Him who has called us.

"The Holy Ghost, who comes into the hearts of men when they come to faith, teaches them to understand the heavenly, divine things. He reveals to them the mysteries which would otherwise be hid from them, the chief part of His work in this respect

consisting in this, that the Christians obtain an ever clearer and sharper understanding of God. They advance from truth to truth, from knowledge to knowledge" (PEK.Com.265). This is verily important for us, for "if the same spirit who indited the sacred Scriptures do not take the veil from off our hearts, and enable us to understand and improve them, we shall be never the better" (M.H.1122).

Such knowledge will not be a mere intellectual attainment, nor a mere memorization of doctrines and formulas, but "an ever fresh apprehension of what the grace of God has given us in Christ Jesus" (Len.394).

When the scales fell from the eyes of Paul at Damascus he could see the things about him and could recognize them because he had seen their duplicates in other places. When the Spirit of God opens our eyes by faith, we can see, but there is still so much we need to learn. Here then the Spirit comes to our assistance, *πνευματικὴν ἐρώσιν τοῦς ὀφθαλμοῖς τῆς καρδίας ἑμῶν*, so that as we now come into the magnificence of His glory we learn one thing after another, in order that we approach more and more to what God desires us to be. The Confessions point out (Tri.573)¹⁶⁾ that one does not know everything and that "inasmuch as God is not ashamed to teach these things daily, as knowing nothing better to teach, and always keeps teaching the same thing, and does not take up anything new or different, and all the saints know nothing better or different to learn, and cannot finish learning this.....we cannot learn in one hour what God Himself cannot finish teaching". As we look deeper and deeper into the revelation of God by His Spirit, we will learn "truly to relish that which now we cannot endure, because of great abundance" (Tri.570,20).

And what is this knowledge? We should "labor to have clear understandings; be ambitious of being knowing Christians, and judicious Christians" (M.H.1122).

Paul here reminds us of our election or conversion. At that time the Spirit awakened in us a hope, *ἐλπίς*. Now we are by the Spirit, in the study and contemplation of His Word, to learn more of:

- a) the hope of our calling, *ἐλπίς τῆς κλήσεως αὐτοῦ*
- b) the riches of our inheritance, *ὁ πλοῦτος ----- κληρονομίας*
- c) the exceeding greatness of His power to us *τὸ ὑπερβαλὼν μέγεθος τῆς δυνάμεως αὐτοῦ,*

all again--all this *ἐν Χριστῷ,*

and again all this *ἐν τοῖς ἁγίοις*, "in der Gemeinde der dann vollendeten Heiligen und Gerechten, und sonst nirgends" (St. 102).

ἐλπίς τῆς κλήσεως αὐτοῦ: Not only is there to be faith and love in the heart, but also hope. As spiritual life increases, so this hope is to grow. This hope, the effect of His calling, looks constantly forward to its consummation. We need indeed to pray: "Deliver us from evil". We need to learn that by much tribulation we enter the kingdom of heaven, we need to learn to keep our eyes constantly on the wonderful blessings promised us. For that reason we must have God's instruction, understanding from Him. This is promised by God and asked for the Ephesians, and ^{for} all Christians, by Paul, and for every other Child of God by every Christian. *ὁ πλοῦτος ----- κληρονομίας* ---that's it--our inheritance--and it is one which will never taint nor rust, for it is HIS inheritance, given to Christ and shared by us. It is a glorious inheritance, a *conditio splendidissima*, *status gloriosus*. This is ours.

There is so much that distracts the Child of God, so much that tempts him in a sensual way, so much that would lure his spiritual eyes away through the medium of his physical eyes, that the child of God full well needs the enlightening, guidance, and instruction of God's Spirit. We need to accustom ourselves more and more to our surroundings as we stand in the light of His glory through faith. *To ὑπερβαλλων μεγαλης τῆς δυναμews αὐτοῦ... πιστευοντες κατα τῆν ἐνεργειαν τοῦ κρατους τῆς κοχίας αὐτοῦ*

This also the child of God should ponder and meditate on, this the Spirit would have him learn to appreciate all the more, namely the overwhelming greatness of the power of God in bringing him to the faith. This conversion was possible only and alone by the overwhelming power of God.

Lenski objects to having this conversion the result of omnipotence, Allmacht, Allgewalt. He prefers to call it "the power of grace" (Len.398) and charges that Allmacht, Allgewalt, leads to Calvinism. But it is not anti-scriptural to call it omnipotence, for which it is easier to say the omnipotence of God or the power of grace, when referring to the creation of faith?

Natural man, including the ^{in their former state.} believers, were all the same. Everyone fought and plotted against God, hated God, was dead, entirely and totally, in trespasses. Only the power of God could overcome this condition. That power of God became evident. The plan of salvation is evolved, the mediator is determined, the message of salvation is given to man, he objects, refuses it, but the omnipotence of God is working. It will not compel a man, but it will draw him. Man can resist, and some do, to their own destruction, rejecting the counsels of God. But there are those,

the elect, who also resist, but are overcome by it. They are altogether contrary and unwilling by nature, even as the others, but they become believers and accept, and are made willing, made children of God and thus heirs of salvation, an eternal inheritance. "Und nun verherrlicht Gott der Vater die Herrlichkeit, seine allmaechtige Kraft, eben damit an den Menschen, dass er dieses Widerstreben ueberwindet, den Menschen dem Evangelio gehorsam macht, die Christusfeindschaft in Christusfreundschaft verwandelt und dann auch noch in den Christen das widerstrebende Fleisch niederhaelt und gleichsam unter fortgesetztem Protest des Fleisches den Glauben erhaelt"(St.103).

The Holy Spirit is working in the word of Grace, there is no force or compulsion. Faith comes by hearing, hearing the Gospel of grace, or forgiveness, and thus by the omnipotence of God working by means of the Gospel man is born again and conformed to His image.

Now, the Apostle says, the more thoroughly we understand ourselves, our nature, our complete depravity by nature, the better we learn to know and ^{to} appreciate the surpassing greatness of His power toward us who believe according to the working of His strength, which has brought us to saving faith and still preserves us in it.

To the degree we increase in such knowledge by the Spirit of wisdom and revelation, to that degree we are strengthened and established in the faith, and in hope, and become more Christ- and heavenly- minded.

In reply to Lenski's objection that *κατά* never modifies this verb (Len.398), we might answer in the words of Hofmann (St.105): "Wo sich ein solches *κατ' ἐπέγγελαι* wie hier an ein

Verbum anschliesst, ist das mit dem Verbum Ausgedrueckte immer etwas, das in unmittelbarer Gefolge d. Wirksamkeit, von welcher die Rede ist, eintritt, oder statthat". So 3,7; 4,16; Phil.3,21. The past experience of the Christian permits him to expect that God will continue His power in him. Through Christ, or in Christ, the power of God has an effective medium of action and operation. Thus it is evident our being in faith is "Allmachtswirkung, ein Wunderwerk des dreieinigen Gottes" (St. 106).

But, of course, all this is possible and is done through the exalted Christ. "There is only one adequate measure of the exceeding greatness of God's power, namely the resurrection of Christ" (PEK.Com.265).

Thus we summarize: BY THE SPIRIT OF WISDOM AND REVELATION WE LEARN THAT IT IS GOD'S POWER ALONE THAT COULD OVERCOME MAN'S NATURAL OBSTINACY AND PRESERVE OUR INHERITANCE AGAINST ALL OPPOSITION, YET ALL THIS IN CHRIST.

Chapl.

V. THE CHURCH IS THE BODY OF CHRIST. *v. 20-23.*

Do we need to be assured that we ^{are} children of God and heirs of salvation, that we are partakers with Christ of His exaltation? Paul will now answer any possible doubt. That one, whom God set, that one in whom we hope, that one who died for us that we might have hope is NOT DEAD, for God raised him up. This resurrection is a reality, and it should assure us of the reality of the work of God (faith) in us, for if God raised up His Son Jesus, and if now we are in Christ, then certainly we also shall be raised, we shall partake of His resurrection, of His exaltation, of His being placed *ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἑπουράνιοις* .

"The Son of Man is realiter, that is, in deed and truth, exalted according to his human nature to the right hand of the almighty majesty and power of God"(Tri.821,10) and now "Christ, through his resurrection and ascension, entered into the full possession and use of the divine majesty also according^{to}the human nature which He adopted"(PEK.Com.265).

Certainly here is solid hope and comfort and assurance for the child of God: God elects, God calls, God provides the medium of salvation, God creates faith, all in Christ, and now God proves the efficacy of all this by raising Jesus from the dead and highly exalting Him.

This exaltation is not only by degree, nor does it only approach the glory of God. It is more than that. Vv.21-23.

ὑΠΕΡΑΝ ΠΑΝΤΟΣ ΔΡΑΧΗΣ ΚΑΙ ΕΧΟΥΣΙΑΣ ΚΑΙ ΔΥΝΑΜΕΩΣ ΚΑΙ ΚΥΡΙΑΤΗΤΟΣ
 far above "all possible forms of power"(Rñady 147)" of things in heaven, and things in earth, and things under the earth"Phil.2,10.
 "No matter what the name and importance of any created being in the world and in the world to come may be, the authority and power of Christ, being that of omnipotence, is greater. Christ is the supreme Lord, to whom all creatures must yield obedience"(PEK.Com.266). So also speak the Confessions in the Formula of Concord (Tri.1023,26).

All this leads to the main thought of this section 22b-23.

And this one, *ΚΑΙ ΑὐΤΟΥ*, who has just been spoken of *ἘΔΩΚΕ ΚΕΦΑΛΗΝ ὑΠΕΡ ΠΑΝΤΑ Τῆ ἘΚΚΛΗΣΙΑΣ, ἣΤΙΣ ἜΣΤΙΝ Τὸ ΣΩΜΑ ΑὐΤΟΥ*

Now it is true that Christ is head over all things (Col.2,10)

But here we have a very special and intimate relationship which is different from the relationship of omnipotent power. "Seiner Kirche, *ἘΚΚΛΗΣΙΑ*, hat Gott Christum, das Haupt ueber alles, gegeben geschenkt, als ihr Haupt, so dass er das Haupt der Kirche, die

Kirche der Leib Christi ist.....Im eigentlichen Sinn, als Haupt, das einen Leib hat, heisst und ist Christus nur Haupt seiner Gemeinde"(St.108). "Nur die Kirche, die Gesamtheit der Glaebigen Kinder Gottes heisst und ist der Leib Christi" St(108)

The Church is as closely united with Christ as the body is with the head. Because it represents the fulness of the grace and gifts of Christ. "the head over everything is yet bestowed as a gift to His Church", (Len.403),

Since Christ is the head over all things, since He fills all things in all, since He is in a unique sense the Head of the Church, which alone is His body, then certainly the Church stands secure. He will bring to bear, effectually, for its continuance and security all powers in heaven, i.e. the angels which are His ministers, and all those powers in earth, i.e. His whole creation. Even the gates of hell itself shall not prevail against it, because it is His body.

Since the Church has such a Champion, it should courageously go about its task of preaching the Gospel of the kingdom, for all its enemies are overcome, and its own final consummation is assured.

SUMMARY: "Hab ich das Haupt zum Freunde
Und bin beliebt bei Gott,
Was kann mir tun der Feinde
Und Widersacher Rott".

VI. THE CHURCH IS WORLD WIDE IN ITS SCOPE.

- a) It is made up of individuals
- b) It is nevertheless universal
- c) It has but one foundation, Christ
- d) It is one in Christ

a) Paul directs his letter to the Ephesians, and yet one feels instinctively that he is speaking to them not merely as a group, nor only to all Christians as a group, but as to individuals. Whatever applies to the Church as a whole applies to each smaller section of it and to each individual as well. GOD DEALS WITH INDIVIDUALS. These individuals either by His grace accept in faith the mercy offered mankind, and therefore the individual, or because of the individual's obstinacy reject the mercy of God in Christ. For his damnation he must blame only himself. He neither hinders anyone of the elect from coming to the faith, nor does he drag any of the elect or unbelievers with him into damnation.

Paul employs to this purpose ὑμᾶς^(2,1), the second person, making it most emphatic, speaking to them not only as a group which was once a part of the massa perdita, but as a group which is made up of individuals who by virtue of the ἐξέλιθο have been translated from the kingdom of darkness into the kingdom of God.

Then in verse 3 we find ἡμεῖς^c, by which Paul includes himself and quite apparently also all the Jews, thereby placing himself and all his fellow-Jews in the same category (ἐν οἷς καὶ ἡμεῖς πάντες) with those who ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις.

He and all others, of the Ephesian Church as well as of all the other churches, whether Jew or Gentile, were τέκνα φύσει ὁργῆς ὡς καὶ οἱ Ἰουδαῖοι without exception.

Gerl.

This is highly interesting and important. Gerlach (314) adds to this point: "Die Natur ist in allen dieselbe; nur darin unterscheiden sich die Juden, ^{des N.T. von den Heiden} dass Gott sie in Kraft seiner Verheissung vom Verderben errettet; das ist aber die hinzu-tretende Heilung, nicht der urspuengliche Zustand".

All of them, Jew or Gentile, present Christian or stubborn unbeliever, are a potiori heathen, *ἑσπεύουσιν*, including Paul also. Children of wrath, Paul says, not by gradual development, nor "a nature developed by actual sin", but because this is innate and original, "our inborn, utter sinfulness and depravity" (Lens. 413). The Confessions call this "the horrible, dreadful hereditary malady by which the entire nature is corrupted---and should be regarded and recognized as sin indeed, yea, as the chief sin, which is the root and fountain of all actual sin" (Tri. 861). And again: "This hereditary evil is the guilt (by which it comes to pass) that by reason of the disobedience of Adam and Eve, we are all in God's displeasure, and by nature children of wrath, as the Apostle shows Eph. 2, 3" (Tri. 86).

Since this applies to the world, to the whole of mankind, it applies also to the individual, as Paul says *ὑμᾶς* and *ἑμᾶς*. "Not only evil individually or collectively, or a lack of good, a weakness of the flesh, but intimate connection and communion with evil and with the evil one to serve in the destruction of all God's creation, physical and spiritual" (Gerl. 313)

This original sin is peccatum vere damnans, and each one is drawn by nature "irresistibly to that which is evil. God does not condemn the innocent, but the guilty, guilty not by God's creation, but by the invasion of sin" (Gerl. 313). As Paul had said, man is *ὑπὲρ θεοῦ*, he here declares they are not only entirely without God, but *κατὰ τὸ δῆλον τοῦ κόσμου τούτου*, not

the physical world, but "die von Gott abgewandte Menschheit" (St.116)

It is a dismal picture which Paul here paints of the individual, and man is indeed, because of his natural state $\chi\omega\rho\iota\varsigma$ $\theta\epsilon\omicron\upsilon$. But there is another and far more important picture for those to whom he speaks. Something has happened to them. They do not fit into the scene which he has portrayed. They are no longer $\nu\epsilon\kappa\rho\upsilon\varsigma$, $\nu\omicron\nu$ $\acute{\alpha}\nu\epsilon\sigma\tau\rho\acute{\alpha}\varphi\eta\mu\acute{\epsilon}\nu$ $\pi\omicron\tau\epsilon$ $\acute{\epsilon}\nu$ $\tau\alpha\iota\varsigma$ $\acute{\epsilon}\pi\iota\theta\upsilon\mu\acute{\iota}\alpha\iota\varsigma$ $\tau\eta\varsigma$ $\sigma\alpha\rho\kappa\acute{\omicron}\varsigma$, $\nu\omicron\nu$ $\kappa\alpha\tau\grave{\alpha}$ $\tau\omicron\nu$ $\acute{\alpha}\iota\omega\tilde{\nu}$ $\tau\omicron\upsilon$ $\kappa\omicron\sigma\mu\omicron\upsilon$ $\tau\omicron\upsilon\tau\omicron\nu$.

Θ $\delta\acute{\epsilon}$ $\theta\epsilon\omicron\varsigma$ $\mu\lambda\omicron\upsilon\sigma\iota\omicron\varsigma$ $\acute{\omega}\nu$ $\acute{\epsilon}\nu$ $\acute{\epsilon}\lambda\acute{\epsilon}\epsilon\iota$ and prompted by $\mu\omicron\lambda\lambda\acute{\eta}\nu$ $\acute{\alpha}\gamma\acute{\alpha}\theta\eta\nu$ which was activated $\acute{\epsilon}\nu$ $\chi\acute{\alpha}\rho\iota\tau\iota$. His "love sees all our deadness, and is moved to bring us to life". His "grace is this love extended to us sinners in our guilt and unworthiness, pardoning the guilt for Christ's sake in spite of our unworthiness" and His "mercy goes out to the wretched and miserable". His "grace deals with the cause, the guilt; mercy with the consequences, the wretched death in which we lie" (Lems.414).

Thus God $\sigma\upsilon\nu\epsilon\zeta\omega\sigma\tau\omicron\iota\gamma\omicron\sigma\epsilon$ $\tau\omicron\upsilon$ $\chi\rho\iota\sigma\tau\acute{\omega}$, has quickened us with Christ, "und wir sind in unserer Bekehrung dem Geiste nach mit ihm in das himmlische Wesen versetzt. Das Leben der Wiedergeburt ist nicht von dieser Welt, sondern himmlisch geartet" (St.121). We are no longer what we were by nature, $\nu\epsilon\kappa\rho\upsilon\varsigma$, but quickened, alive, born again, regenerated. We are redeemed from the original damnation in which we were born, from the course of this world and from the power of the devil. "Das neue Leben der Wiedergeburt v.7 laeuft aus in das ewige Leben" (St.124).

$\acute{\epsilon}\nu$ $\tau\omicron\iota\varsigma$ $\acute{\alpha}\iota\omega\tilde{\nu}$ we shall "geniessen und sehen und schmecken, wie freundlich der Herr ist". (St.124). That will be the final evidence and proof of His grace. When the evil world finally falls victim to God's anger, then we, who also were children of wrath, but are now by grace co-possessors of Christ's life,

shall enter into that beautiful life in the presence of God, where there shall be joy forever.

All this has happened to each individual Christian, again designated by and included in the 2nd. Pers. Pl. - *τῇ χάριτι ἔστε σπουδαίως*

All this glorious possession is ours *διὰ πιστεως*. "We are thus regenerated, justified, by faith. In our heart, which was spiritually dead, God has enkindled the flame of faith in our Lord Jesus Christ. And this flame, just as soon as it sent up the first spark and began to glow, spread life throughout the formerly dead and cold members. Thus faith is the beginning of the new spiritual life" (PEK. Com. 268).

Faith, which is "the door to the new spiritual life" (St. 125) "and simultaneously the inception of this life" is a free gift - *οὐκ ἐστὶ ἔργον*. Therefore all the glory is His alone, *ὡς καὶ μή τις καυχῆσθαι*. We are indeed His workmanship, *αὐτοῦ πλάσμα*, but we must bear in mind all this is again *ἐν Χριστῷ*.

"Our walk now", our life, "in Him is a walk in" (St. 127) *ἔργων ἀγαθῶν* "which have been made ready and set forth by God before we ever thought of performing them" (PEK. Com. 268) and quite naturally in Christ, in whom we are now created.

Mankind as such is indeed in a pitiable state, but by the grace of God through faith in Christ God has offered, conveyed, and sealed to them that believe the forgiveness of sins, life and salvation. It is His work alone which is performed in each individual when faith is born. While this salvation is offered to all, it is received by the individual, and thereby the individual becomes by a personal faith a member of the *Una Sancta*. We conclude with the words of A.L. Graebner: (Doc. Theo. 155) "The application of the merits and benefits of Christ to the individual sinner is the work of God alone".

b) The Church is universal

We take up the thought again with the second part of A.L.Graebner's statement (Doc.Theo.155): "God is moved (to apply the merits and benefits of Christ to the individual sinner) by the same universal grace which moved Him to procure and work the redemption of mankind". Universal grace would produce a universal church. We must understand, however, that universal grace extends to all men, while the term 'universal church' intends only "alle Menschen...welche an Christum glauben", (Pie.III 458). and in order to clarify that statement further Pieper continues: "welche durch Wirkung des Heiligen Geistes glauben, dass sie um Christi stellvertretende Genugtuung (satisfactio vicario) -- a term which Dr. Pieper loved to use in his lectures--willen Vergebung der Sunden haben". With this faith the unio mystica is at once established as effect and result in the individual and the individual becomes a lively stone, an integral part, of the ecclesia universalis.

We conclude then that a mere outward or physical connection with the visible church will not bring one the benefits of saving faith. Further, no visible church has any right to claim to be the only-saving church. If that claim were true then Paul's argumentation would be useless, then also Christ needed not to have come. Paul, in Eph.2,11, stresses the falsehood of such a claim when he speaks so disparagingly of the proud claims of the Jews that they were of Circumcision--- Paul says it is merely in the flesh and made by hands.

On the other hand Paul assures the Gentile Christians in Ephesus, and everywhere, with certainty that although they were called uncircumcision, and not of the nation of Israel, they are now, without circumcision but by faith, members of the

true spiritual Israel, (13), "der Gemeinde Gottes, der Heilsgemeinde einverleibt und wahre, volle Glieder der Kirche Gottes geworden sind" (St. 140).

True, Paul's readers, to a great number, had been *τὰ ἔθνη ἐν σαρκί* and *ἀππηλοτριώμενοι τῆς πολιτείας τοῦ Ἰσραὴλ*. This was due to their Uncircumcision. This uncircumcision in itself did not separate them from God, for even those Jews who, though circumcised, did not accept the promise, but prided themselves on their background and nationality, were also without God, tho in Israel. In v. 14 Paul states that Christ, and Christ only, *ἔστιν ἡ εἰρήνη ἡμῶν*, "our"- of Jews and Gentiles. What really made these Gentiles *ξένοι* was the fact that they were without the promise, they did not know Christ and did not have Christ, even in promise, they were excluded from the *πολιτείας τοῦ Ἰσραὴλ* and the *διαθηκῶν τῆς ἐπαγγελίας*. They were strangers to the Covenant of Promise, because they were *strangers and ποτέ ὄντας μακρὰν* to the commonwealth of God's Israel. Because of this strangeness they were *ἐκπίδα μὴ ἔχοντες* and *ἄνθρωποι ἐν τῷ κόσμῳ*.

But now a different situation prevails. The terrible plight in which they had been is changed into one of joy and blessed relationship. They are received into the kingdom of God, *εἰς τὸν βασιλεῖα*. How? *Ἐν Χριστῷ, ἐν τῷ σωμάτι τοῦ Χριστοῦ*. Christ, *εἰρήνη ἡμῶν*, has brought about a levelling and equalizing, for *ὁ ποιῶν τὰ ἀμφότερα ἐν, καὶ τὸ μεσὸ τοῦχος τοῦ φραγμοῦ ἡσῶς*. Out of two God *ἐν Χριστῷ* has made one, all differences have been removed. The separating hedge, Mosaic requirements, which enclosed Israel and alienated the Gentiles, was torn down, *ἐν τῇ σαρκί αὐτοῦ τὸν νόμον καταργήσας*, the Law of Moses, with all its demands and requirements has lost its hold and claim, its power and validity. So now peace between Jews and Gentiles is established, they are one. This was the purpose of His ^{death} to

make into one great unity all Christendom, whether Jew or Gentile, *πολεῖν τὰ ἀμφοτέρωθεν ἓν* and *τοὺς δύο κτίζειν εἰς ἓνα καὶ τὸν ἑνὸν λαόν*

"Die christliche Kirche ist de facto der eine Mensch, der aus Juden und Heiden ist gebildet und ist ein neuer Mensch in welchem nicht mehr Jude und Grieche ist"(St.146). The two Christ purposed to bring to God *ἓν ἐνὶ σώματι*, as one whole entity, the Church.

The Church then by the work of Christ is one. "The reconciliation to God was not of Jews and then Gentiles, but of both as making up one mystical body"(Sad.178). This fact, this peace, He also declared and preached *ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς*. This is the gospel which was to be preached to all men, and by this message, the same gospel of the kingdom to all, and by which faith is created in Jew and Gentile, all are made one, and by acceptance of this message every believer, regardless of nationality or race, has full and equal possessions. A believing Jew has no advantage, a believing Gentile lacks nothing. From all nations by the preaching of the Gospel Christ by the working of the Spirit has gathered one church, in which all are equals.

In this Church there are no *ἑνόοι*, nor were *παροικαί*, like the proselytes once dwelt among the Jews, but full equality, *συμτοχίται τῶν ἀγίων* in the Christian church "with full participation and enjoyment of all the rights and privileges of the Kingdom" (PEK.Com.270) and *οἰκέται*, members of the "one large, holy family, in which God is the Housefather, Head of the House, and all believers members of the family"(ibid.270). Now the national or racial origin of a man neither excludes nor includes him. Man, Jew or Gentile, is innately *χωρὶς θεοῦ*, but now from all corners of the earth, from among all nations, God "calls gather, enlightens and sanctifies the whole Christian church".

Dr. Pieper remarks (Pie. III 473): "Die Kirche ist allgemein oder katholisch, weil sie die an Christum Glaubenden aller Zeiten, unter allen Voelkern und an allen Orten umfasst". Thus the Scripture also have said that there is but one church and Paul in this chapter has definitely discredited any denominational claims to only-saving or universal prerogatives. THE CHURCH IS UNIVERSAL IN THAT ITS MEMBERS ARE RECEIVED BY FAITH IN THE SON OF GOD AS THEIR PERSONAL REDEEMER; IRRESPECTIVE OF THEIR PHYSICAL, NATIONAL, ETHNOLOGICAL, RACIAL, OR GEOGRAPHIC CONSIDERATIONS.

To this section we would add Chapters 3, 1-13. Although these verses concern themselves chiefly with a discussion of Paul's ministry among them and his call as Apostle to the Gentiles, we do find a number of statements which have a direct bearing on the subject under consideration.

Paul himself was called to the special office *ὑπὲρ ἁμῶν ἐθνῶν*, as a special envoy, rather than to *Ἰουδαίῳ*. By pursuing this special call of preaching to the Gentiles he had brought down upon his head the enmity of the Jews and the suspicion of the Roman government. In fact at this time he was in prison for this so-called offense.

What did ^{he} preach that should have provoked such uncalled for treatment? v. 6: "That the Gentiles should be *συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ*".

Here again the universality of grace and the universality of the church is clearly demonstrated with a heaping of the terms. In *The Old Testament era* there were just two classes of people, namely God's chosen people, the Jews, and the heathen, Gentiles. But now in the present economy the mystery of God's purpose is revealed: Jews and Gentiles were to be joint-heirs, as children of the same family; joint body as the body of Christ;

joint partakers of His promise, sharing equally in the Messianic promise. Such was Paul's message to the Jew, to the Gentile, to the world, to every nation.

All men by nature, whether Jew or Gentile, are totally in the dark concerning the grace of God. Therefore, Paul says, all men must be told. At this time then "God puts into execution what He has long kept hidden---The church is a new creation in that very form that it consists of Gentiles as well as Jews" (PEK.Com.273).

What is our part in this ? Our Savior has told us, who have experienced and been blessed by the unsearchable wisdom of God, "Go". This going on our part to tell, as Lenski reminds us, is His coming to the nations which could never of themselves have come to Him. The elect among them must be drawn in for in Paul's mind he ever sees the Una Sancta as a complete whole, which in the present aeon must be brought to its completion, in order that it might enter into glory as such.

c. The Church is built on one foundation, Eph. 2, 20-22

Paul has drawn a very fine detailed picture of the sad condition of men by nature, but also a most attractive and vivid one of what has taken place by the grace of God in Christ through the working of the Spirit. It is beautiful to behold and ever calls forth praise from the beholder for the unbounded mercy shown men.

Now he changes the scene with deft strokes of his inspired pen. From the scene of the family gathered from among all nations, he now calls the believers integral parts in a constantly increasing building, which is set on a solid foundation the cornerstone of which is Christ Himself.

Again the 2nd. pers. pl.-ye-ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν. , being built upon the foundation of the Apostles and Prophets, with Christ Himself being the chief cornerstone.

The believers are indeed *αἰκεῖοι* , but here Paul calls them also the *οἶκος τοῦ θεοῦ* , living stones in the great temple of God. And these are built on the foundation "which consists of the apostles and prophets, not indeed of their persons as being the first believers, or of their faith as being the original faith, but of their office as the recipients of the entire divine saving revelation for inspired transmission to all future ages" (Lens. 542). "Sachlich ist nichts anderes gemeint, als dass das Wort der Apostel, das jetzt in Schriften steht, den Grundbau der Kirche bildet" (St. 151). The faith of the *Una Sancta* rests on this revelation. In addressing a congregation which consisted mostly of Gentiles Christians Paul is perfectly right in offering his readers Christ (by the apostles) and then the prophecy (by the prophets).

In considering this foundation one must not neglect the cornerstone, ἀκρογωνιδίου, which is Christ Himself. Dr. Stoeckhardt beautifully explains the relationship of foundation and cornerstone by saying: "Der Grundbau und der Eckstein liegen nun aber in diesem geistlichem Bau nicht nebeneinander, sondern ineinander. Christus Jesus ist Kern und Stern der prophetischen und apostolischen Schriften. Christus ist in, mit, und bei seinem Wort und nur im Wort, sonst nirgends zu finden. Wer das Wort hat und fasst und haelt, der hat und fasst und haelt Christum"(St.152). Harless says:(Harl.259) "Der θεμέλιος kann nur das testimonium, das Zeugniß, die Predigt von Christo sein; sie ist zwar der Grundstein, das πῦλον; der eigentliche, wirkliche Mittelpunkt aber, ohne welchen das Gebaeude zusammenstürzen wuerde, ist Christus selbst, und die enge Vereinigung der einzelnen Steine des Gebaeudes mit ihm".

We note then that the whole structure, the οἰκεῖον, the living stones, and the foundation, ἀποστόλων καὶ προφητῶν are entirely regulated by and integrated in the ἀκρογωνιδίου, which Lenski (Lens.455) translates with "at the tip of the angle"--"the angle of the cornerstone governs all the lines, all the other angles of the building....Its entire significance is to be found in its one outer angle...at the most important corner". We like Dr. Stoeckhardt's description best:

"Christus Jesus, der Heiland der suendigen Menschen, von welchem das Wort zeugt, ist das Fundament des Glaubens und der Gemeinde der Glaebigen, die aus der Suenderwelt gesammelt wird"(St.152).

But this building, the Una Sancta, knows of no cessation, not even when it may historically ^{be} correct to say that a decline of the Church has set in. As each one of the elect

is drawn into the Una Sancta, the οἰκοδομη αὐξῆς, increases from century to century, this aside from the fact that an "inner harmony, oneness, correspondence, attachment pervade all that forms the building"(Lens.457). The Gentile Christians are already built upon the foundation and the building progresses, the fitting together and the growing continues. "The great Una Sancta 'grows'"(Lens.457) unto an holy temple εἰς τὸν ἄγιον ἐν κτιρίῳ . Thus a high honor comes to those who enter the church in being built in as a part of the temple of the living God, which has Christ, and Christ alone, for its foundation.

d) The Church is one family.

This section contains Paul's prayer for those who because of their election are brought to faith through and in Christ and thus are made children of God. "Children"--that word immediately calls to mind the words Father, *Πατήρ*, and family, *Πατρία*, the one being derived from the other. The reference in our verses (14.15) is not to the fact that God is the Creator, and thus the originator and source of all things, and therefore also of men, but to this fact that God is their Father THROUGH CHRIST. Thus the word *Πατήρ* is used in its soteriological concept.

God is the Father, *Πατήρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, and in this manner men enter the kingdom, which is here called *Πατρίαν* *Πατρίαν ἐν οὐρανοῖς καὶ ἐπὶ γῆς*. This is not a new idea. We find it already in the description of the Una Sancta in 2,19: *οἰκεῖται τοῦ Θεοῦ*. A unity and oneness is expressed also in 2,14.16.18--and always "in Christ". Jesus Himself had said: "No man cometh unto the Father but by me". Having been drawn to the Father by the Spirit each believer becomes a member in this one family which has God for its Father.

There is one Father who has loved us

There is one Son of the Father who has redeemed us

There is one Spirit who proceeds from the Father and the Son to make us new creatures by faith, children of God, members of God's family.

From all that has previously been said we know that nationality plays no part, color makes no difference, cultural station or attainment does not decide the issue, regeneration (2,10) alone brings us into membership in this family.

This family is designated $\epsilon\zeta\ \omicron\upsilon\ \pi\acute{\alpha}\nu\tau\alpha\ \pi\alpha\tau\epsilon\rho\acute{\iota}\ \epsilon\nu\ \omicron\upsilon\rho\alpha\nu\omicron\upsilon\varsigma\ \kappa\alpha\iota\ \epsilon\nu\ \gamma\omega\varsigma\ \omicron\omicron\nu\mu\acute{\alpha}\zeta\epsilon\tau\alpha\iota$. Thus not only a Christian family group, nor numerous Christian family groups collectively, but rather in the sense of $\acute{\epsilon}\kappa\kappa\lambda\eta\nu\alpha\iota\alpha$, the whole body of the children of God, as Dr. Stoeckhardt so aptly says: (St. 166) "eine grosse Anzahl Geschlechter oder Gruppen von Gotteskindern, und wir denken dabei lieber...an die einzelnen Christengemeinden, als an die aus den verschiedenen Nationen gesammelten Christengemeinschaften".

In this we may well include the ranks of the holy angels, who have a definite relationship to the believing children of God in the economy of grace. Cf. 2, 10.

"In heaven and in earth", Paul says, "All the assemblies of the children of God...stand in the same, in the equal relation of children to Him; they all form one great family, every member of which may ask and expect only the highest and richest/ blessings from the Parent above" (PEK Com 274).

As a true member in this family Paul now prays for these high and rich blessings for his fellow family members. So we also should pray one for another.

The relationship of Father and child, of family and Father, of Father and Church, of Christ, the Head, and His body, the Church, is not to be terminated at any time, but rather this one, whole family, those on earth at present, but presently in heaven with those in heaven, will sing His praises and His glory $\epsilon\nu\ \tau\eta\ \acute{\epsilon}\kappa\kappa\lambda\eta\nu\alpha\iota\alpha\ \epsilon\nu\ \chi\rho\iota\sigma\tau\omega\ \text{I}\eta\sigma\omega\upsilon\ \epsilon\iota\varsigma\ \pi\acute{\alpha}\nu\tau\alpha\varsigma\ \tau\alpha\varsigma\ \gamma\epsilon\nu\epsilon\acute{\alpha}\varsigma\ \tau\omicron\upsilon\ \alpha\iota\omega\acute{\nu}\omicron\varsigma\ \tau\omicron\upsilon\ \alpha\iota\omega\acute{\nu}\omicron\upsilon\ \nu$, when the fulness of time merges into eternity, when the temple of the Lord is completed with the coming to the faith of the last of the elect, when we no longer must use human concepts of time, but have entered eternity, then we shall as one great family

completely realize and forever marvel at the glory of the Lord's doing in us and for us.

Paul adds his *ἡμῖν*.

We heartily join him.

It will require an eternity to sing the *δοξα* of Him who has delivered us from the bondage of death and received us into His family *ἐν Χριστῷ* to give us an eternal inheritance.

VII. THE CHURCH HAS VISIBLE EVIDENCES OF ITS BEING.
 Chap.4,1 to 6,10.

The Church is invisible, according to Jesus' own statement.

"Not here, nor there, but within you" . Again: "To as many as believed, to them gave He power to be the sons of God"

Also John 3,16: "Whosoever believeth should not perish but have everlasting life". Faith being an intangible as far as human perception is concerned, we cannot point to a person, a thing, a locality, or a denomination and say "This is the Church". The writer of the Epistle to the Hebrews does state that "Faith is the substance of things hoped for, the evidence of things not seen." While faith is appropriating instrument by which man is born again, it does not of necessity leave any physical marks on the body, notwithstanding the claims of some that they have been given the stigmata of the Lord in one or another form. The person who is ill, remains ill perchance although he comes to faith during his illness. The hungry man will remain hungry, even though faith be created during his hunger, until he partake of food to satisfy the physical demand. Miracles have been wrought by the grace of God in certain given instances, weak persons have been able to accomplish heroic deeds by the power which lies in the new man through faith and which does in given instances give unusual physical strength and endurance, for this is the power which overcometh the world. But to point to a certain part of the body, or the mind, and say "There is the Church, there is faith" is contrary to all statements of the Scripture. To direct men to a certain church group and maintain for it the claim as the only saving church is not in agreement with the "whosoever" of John 3,16.

And yet Paul gives us certain suggestions in his letter to the Ephesians according to which we may judge the presence or absence of the Church in a given place or group. Jesus had a group of people before Him on whom He breathed and to whom He gave the power of opening and closing heaven. Certainly, He was conveying this power on the basis of His omniscience, for He could indeed look into men's souls. But this power was not to remain with only this small group and then become non-existent. These men could be measured according to certain criteria:

1. The use of the Word which He had taught them
2. The administration and use of the Sacraments according to His institution
3. The command to them to make unto disciples all nations
4. His promise that the preaching of His Word would have its blessed results in men and that He would be with them, His children, at all times.
5. His assurance that the gates of hell would not be able to prevail against His Church during all of the earth's existence.

We may then with certainty say there are certain visible evidences of the presence of the invisible. These are then

1. The use of the Gospel according to his commandment.
2. The proper administration of the Sacraments.
3. The fruits of faith which are outlined in this section.

Paul's whole life and work from that memorable day on the Damascus road was devoted to the one purpose of preaching Christ and Him crucified and risen. This he constantly urges upon His readers and listeners. Without this Word there can be no faith and no Church, for the Church is made up of believers, and faith comes by hearing, and hearing by the Word of God. (Rom. 10)

The use of at least one Sacrament is here mentioned(4,3). This Baptism, without the Word, would be simple water and no Baptism. Faith, created by Baptism, would be impossible without the authority of the Word, and its power.

4,3: *Εἰς Κύριος, μία πίστις, ἐν Βαπτισμῶ.*

In 1 Cor.12,13 Holy Communion is connected with this.

By the power of the Word *τῆν ἐνότητά τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης* is maintained. We should note that the

Apostle does not say "Thus it should be among Christians", but

"So it is where the Church is": *σπουδαζόντες τηρεῖν.*

Paul's concept of the unity of the spirit in the bond of peace does not include "the modern perversion of his words, which the spirit of unionism, now rampant, shows"(PEK.Com.276). *Ἐν μίᾳ ἐκπίδι* certainly does not permit a variety of hopes, which though contrary to one another, would bring them to the same goal. Human affairs permit a diversity of ways. Their calling, on the other hand, and their hope was *ἐν Χριστῷ*. Obviously then unity could include only those that were *ἐν Χριστῷ*, those who were children of this one Father, those who have "the same faith which united them with their one Lord by means of the same Word and Sacrament"(PEK.Com276) "Hiermit lehrt und sagt St. Paulus, was da ist die rechte Christliche Kirche und wobei man sie kennen soll, naemlich dass nicht ^{einige} mehr ist denn eine/Kirche oder Gottesvolk auf Erden, die da hat einerlei Glauben, Taufe, einerlei Bekenntnis Gottes des Vaters und Christi usw. und bei solchem eintraechtlich miteinander haelt und bleibt".(Quoted from Luther's Kirchenpostille. (St.178)). "In dieser muss ein jeder sich finden lassen und derselben einverleibt sein, wer da will selig werden und zu Gott kommen, und wird quesser ihr niemand selig". These are clear words and in one short sentence gather together all the varied expressions of the holy

writers on this subject.

Dr. Stoeckhardt (St.180) then declares: "Der christliche Glaube ist, wenn man sich so ausdruecken will, das vornehmste sociale Prinzip". The Church is in deed the creation of God. The members of the Church, the members of the congregatio omnium credentium will now, Paul says, give evidence of their faith by certain observable activity and virtues. Because the believer is a new creature in Christ he will live, act, and think, and desire in a different manner than he lived, acted, thought, and desired before. There will be a contrast between the old and the new life. This Paul now outlines and urges the believers to learn the ^{new life} and to follow it, for the Church is "kein platonischer Staat, der nur in der Idee der Christen existiert"(St. 182).

The Church is an actuality among men and that men are in it is demonstrated by their life. They are not *νηπιόοι*, who must needs be instructed in the rudiments, *not κηδωνιζόμενοι καὶ περιφερόμενοι*, but they know the truth and speak it (15) for they are growing into Him in all things, which is the Head, even Christ. The former, unholy, *χωρὶς Θεοῦ*, conversation, or life, is renewed in the spirit of their minds and they have put on the new man, which after God is created in righteousness and true holiness. They listen to the Word and this listening, followed by a faith that is strengthened by such listening is fruitful in a new life. We should like to list six of these: criteria:

1. Christian living . 4,25-32.

The old man, still present in the individual, constantly arises, but, as Luther puts it, is drowned and dies daily and then comes forth the new man. In one respect the Christian is like the un-Christian, for he daily sins much. But in the matter of following

God's direction as fruit of faith, he is entirely different. Such activity on the part of the Christian is the visible evidence that the power of God in the Word is working, that the Church is there present.

2. The exercise of Christian love: 5,1-2.

We are *μιμηταὶ τοῦ θεοῦ* . God is love. If we are imitators of God, we must then of necessity *περιπατεῖτε ἐν ἀγάπῃ* , even as Christ also loved us. That is reasonable and to be expected. So also the world expects of those who claim to be different from the world. The world does not accept the love of God, but the elect do. This active love on the part of the child of God is not a mercenary love, which anticipates a tangible, mundane return from God as payment, but a love which is patterned after God, who Himself brought it into being, therefore a self-sacrificing love, even as Christ *παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν* . It is indeed *ὁμοίην ἐμωδίας* when the members of the spiritual kingdom so live ^{as} to give evidence of their citizenship in heaven.

3. The virtuous life: 5,3-14.

The Christians are *τέκνα φωτός* , therefore they must, as having the highest social principle, so *περιπατεῖτε, δοκιμάζοντες τί ἐστὶν ἐνάριατον τῷ κυρίῳ* . If they gave themselves without restraint, and willingly, into faith-denying sins, or continued in them, they would deny with their life what they professed with their mouth. Their presence in the visible church, their oral profession of faith, would only cause others to stumble. They would then again be *τῶν νεκρῶν* . A virtuous life, on the other hand, would cause others to behold, to inquire, yes, even to glorify the Father, although they might not

accept the Father in heaven as their Father. The virtuous life would also provide the opportunity for every beholder ^{to} observe the motivating power in the life of the Christian, and would be the silent preacher to those who are not of the household. Therefore, if the Christian is at all concerned about fulfilling his obligations as a missionary, he must be very much concerned about being an imitator of God,

4. Seeking the Lord's will: 5,15-17.

The world is *ἀσροποι*, the Christian is *σοφοί*, he is not *ἀφρονες*, *ἀλλὰ συνκρίντες τί τὸ ἀέθλημα τοῦ κυρίου*. Sanctification is an important development and effect in the Christian. His mind and will are not controlled by the old powers of sin, but by the power of God and directed by God. The Christian understands what the worldling must puzzle over. The Christian sees what the unbeliever seeing does not comprehend. The Christian's difficulties are resolved by the Word which properly instructs him. The Christian's objectives in life find their ultimate realization and fulfilment in the consummation of his faith. While the rejector of the Lord's will walks about in the darkness of this world's ignorance, the child of God lives and moves and has his being the light of the glory of God in the face of Christ Jesus. The Christian is quite evidently in the world, but certainly not of it. His conversation is in heaven, for he is a member of the family of heaven. To do that which is well-pleasing to the Lord and to do it with joy for conscience sake is his highest desire in life. Thus again we find, as Paul here indicates, the visible evidence of the presence of the Church.

5. Praise: 5,18-21.

The worldling loves himself and therefore praises himself,

the Child of God loves God and his fellowman, and therefore his mouth is filled with praise of God. He has forgotten about himself. The worldling can find joy only by *μεθύσκεσθε οἶνον* and in *δουλιᾷ*, the child of God is filled *ἐν πνεύματι*. The believer also finds joy, not in the excesses of the world, but in *ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς*. Ribald and licentious are the songs of the self-lover, due ^{to} his spiritual darkness and ignorance, but laden with thankful praise are the exuberances of the ransomed for the great things which God has done in him. No artificial setting or stimulation is needed, but *ἐν τῇ καρδίᾳ* the hymns of praise rise *πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ*.

6. Common rules of conduct : 5,22--6,10.

What is true for one Christian is true for all of them because all their rules for conducting themselves as children of God come from the same Father of all.

Husbands and wives will establish the kind of home that patterns itself after the heavenly home. The heavenly home is one of love, and so will that of the Christians be. They will love and cherish each other as Christ also loved them. They will be guided in their conduct toward each other as jointheirs in the kingdom and as though Christ were (which He is) their constant companion and guide. A certain wall mottoe manufactured many years ago expressed it thus: "On the home ^{which} is ruled by love drop blessings from heaven above".

The same is true of the children in such a home where Christ is the unseen guest. Obedience is not given because of fear and threatened punishment, but because this is wellpleasing to the Lord. Because through faith the children are children of God,

their relationship to their parents and to authority is one that is sanctified by the Spirit, because of the instruction which they have received from the Word. Their obedience is one that flows from the the fear that they might offend against God and from the love which they have toward Him who has redeemed also them. Christian parent and Christian Child are the product of the obedient love of Christ. A special promise, namely that of good days and long life, is given to those who know what true obedience is and follow it. Such obedience is another evidence that the Church is present.

6,4: This relationship of parent and child is of extreme importance. The Apostle says in his instruction to the parent: "no offense, no faith-denying act on the part of the parent will be tolerated by God". The Christian parent will observe this, he will consider his child in the light of God's description of him as child of wrath by nature who needs very much the regeneration through faith. Therefore the parent's obligation will not be considered fulfilled until he have^{done} everything that the Lord commands in order that the child shall become and remain a child of God.

6,5-9: Servants, who call themselves Christians, also find here rules for their conduct. It is true, this is a reciprocating command or rule which Paul here writes. Faults do not lie only with the servant or laborer. Since the Christians have the highest social principles, these Christians and these alone can show, because of their sanctification, what the right relationship should be between employer and employee. This correct principle is followed where there is true faith in the heart of the one or the other or in both. Our modern day could learn much from

a more thorough study of these principles and the application of them than from the study of balance sheets and profits. The child of God does his work for conscience sake. We therefore often hear of a man being employed in a very responsible position because he is a Christian rather than because he is particularly efficient in his special line. Some firms, in fact, will employ only such helpers and workers as are active members in some Christian church. Here again, in the life of the individual, we see the visible evidences of the Church's being, because the Christian's view is formed according to the revelation of God in His Word.

Quite naturally, if these rules and regulations are studied and followed with the thought that thereby we shall become more like God wants us to be and thereby attempt to make ourselves worthy in the sight of God, then these rules become a law, and by the Law no man shall enter into the kingdom, because, even though one keep the whole law and fail only in one point (and who does not fail), we shall be guilty of all. Neither should these rules of conduct be followed because "it is good business". Then there is no love in following them. The highest social principles involve not only the observance of these rules, but the observance of them out of love toward Him who gave Himself for us, who was obedient, yes obedient even to the death on the cross.

In brief then, the invisible Church gives visible evidence of its being in the use of the Word and the Sacraments and in the Christian living of those who call themselves children of God.

VIII. THE CHURCH INDIVIDUALLY AND COLLECTIVELY IS MILITANT.
6,10-20.

The child of God is in the world, although not of it. The world is not the servant of God, for the carnal mind is enmity against God, not only opposed in mind, but active in opposition. Thus the child of God, being one with Christ, must be constantly on the alert, must be strong, *δύναμις*, not indeed in his own strength, for he has none, but *ἐνδυναμιούσθε ἐν Κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ*. "In the Lord"; "in His strength", the Apostle says. Only God could and did overcome sin, Satan, and hell, and only in Christ will we be able to overcome the world, the flesh and the devil, who are our avowed enemies. The devil, having determined to destroy the works of God, has laid his battle plans to destroy the work of God in us. The Christian must then do battle all the days of his life here on earth.

Paul now proceeds (v.11-20) to instruct the believers and the Church (the believers being the Church) in spiritual warfare. The enemy is sly and powerful, cunning and crafty, but God is still the Master and more powerful. The unique plan which God determined on is such an one that the devil can find no fault with it, but he will nevertheless endeavor to destroy it. But we, the children of God, shall win through if *ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ..... ἵνα συνηθῆτε ἀνιστῆναι ἐν τῇ ἡμέρᾳ τῆς πονηρίας.*

What is the panoply of God? *θώρακα τῆς δικαιοσύνης - τοῦ εὐαγγελίου τῆς εἰρήνης - τὸν ἰσθμὸν τῆς πίστεως - τὴν περικεφαλαίαν τοῦ σωτηρίου - μάστιγαν τοῦ πνεύματος*. The use of these, accompanied by prayer and supplication, together with watchfulness, will certainly preserve them in the bitter struggle which lies ahead. The struggle will be very hard and demanding, but it will be crowned with success, if this instruction of Paul is followed.

Sly, cunning, and powerful as the enemy is, God is higher, God is omnipotent, in Christ God has for our sakes overcome and conquered this enemy of our souls.

Yes, the Church is a fighting organization in a spiritual battle for a real goal. Individually this battle must be waged, but also together, as the Church in time. The individual believer together with the Church in time stands in the midst of its enemies, but "ob wir wohl schwach sind in unserer Vernunft und Kraefte, doch sind wir allen Teufeln zu stark, wenn wir mit dieser Wehr und Waffen geruestet sind; welches heisst, nicht unsere, sondern Gottes Macht und Kraft"(St,262).

This world's prince may still

Scowl fierce as he will

He can harm us none

He's judged, the deed is done,

The kingdom ours remaineth.

IX. THE UNA SANCTA IS SECURE . 6,23-24.

In Paul's mind there is no doubt whatsoever as to the final issue of this conflict. Ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ .

Saving grace, effective unto salvation to πάντων those who love the Lord. This love is not effective only for this life.

If that were true we would of all men ^{bc} most miserable. This love is to be effective ἐν ἀφθαρσίᾳ, in immortality, eternity.

Thus the Una Sancta, the whole, total number of those individuals, who have been elected unto salvation and have by the Spirit's working come to the faith in the one Savior Jesus Christ, shall enter into the rest prepared for them by a loving God. The devil and the world will be delivered to their just desserts, the kingdom of God with its sanctified and glorified constituency will begin the glorious eternity to the glory of and in the presence of God, in whose presence there shall be fulness of joy forever.

May God in His mercy keep you, gentle reader,
and me in His grace.

Paul's Amen is also ours.

B I B L I O G R A P H Y

- Key Title and Author
- (St.) Kommentar ueber den Brief Pauli an die Epheser
Dr. G. Stoeckhardt. CPH.1910
- (Gerl.) Das Neue Testament- O.v.Gerlach. Zweiter Band,
welcher die apostolischen Briefe und die Offen-
barung Johannis enthaelt.
Wiegandt u. Grieben-Berlin, 1852.
- (Doc.Theo) Outlines of Doctrinal Theology, A.L.Graebner
CPH. 1910
- (Sad) Commentary on Galatians, Ephesians, Philippians,
Rev. M.F.Sadler. Geo.Bell & Sons.London 1909.
- (Handy) The Handy Commentary. Charles John Ellicott, D.D.
Cassell & Co. London
- (Hirsch.) Hirschbergische Bibelwerk. Johann Friederich Bur
Hirschberg, Bei Immanuel Krahn 1764.
- (K.u.A.) Walther and the Church. Dallmann, Dau, Engelder.
CPH. 1938
- (Tri.) Triglotta. CPH.1921.
- (M.H.) Henry's Bible. Matthew Henry. Vol.VI.
Funk & Wagnalls Co. New York.
- (Pie.) Christliche Dogmatick. F. Pieper. Band II & III.
CPH. 1922.
- (PEK.Com.) Popular Commentary. Paul E Kretzmann. Vol.II
CPH. 1922.
- (Harl.) Kommentar ueber den Brief Pauli an die Epheser.
Gottlieb C.A.Harless. Erlangen. Verlag v.
Carl Heyder. 1854.
- (Len.) The Interpretation of St. Paul's Epistles to the
Galatians, Ephesians, Philippians.
R.C.H.Lenski. Lutheran Book Concern. Columbus.193
- (Cat.) Luther's Small Catechism. Rev. CPH. 1943.
- (W.W.S.) Etymological Dictionary of the English Language
W.W.Skeat.
- (L.u. W.) Lehre und Wehre. CPH. Vol. noted in reference.
- (Kit.) Kittel. Theologisches Woerterbuch zum Neuen
Testament. 3 Lief 8

- (Lid.Sct) Liddel and Scott. Greek-English Lexicon.
- (Conc.Enc.) The Concordia Encyclopedia. CPH.
- (Schal.) The Book of Books. John Schaller. CPH. 1918.
- (Har.) His Very Own. Norman B. Harrison. Bible Institute Colportage. Chicago, 1930.
- (Cr.) Neutestamentliches Woerterbuch. Cremer
- (CTM.) Concordia Theological Monthly. CPH. Vol. noted in quotation.
- (Conc.B.C.) Concordia Bible Class. 1919. Edited by P.E. Kretzmann. CPH.
- (Fuer.Einl.N.T) Einleitung in das Neue Testament. L. Fuerbringer.
- (Exp.) Expositors Greek Testament. G.G. Findlay. 1903.

Reference works used.

Century Dictionary and Encyclopedia. Vol III. 1829

Die Evangelischelutherische Kirche, die wahre sichtbare Kirche. Pieper.

Zur Einigung. Pieper.

A New New Testament. Berry. Handy Book Co. Chicago, Ill. Copyright 1897. Hinds and Noble.