

**ST. PAUL'S EPISTLE TO  
THE EPHESIANS: A  
PRACTICAL EXPOSITION**

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St. Paul's Epistle to the Ephesians: A Practical Exposition by Charles Gore

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PRACTICAL EXPOSITION**



*St. Paul's  
Epistle to the Ephesians*

*A Practical Exposition*

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TO  
JAMES L. HOUGHTELING

OF CHICAGO

THE FOUNDER AND PRESIDENT OF THE BROTHERHOOD

OF ST. ANDREW

AND TO ALL THE BROTHERHOOD

WHICH IN MORE SENSES THAN ONE

HE REPRESENTS

## PREFACE

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THE favourable reception accorded to an exposition of the Sermon on the Mount has encouraged me to attempt another practical explanation of a portion of the New Testament, in the interest of such readers as are intelligent indeed, but neither are nor hope to become critical scholars. An immense deal has been done of late to assist New Testament scholarship, but while the studies of the scholar make progress, the ordinary Christian 'reading of the Bible' is, I fear, at best at a standstill. This little book then is intended to make one of St. Paul's epistles as intelligible as may be to the ordinary reader, and so to enable him to make a practical religious use of it, 'to read, mark, learn and inwardly digest' it.

The method pursued, in the main, has been to let each section of the epistle be preceded by an analysis or paraphrase of the teaching it contains, in which it is hoped that no element in the teaching is left unnoticed, and followed by such further explanations of particular phrases, or practical reflections, as seem to be needed.

I have avoided as far as possible all discussion of rival views, and given simply what are, in my judgement, the best explanations.

I have ventured to dedicate this book to the President of the Brotherhood of St. Andrew, because (see app. note D, p. 264) that society represents surely a brave attempt to realize some of the chief practical lessons which this epistle is intended to enforce.

CHARLES GORE.

WESTMINSTER ABBEY,  
*Christmas, 1897.*



# TABLE OF CONTENTS

	PAGE
INTRODUCTION . . . Study of the New Testament . . .	1
The gospel of the Catholic Church . . .	6
The Roman Empire . . . . .	20
Ephesus and the Ephesians . . .	34
The letter—to whom written . . .	43

## THE EPISTLE TO THE EPHESIANS.

SALUTATION (i. 1-2) . . . . .	48
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### DIVISION I (i. 3-iv. 17) :

§ 1 (i. 3-14)	St. Paul's leading thoughts :	
	life in Christ . . . . .	54
	predestination . . . . .	63
	the elect . . . . .	69
	the divine secret disclosed . . .	72
	grace not merit . . . . .	74
§ 2 (i. 15-23)	St. Paul's prayer . . . . .	78
§ 3 (ii. 1-10)	Sin and redemption . . . . .	89
§ 4 (ii. 11-22)	Salvation in the Church . . . .	102
§ 5 (iii)	Paul the apostle of catholicity . .	121
	his second prayer . . . . .	133
§ 6 (iv. 1-16)	The unity of the Church . . . .	140

	PAGE
DIVISION II (iv. 17-vi. 24) :	
Doctrines and conduct . . . . .	172
§ 1 (iv. 17-24) Christianity a new life . . . . .	178
§ 2 (iv. 25-32) The new life a corporate life . . . . .	184
§ 3 (v. 1-14) The new life an imitation of God . . . . .	192
and a life in the light . . . . .	194
§ 4 (v. 15-21) The new life a buying up of an oppor- tunity . . . . .	204
§ 5 (v. 22-vi. 9) The law of subordination and authority . . . . .	211
husbands and wives (v. 22-33) . . . . .	212
parents and children (vi. 1-4) . . . . .	228
masters and slaves (vi. 5-9) . . . . .	233
§ 6 (vi. 10-20) The personal spiritual struggle . . . . .	237
CONCLUSION (vi. 21-24) . . . . .	248

## APPENDED NOTES:—

- A. The Roman Empire recognized by Christians as a  
Divine Preparation for the Spread of the Gospel . . . . . 251
- B. The (so-called) 'Letters of Heraclitus' . . . . . 253
- C. The Jewish Doctrine of Works in *The Apocalypse of  
Baruch* . . . . . 257
- D. The Brotherhood of St. Andrew . . . . . 264
- E. The Conception of the Church Catholic in St. Paul in  
its Relation to Local Churches . . . . . 267
- F. The Ethics of Catholicism . . . . . 271
- G. The Lambeth Conference and Industrial Problems . . . . . 274

# THE EPISTLE TO THE EPHESIANS



## *Introduction.*

### i.

THERE are two great rivers of Europe which, in their course, offer a not un instructive analogy to the Church of God. The Rhine and the Rhone both take their rise from mountain glaciers, and for the first hundred or hundred and fifty miles from their sources they run turbid as glacier streams always are, and for the most part turbulent as mountain torrents. Then they enter the great lakes of Constance and Geneva. There, as in vast settling-vats, they deposit all the discolouring elements which have hitherto defiled their waters, so that when they re-emerge from the western ends of the lakes to run their courses in central and southern Europe their