InTRODUcTION.] THE EPISTLE TO THE EPHESIANS. [cu. v.   
   
 contemporary and in some respects similar one to the Colossians, do we   
 find such expressions as “the glory of his grace,” ch. i.6,—“ the riches of   
 his grace,” ib. 7, and ii. 7,—and an unusual recurrence of grace in all its   
 forms and energies. If he preached among them ‘the good tidings of the   
 grace of God,’ this may well be called ‘the Epistle of the grace of God.’   
 In no other of his writings, not even in the Epistle to the Romans, is   
 grace so magnified and glorified. Again, in Acts xx. 22 ff. we read, “Igo   
 bound in the Spirit to Jerusalem . . . . bonds and afilictions await   
 me.” And accordingly, here only in his Epistles addressed to churches®,   
 and not in that to the Colossians, do we find him calling himself the   
 prisoner (ch. iii. 1; iv. 1).   
 He had not shrunk from declaring to them the whole counsel of God   
 (Acts xx. 27): and accordingly, in this Epistle alone is the word counsel   
 used by St. Paul of the divine purpose,—‘“ according to the counsel of   
 His will,” ch. i. 11.   
 In Acts xx. 28 it is said of God and the church, “which He purchased   
 with His own blood :” and in Eph. i. 14, we have the singular expression   
 “for the redemption of the purchased possession,” i.e. of that which Ho   
 purchased (see note there).   
 In Acts xx. 32, he commits them to God and the word of His grace   
 “which was able to build them up and give them an inheritance among   
 the saints.” Not to lay any stress on the frequent recurrence of the   
 image of building, as being common in other Epistles,—the concluding   
 words can hardly fail to recall Eph. i. 18, “what is the riches of the   
 glory of his inheritance among the saints,”—-Eph. i. 14, “which is the   
 earnest of our inheritance,”—and v. 5, “hath no inheritance in the king-   
 dom of Christ and of God” (see Acts xix. 8).   
 9. I would not lay the stress which some have laid on the prevalence   
 of the figure of ‘the spiritual building’ in this Epistle, as having any   
 connexion with the famous temple of Diana. We should, I think, be sus-   
 picious of such supposed local and temporal references (see on 1 Cor. v. 7),   
 unless the context (as e.g. in 1 Cor. ix. 24, 25) plainly points them out.   
 10, But various objections have been brought against the view that   
 this Epistle was really addressed to the Ephesians. I will take these as   
 recently summed up by Conybeare and Howson, Life and Epistles of St.   
 Paul, vol. ii. pp. 486 ff.   
 11. “First, it would be inexplicable that St. Paul, when he wrote to   
 the Ephesians, amongst whom he had spent so long a time, and to whom he   
 was bound by ties of such close affection (Acts xx. 17, &c.), should not   
 have a single message of personal greeting to send. Yet none such are   
 found in this Epistle.” It may be well, in dealing with this, to examine   
   
   
   
   
   
   
   
   
   
   
   
 3 The other cases are in those addressed to individuals; 2 Tim. i. 8. Philem.   
 av. 1,   
   
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