InTRopuCcTION.] THE EPISTLE TO THE EPHESIANS. [cen. v-   
   
 father, united with others, Timotheus or the like, directing and caution-   
 ing them,—but as their Apostle and prisoner in’ the Lord, bound for   
 them, and set to reveal God’s mysteries to them.   
 8. To this intent and this spirit the contents admirably correspond.   
 Through the whole Epistle, without one exception, we read of the Church   
 in the singular, never of churches in the plural. Of this Church, through   
 the whole, he describes the origin and foundation, the work and course,   
 the scope and end. Every where, both in its larger and smaller portions,   
 this threefold division is found. I have endeavoured, in the notes, to   
 point it out, as far as my space would enable me: and those who wish to   
 see it traced yet further, and can read German, will find this done even   
 with more minuteness than I should be disposed in every particular to   
 subscribe, in Stier’s very elaborate and diffuse commentary. But in fact,   
 the trichotomy respecting the Church rests upon another, and sublimer   
 yet. Every where with him the origin and foundation of the Church is   
 in the WILL OF THE FaTHER, “who worketh all things after the counsel   
 of His own will,”—the work and course of the Church is by the saTIs-   
 FACTION OF THE SON, by our “adoption through Jesus Christ,"—the   
 scope and end of the Church is the Lire In THE Hoty Spirit,—“ to be   
 strengthened with might through His Spirit unto the inner man.”   
 4, The various sections will be found indicated in the notes. I will   
 here give only a general summary of the Epistle.—In ch. i., after the   
 introduction of the subject by an ascription of praise to the Father, who   
 chose us to be holy to Himself in Christ by the Spirit‘, he opens the   
 counsel of the Father’, whose will it was to sum upall things in Christ ®,   
 and above all His Church\*, composed of Jews and Gentiles, believers in   
 Christ, and sealed with His Spirit. Then with a sublime prayer, that   
 the eyes of their hearts might be enlightened to see the magnitude of the   
 matter’, he brings in the Person or Curtst?, exalted above all for His   
 Church’s sake, to which God hath given Him as Head over all things.   
 Thence ® he passes to the fact of their own vivification in and with Christ,   
 and the fellowship of the mystery which he, the Apostle of the Gentiles,   
 was set to proclaim to the world, viz. that spiritual life, by which, rooted   
 and grounded in love, they might come to know the knowledge-passing   
 love of Christ, that they might be filled up to all the fulness of God.   
 Thus having laid forth the ground, course, and scope of the Church, he   
 ends this first part of his Epistle with a sublime doxology \*.   
 The rest from ch. iv. 1, is principally hortatory: but here also we   
 have the same tripartite division. For he begins by explaining \* tho   
 constitution of the Church, in unity and charity and spiritual gifts, by   
   
   
   
   
   
   
   
   
   
   
   
 6 ver. 3 ff. 7 ver. 8 ff. 8 ver. 10. 9 ver. 11 ff.   
 1 ver. 15 ff. 2 ver. 20 ff 3 ch. ii, 1 4 iii. 20f.   
 5 ch. iv. 1—16.   
 46