

History of Biblical hermeneutics

Church fathers and Catholic (heavily influenced by Greek philosophers and methods)

- literal - Jerusalem -a city
- allegorical (figural) - Jerusalem - the Church
- tropological (moral) - Jerusalem - souls of faithful
- anagogical (related to spiritual/future life) - Jerusalem - heavenly city of God

Reformation

- Scripture interprets Scripture (not the privilege of the Church)
- emphasis on literal grammatical and lexical exactness and Hebrew literary forms over figurative
- developed into grammatical-historical
- but - “secrete testimony of the holy ghoste” and the “rule of faith”!

Critical

- By 1333 “the question of human frailty in relation to divine inspiration now exercised many minds”
- the Enlightenment - historical criticism, separation of meaning of narrative (stimulate the imagination) from their reference to actual events, figurative “strained credibility” - leaving religious significance.
- Abandon verbal inspiration to emphasis the role of the writer and cultural environment to derive the meaning of the text.
- Literary analysis- Robert Lowth
- German Higher criticism - “the record of myths and aspirations of an ancient and primitive near eastern tribe”.

1318 [e]	4151 [e]	4152 [e]	4152 [e]	4793 [e]
didaktois	Pneumatos	pneumatikois	pneumatika	synkrinontes
διδακτοῖς	Πνεύματος	πνευματικοῖς	πνευματικά	συνκρίνοντες

I Corinthians 2:13

Type A

as we explain the things of the Spirit to **those who have the Spirit** (Beck)
interpreting spiritual truth to spiritual persons (Modern Language New Testament—
New Berkeley Version)

because we are interpreting spiritual truths to **those who have the Spirit** (New
English Bible)

interpreting spiritual truths to **those who possess the Spirit** (Revised Standard
Version)

as we explain spiritual truths to **those who have the Spirit** (Today's English Version)

explaining spiritual truths to those who are spiritual (Phillips)

Type B

expressing spiritual truths in spiritual words (New International Version)

combining spiritual thoughts with spiritual words (New American Standard Bible)

adapting spiritual words to spiritual truths (Weymouth)

using spiritual words for spiritual things (C.K. Williams)

combining spiritual things with spiritual words (American Standard Version)

So we **use** the Holy Spirit's words to explain the Holy Spirit's facts (The Living Bible)

Type C

we teach spiritual things spiritually (The Jerusalem Bible)

giving spiritual truth a spiritual form (Goodspeed)

und richten geistliche Sachen geistlich (Luther)

comparing spiritual things with spiritual (King James Version)

spiritualibus spiritualia comparantes (Vulgate)

What are these "spiritual things"? Every instance of revelation examined so far has had words as the agency by which God reveals the things of Himself. This is true of 1 Corinthians 2:13, where the earlier use of "the words" is understood as part of the sense in the dependent clause "which the Holy Spirit teacheth". The reason "the words" is not repeated is to stress a distinction between words which are the product of human wisdom and those which are the product of the Spirit. The way this is achieved is a subtle affair. The Greek syntax of the verse is arranged so that the phrase "with spiritual" (Gk. *pneumatikois*) of the final clause occupies the same position in relation to the phrase "which the Holy Spirit teacheth" as does the phrase "the words" (Gk. *logois*) to the phrase "which man's (human) wisdom teacheth".

Peter Heavyside

- It is sometimes contended that the Bible cannot be inspired because of the “human element” in it; “since the revelation has been made through fallible man, it must itself be fallible.”
- The role of man is fully recognized in Scripture: “Have ye not read in the book of Moses . . .?” “Esaias is very bold and saith . . .” “holy men of old spake . . .”
- It is clear, however, that these allusions chiefly locate in Scripture the passage under discussion and teach nothing concerning human authorship.
- It is essential to recognize too that the revelations of God through His chosen agents were the result of a process requiring considerable time, thus ensuring that the right man was in the right place at the right moment.

FT PEARCE

Some other problems of poor exegesis and exposition

- Dependence on commentaries and “scholarship”
- Resort to personal preferences - translations, definitions etc
- Need to say something new or different
- Undue reverence for cherished tramlines
- Treating scripture merely as a textbook, limiting text to the superficial - charges of “reading too much into it”
- Taking verses out of context
- Explain away OT/NT differences by resort to the LXX
- A race to the bottom line bullet point, the moral of the story, forcing lessons
- Existentialism - what does it mean for me as distinct from what is the meaning intended by God
- Artificial compartmentalising - exhortation from study from devotional
- Boring - lack of excitement and discovery

- Context
- Links
- Structure

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- Context

Acts 19-20

- 19:2,11 - Holy Spirit
- 19:10,17 - both Jews and Greeks
- 19:19 - burnt books
- 19:21 - to go to Jerusalem
- 20:4 - Trophimus
- 20:32 - the word of His grace
- 20:32 - an inheritance



A deity of Asiatic origin, the mother goddess of the earth, whose seat of worship was the temple in Ephesus, the capital of the Roman province of Asia. Diana is but the Latinized form of the Greek word Artemis, yet the Artemis of Ephesus should not be confused with the Greek goddess of that name.

She may, however, be identified with the Cybele of the Phrygians whose name she also bore, and with several other deities who were worshipped under different names in various parts of the Orient. In Cappadocia she was known as Ma; to the Syrians as Atargatis or Mylitta; among the Phoenicians as Astarte, a name which appears among the Assyrians as Ishtar; the modern name Esther is derived from it. The same goddess seems to have been worshipped by the Hittites, for a female deity is sculptured on the rocks at Yazili Kaya, near the Hittite city of Boghazkeui. **It may be shown ultimately that the various goddesses of Syria and Asia Minor all owe their origin to the earlier Assyrian or Babylonian Ishtar, the goddess of love, whose chief attributes they possessed.** The several forms and names under which she appears are due to the varying developments in different regions.

International Standard Bible Encyclopedia



“I have set eyes on the wall of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; **but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, "Lo, apart from Olympus, the Sun never looked on aught so grand".**

— Antipater, Greek Anthology IX.58



“To approaching strangers [the temple] appeared from a distance like a snow-clad mountain; for all that was not overlaid with gold was of purest white”. According to the Talmud “He who has not seen the Temple in its full construction has never seen a glorious building in his life”.



Bro John Carter The Letter to the Ephesians.

“It would be difficult to find anywhere else so many ideas compressed into the same number of verses as are to be found in the long sentence of twelve verses which follows the salutation of this epistle. **They do not readily lend themselves to analysis:** indeed, they have been likened to the **‘preliminary flight of the eagle, rising and wheeling round;** *as though for a while uncertain what direction in his boundless freedom he shall take*’. **As the ideas circle round and return to their starting point, so certain phrases recur ...”**

Ephesians 1

A. 1 Paul, an apostle of Jesus Christ by **the will of God**, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

B. 3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us **in him** before the foundation of the world, that we should be holy and without blame before him in love: 5 Having **predestinated** us unto the adoption of children by Jesus Christ to himself,

C. **according to the good pleasure**

D. **of his will**,

E. 6 To the praise of the glory **of his grace**, wherein he hath made us accepted in the beloved.

***F. 7 In whom we have redemption through his blood,
the forgiveness of sins,***

E'. according to the riches **of his grace**;

D'. 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery **of his will**,

C'. **according to his good pleasure** which he hath purposed in himself:

B'. 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even **in him**: 11 In whom also we have obtained an inheritance, being **predestinated**

A'. according to the purpose of him who worketh all things after the counsel of **his own will**: 12 That we should be to the praise of his glory, who first trusted in Christ.

A (11) In whom also we have obtained an inheritance, being predestinated **according to** the purpose of him who **worketh all things** after the counsel of his own will:

B (12-13a) That we should be to the praise of his glory, who first **trusted (hoped)** in Christ. In whom ye also, after that **ye heard** the word of truth, the gospel of your salvation: in whom also after that ye **believed**,

C (13b-14) ye were sealed with that **holy Spirit** of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

D. 15-16) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers;

C' (17-18a) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the **spirit** of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened;

B' (18b-19a) that ye may know what is the **hope** of his **calling**, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who **believe**,

A' (19b-23) **according to** the **working** of his mighty power, Which he **wrought** in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above **all** principality, and power, and might, and dominion, and **every** name that is named, not only in this world, but also in that which is to come: And hath put **all things** under his feet, and gave him to be the head over **all things** to the church, Which is his body, the fulness of him that filleth **all** in **all**.

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Ephesians 2

A (1-2a) And you were dead in the trespasses and sins in which you once **walked**,

B (2b) following the course of this world, following the prince of the power of the air, the spirit that is now at **work** in the sons of disobedience—

C (3) among whom **we all** once lived in the passions of **our flesh**, carrying out the desires of the body and the mind, and were **by nature** children of wrath, like the rest of mankind.

D (4) But God, being **rich** in mercy, because of the great love with which he **loved us**,

E (5a) even when we were dead in our trespasses, **made us alive together with** Christ

F. (5b) —**by grace you have been saved**—

E' (6) and **raised us up with** him and **seated us with** him in the heavenly places in Christ Jesus,

D' (7) so that in the coming ages he might show the immeasurable **riches** of his grace in **kindness** toward **us** in Christ Jesus.

C' (8) For by grace you have been saved through faith. And this is not **your own doing**; it is the gift of God,

B' (9-10a) not a result of **works**, so that no one may boast. For we are his **workmanship**, created in Christ Jesus for good **works**,

A' (10b) which God prepared beforehand, that we should **walk** in them.

A (11a) Wherefore remember, that ye being in time past Gentiles in the **flesh**,
B (11b) who are called Uncircumcision by that which is called the Circumcision in the **flesh made by hands**;

C (12a) That at that time ye were without **Christ**,

D (12b) being **aliens from the commonwealth** of Israel,

E (12c) and **strangers** from the covenants of promise,

F (12d) having no hope, and **without God** in the world:

G (13) But now in Christ Jesus ye who sometimes were **far off** are **made nigh** by the blood of Christ.

H (14) For he is our **peace**, who hath made both one, and hath broken down the middle wall of partition between us;

I. (15a) Having abolished in his flesh the **enmity**, even the law of commandments contained in ordinances;

J (15b) for to make in himself of twain one new man, so making peace;

I' (16) And that he might reconcile both unto God in one body by the cross, having slain the **enmity** thereby:

H' (17a) And came and preached **peace**

G'.(17b) to you which were **afar off**, and to them that were **nigh**.

F' (18) For through him we both have **access by one Spirit unto the Father**.

E' (19a) Now therefore ye are no more **strangers and foreigners**,

D' (19b) but **fellowcitizens with the saints**, and of the household of God;

C' (20) And are built upon the foundation of the apostles and prophets, **Jesus Christ** himself being the chief corner stone;

B' (21) In whom all the **building fitly framed** together groweth unto an holy temple in the Lord:

A' (22) In whom ye also are builded together for an habitation of God through the **Spirit**.



“To approaching strangers [the temple] appeared from a distance like a snow-clad mountain; for all that was not overlaid with gold was of purest white”. According to the Talmud “He who has not seen the Temple in its full construction has never seen a glorious building in his life”.



Ephesians			Isaiah
2:2, 5:6	children of disobedience	children of transgression	57:4
2:5	quickenened	revive	57:15
2:6	made us sit together	I dwell ... with him	57:15
2:6 etc	Heavenly places	the high and holy place the high places of the earth	57:15 58:14
2:12	strangers	son of the stranger	56:3
2:12	covenants of promise	everlasting covenant my covenant	55:3 59:21
2:12	No hope	there is no hope	57:10
2:13,17	Far off ... made nigh	to him that is far off, and to him that is near	57:19
2;14,15	Peace ... peace	Peace, peace covenant of my peace	57:19 54:10

Ephesians			Isaiah
2:19	Household of God	mine house	56:5
2:20	built	build	58:12
2:20	foundation	foundations	54:11
2:21	temple	my house of prayer	56:7
2:22	habitation	I dwell	57:15

Eph 3		Eph 1
1	Paul	1
1,13	for you	16
2	stewardship	10
2,7,8	grace	2,6,7
3	making known the mystery	9
3,5	revelation	17
5	Spirit	13
6	promise	13
6	gospel	13
7,16,20	might	19,21
8	riches	7,18
8,9,15,18 ,19,20,21	all	3,8,10,11,15 ,21,22,23

Eph 3		Eph 1
9	see	18
9,11,21	aion	21
10	heavenlies	3,20
10,21	ecclesia	22
11	purpose	11
13,16,21	glory	18
17,19	love	4,15
19	passeth	19
19	filled	23
19	fulness	10,23
20	works	11,20

- A (1) For this cause I Paul, the **prisoner** of Jesus Christ **for you Gentiles**,
- B1 (2a) If ye have heard of the **dispensation** (stewardship)
- B2 (2b) of the **grace of God which is given me**
- B3 (2c) to **you-ward**:
- B4 (3-4) How that by revelation he made known unto me the **mystery**; (as I wrote afore in few words, Whereby, **when ye read, ye may understand my knowledge** in the **mystery** of Christ)
- B5 (5a) Which in **other ages** was **not made known** unto the sons of men,
- B6 (5b) as it is **now revealed**
- B7 (5c) unto his holy apostles and prophets by the Spirit;
- B8 (6) That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise **in Christ** by the gospel:
- B1' (7) Whereof I was made a **minister**,
- B2' (7b) according to the gift of the **grace of God given unto me** by the effectual working of his power. **Unto me**, who am less than the least of all saints, is this **grace given**,
- B3' (8b-9a) that I should preach among **the Gentiles** the unsearchable riches of Christ;
- B4' (9b) And to make all *men* **see** what *is* the fellowship of the **mystery**,
- B5' (9c) which **from the beginning of the world** hath been **hid** in God, who created all things by Jesus Christ:
- B6' (10a) To the intent that might **be known now**
- B7' (10b) unto the principalities and powers in heavenly *places* by the church the manifold wisdom of God,
- B8' (11-12) According to the eternal purpose which he purposed **in Christ Jesus** our Lord: In whom we have boldness and access with confidence by the faith of him.
- A' (13) Wherefore I desire that ye faint not at my **tribulations for you**, which is your glory.

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

B (15) Of whom **the whole family in heaven and earth** is named,

C (16a) That he would grant you, according to the riches of his **glory**,

D (16b) to be strengthened with **might** by his Spirit in the inner man;

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

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

E' (19) And to know the **love** of **Christ**, which passeth knowledge, that ye might be filled with all the fulness of God.

D' (20) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the **power** that worketh in us,

C' (21a) Unto him be **glory** in

B' (21b) **the ecclesia**

A' (21c) by **Christ Jesus** throughout all ages (generations), world without end (of the age of the ages). Amen.

Eph 4			Eph 2
1	walk	walk	2
3	unity ... peace	one ... peace	15
4	one body	one body	16
4	one Spirit	one Spirit	18
7	grace	grace	8
11	apostles and prophets	apostles and prophets	20
13	unity of the faith	made both one	14
17	walk not	walk	2
24	new man	new man	15

A (1) I therefore, the prisoner of the Lord, beseech you that ye **walk** worthy ...

B (2-3) With all lowliness and meekness, with longsuffering, forbearing one another in **love**; Endeavouring to keep the **unity** of the Spirit in the bond of peace.

C (4-6) There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

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

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

F (9a) (Now that he ascended, (9b) what is it but that he also descended first into the lower parts of the earth?

F' (10a) He that descended is the same also (10b) that ascended up far above all heavens, that he might fill all things.)

E' (11-12) And he **gave** some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

D' (13) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the **measure** of the stature of the fulness of **Christ**:

C' (14) That we henceforth be no more children, tossed to and fro, and carried about with every wind of **doctrine**, by the sleight of men, and cunning craftiness ...

B' (15-16) But speaking the truth in **love**, may grow up into him in all things, which is the head, even Christ: From whom the whole body **fitly joined together** and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in **love**.

A' (17) ... that ye henceforth **walk** not as other Gentiles **walk**, in the vanity of their mind,

A (17-19) This I say therefore, and testify in the Lord, that ye henceforth **walk** not as other Gentiles **walk**, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling **have given themselves over** unto lasciviousness, to work all uncleanness with greediness.

B (20-21) But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the **truth** is in Jesus:

C (22) That ye **put off** concerning the former conversation **the old man**, which is corrupt according to the deceitful lusts;

D. (23) And be renewed in the spirit of your mind;

C' (24) And that ye **put on the new man**, which after God is created in righteousness and true holiness.

B' (25-32)

... (25) Wherefore putting away lying, speak every man **truth** with his neighbour:

A' (1-2) Be ye therefore followers of God, as dear children; And **walk** in love, as Christ also hath loved us, and **hath given himself** for us an offering and a sacrifice to God for a sweetsmelling savour.

B' (4:25-32)

(i) (4:25) Wherefore putting away lying, speak every man **truth** with his neighbour: for we are members **one of another**.

(ii) (4:26) Be ye **angry**, and sin not: let not the sun go down upon your **wrath**:

(iii) (27) Neither give place to **the devil**.

(iv) (28) a. Let him that stole steal no more:

b. but rather let him labour, working with his hands **the thing which is good**,

c. **that** he may have to give to him that needeth.

(iv') (29) a. Let no corrupt communication proceed out of your mouth,

b. but **that which is good** to the use of edifying,

c. **that** it may minister grace unto the hearers.

(iii') (30) And grieve not **the holy Spirit** of God, whereby ye are sealed unto the day of redemption.

(ii') (31) Let all **bitterness**, and **wrath**, and **anger**, and **clamour**, and evil speaking, be put away from you, with all **malice**:

(i') (32) And be ye kind **one to another**, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

A (3-5) (i) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: (ii) but rather **giving of thanks**. (i') For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

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

C1 (7) Be not ye therefore **partakers** with them.

C2 (8a) For ye were sometimes **darkness**,

C3 (8b) but now *are* ye **light** in the Lord: walk as children of **light**:

D (9-10) (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord.

C1' (11a) And have no **fellowship**

C2' (11b-12) with the unfruitful works of **darkness**, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

C3' (13-14) But all things that are reproved are made manifest by the **light**: for whatsoever doth make manifest is **light**. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

B' (15-17) See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore **be ye not unwise**, but understanding what the will of the Lord is.

A' (18-21) And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; **Giving thanks** always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God.

Eph.			Isaiah
5:6	Deceive ... vain	speak lies ... falsehood	59:4,13
5:7	be ye not ... partakers with them	they ... us	59:8,9
5:8	darkness	darkness	59:9
5:8	Light	thy light is come	60:1
5:10	acceptable unto the Lord	an acceptable day to the LORD	58:5
5:11	unfruitful works of darkness	we walk in darkness	59:9
5:14	Arise ... light	Arise, shine	60:1
5:16	the days are evil	evil	59:7,15

A. Concerning the wife

a. 22 **Wives, submit yourselves unto your own husbands,**

b. as **unto the Lord.**

c. 23 *For the husband is the head of the wife, even as Christ is the head of the ecclesia: and he is the saviour of the body.*

b'. 24 Therefore as the church is subject **unto Christ,**

a'. **so let the wives be to their own husbands** in every thing.

B. Concerning the husband

a. 25 **Husbands, love your wives,** even as Christ also loved the ecclesia, and gave himself for it;

b. 26 **That he might** sanctify and cleanse it with the washing of water by the word,

b'. 27 **That he might** present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

a'. 28 **So ought men to love their wives** as their own bodies.

B'. Concerning the husband

a. **He that loveth his wife loveth himself.** 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it,

b. even as **the Lord the ecclesia:**

c. 30 For we are members of his body, of his flesh, and of his bones.

d. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

c'. 32 This is a great mystery:

b'. but I speak concerning **Christ and the ecclesia.**

a'. 33 Nevertheless let every one of you in particular **so love his wife even as himself;**

A'. Concerning the wife

and **the wife see that she reverence her husband.**

A.(1) **Children**, obey your **parents** in **the Lord**: for this is right.

B.(2) Honour thy father and mother;

C. (which is the first commandment with promise;)

B'. (3) That it may be well with thee, and thou mayest live long on the earth.

A.(4) **And, ye fathers**, provoke not your **children** to wrath: but bring them up in the nurture and admonition of **the Lord**.

A.(5) Servants, be obedient to them that are your **masters** according to the flesh,

B. with fear and trembling, in singleness of your heart, **as unto Christ**;

C.(6) **Not** with eyeservice, **as menpleasers**;

D. but as the **servants** of Christ,

E. doing the will of God from the heart;

D'.(7) With good will **doing service**,

C'. as to the Lord, and **not to men**:

B'.(8) Knowing that whatsoever good thing any man doeth, the same shall he receive of **the Lord**, whether he be bond or free.

A'.(9) And, ye **masters**, do the same things unto them, forbearing threatening: knowing that your **Master** also is in heaven; neither is there respect of persons with him.

A.(10) Finally, my brethren, be strong in the Lord, and in the power of his might.
(11) Put on **the whole armour of God**, that ye may be able to **stand** against the wiles of the devil.

B.(12) For we wrestle not **against** flesh and blood,
B' but **against** principalities, **against** powers, **against** the rulers of the darkness of this world, **against** spiritual wickedness in high places.

A'(13) Wherefore take unto you **the whole armour of God**, that ye may be able to with**stand** in the evil day, and having done all, to **stand**.



- (14) **Stand** therefore,
- i. having your loins girt about with **truth**,
 - ii. and having on the breastplate of **righteousness**;
 - iii. (15) And your feet shod with the preparation of the **gospel** of peace;
 - iv. (16) Above all, taking the shield of **faith**, wherewith ye shall be able to quench all the fiery darts of the wicked.
 - v. (17) And take the helmet of **salvation**,
 - vi. and the sword of the Spirit, which is **the word of God**;
 - vii. (18) Praying always with all **prayer and supplication** in the Spirit,
 - viii. and watching thereunto with all **perseverance and supplication** for all saints;

Eph.			Isaiah
5:6	Deceive ... vain	speak lies ... falsehood	59:4,13
5:7	be ye not ... partakers with them	they ... us	59:8,9
5:8	darkness	darkness	59:9
5:8	Light	thy light is come	60:1
5:10	acceptable unto the Lord	an acceptable day to the LORD	58:5
5:11	unfruitful works of darkness	we walk in darkness	59:9
5:14	Arise ... light	Arise, shine	60:1
5:16	the days are evil	evil	59:7,15
6:11	the whole armour of God	no weapon ... shall prosper	54:17
6:14	Breastplate of righteousness	righteousness as a breastplate	59:17
6:15	Feet ... gospel	the feet of him that bringeth good tidings	52:7
6:17	Helmet of salvation	an helmet of salvation	59:17

Eph.			Isaiah
	Trophimus	and feed thee with the heritage of Jacob thy father	58:14

A.(19) And for me, **that utterance may be given unto me, that I may open my mouth boldly,**

B. to make known the mystery of the gospel, (20) For which I am an ambassador in bonds:

A'. **that therein I may speak boldly, as I ought to speak.**

A.(21) But **that ye also may know my affairs,** and how I do, Tychicus, a beloved brother and faithful minister in the Lord,

B. shall make known to you all things:

A'.(22) Whom I have sent unto you for the same purpose, **that ye might know our affairs,** and that he might comfort your hearts.

A.(23) Peace be to **the brethren,** and **love** with faith,

B. from God the Father and the Lord Jesus Christ.

A'.(24) Grace be with **all them that love** our Lord Jesus Christ in sincerity. Amen.

A. 1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden **candlesticks**;

B. 2 I know thy **works**,

C. and thy **labour**,

D. and thy **patience**,

E. and how thou canst not **bear** them which are evil:

F. and thou hast tried them which say they are apostles, and are not, and hast found them liars:

E'. 3 And hast **borne**,

D'. and hast **patience**,

C'. and for my name's sake hast **laboured**, and hast not fainted.

B'. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and **do the first works**;

A'. or else I will come unto thee quickly, and will remove thy **candlestick** out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

(Revelation 2:1-7)