

The Letter of Paul to the Ephesians¹

LAST GENERATION VERSION

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Chapter 1

Greeting

Paul, Emissary of the Anointed One, Jesus, through the will of God, to the holy ones [who] are in Ephesus and faithful in the Anointed One, Jesus: 2 Grace to you and peace from God our Father and the Master, Jesus the Anointed One.²

¹ Paul first visited the synagogue in Ephesus towards the end of his second missionary journey (about AD 52), garnering some interest there but making no converts. When leaving, he promised to return, leaving behind Aquila and Priscilla (Acts 18:19-20). Afterwards, Apollos, a convert of John the Baptist, came to Ephesus preaching John's baptism, but was further instructed in the teaching of Christ by Aquila and Priscilla. After this he effectively debated the Jewish opponents at the Ephesian synagogue (vss. 24-28). Near the beginning of his third missionary journey, Paul returned to Ephesus (about AD 54), found 12 more disciples of John the Baptist and baptized them in the name of Jesus. He then conversed in the synagogue for 3 months (Acts 19:1-8). When opposition grew intense, Paul separated the believing Jews and continued instructing for two more years in the school of Tyrannus, making many Jewish and Gentile converts (Acts 19:9-41). This was the origin of the Christian assembly at Ephesus, separated from the synagogue. After visiting Macedonia and Greece, on his return trip to Jerusalem Paul stopped at nearby Miletus and sent for the elders of Ephesus, delivering an address to them (AD 58). During this address he predicted his Roman imprisonment and a future apostasy from the Faith from within the leadership of this assembly (Acts 20:17-38). The book of Ephesians was written 2-3 years later during Paul's first Roman imprisonment between AD 61-62 (Acts 28). He also wrote Philippians, Colossians, Philemon, and Hebrews during this time. After his release from prison, Paul apparently visited Ephesus again, leaving Timothy there to make certain that the leadership gave no quarter to the Judaizers (1 Tim. 1:3-11), to make sure that the appointment of new elders and deacons met very strict criteria (1 Tim. 3), and to ensure no quarter was given to Greek philosophy and budding Gnosticism (1 Tim. 6:20-21). After Paul's martyrdom (AD 66) and the destruction of Jerusalem (AD 70), John moved to Ephesus which became the new hub of apostolic authority under John's leadership. The first of the seven letters of Revelation was transcribed by John to Ephesus (about AD 96). In this letter Jesus praised their successful repelling of false (Jewish) Apostles as well as the Nicolaitan Gnostics (Rev. 2:1-7). The church in Ephesus seems to have died out completely by about AD 200 probably due to the encroachment of Gnosticism of the Nicolaitans and Cerinthus, precisely as Paul predicted in Acts 20:29-30. The city of Ephesus was destroyed by the Goths in AD 263.

² In all of Paul's letters (except Hebrews) he wished grace and peace to flow to his audience from the Father and the Son, but never from a 'third person' of a supposed 'Trinity' (cf. Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim:1:2; Titus 1:4; Philm. 1:3). This absence is amplified in passages such as Matt. 11:27, 1 Cor. 8:4-6, & 1 Tim. 2:5.

*God's Unique Blessings on the Israelite Believers*³

3 Blessed⁴ the God and Father of our Master, Jesus the Anointed One, He who blessed us with every spiritual blessing in celestial dominions⁵ in the Anointed One, 4 since, before the casting-down of the world,⁶ in Him He selected us⁷ to be holy and without blemish before Himself in love, 5 having foreordained us⁸ to adoption⁹ to Himself, through Jesus Anointed One, according to the delight of His will, 6 to praise of the glory of His grace in which He highly favored us “in the one having been beloved,”¹⁰ 7 in whom we have redemption through His blood, the forgiveness of sins, according to the

³ All of the first-person-plural pronouns in verses 3-12 refer to the Israelite Christians whom Paul identified in v. 12 as “we, having previously hoped in the Anointed One.”

⁴ The adjective εὐλογητός (blessed), when used without a verb of being, was a common *Hebraism* with the sense of “may He be well-spoken of, extolled and honored” (cf. 2 Cor. 1:3; 1 Pet. 1:3).

⁵ τοῖς ἐπουρανίοις this expression is unique to the book of Ephesians, (1:3,20; 2:6; 3:10; 6:12). It is a neuter adjective used as a substantive (with the article), consisting of a compound of the preposition ἐπὶ (over, covering) and οὐρανός (heaven), literally “over-heavenly.” It refers to the scope of sovereignty given to Christ during this present age, that is His Body (vss. 22-23). The NIV correctly renders it as “heavenly realms.” The common translation, “heavenly places” clashes with the context and is incorrect.

⁶ καταβολῆς κόσμου (lit. overthrow or casting-down of the system). The word καταβολῆ is the noun form of the verb καταβαλλω, a compound of the preposition κατα (down) and the verb βαλλω (to throw). The verb describes the action; the noun describes the event. Exactly what is “thrown down” depends entirely on the context. Here it is ὁ κόσμος “the world” (lit. system, arrangement) as described in Gen. 2:1 LXX & John 1:10. The sense of the verb καταβαλλω is to throw down with violence as used in the LXX about 30 times (ex. 2 Sam. 20:15; Job. 12:14; Isa. 26:5) and once in the NT (2 Cor. 4:9). The noun form καταβολῆ is also used in Heb. 11:11 where it refers to Ishmael being overthrown as Abraham’s promised seed and heir of the covenant by Sarah’s giving birth to Isaac. The clause καταβολῆς κόσμου “casting down of the world” does not appear in secular Greek but only in the New Testament in the following passages: “**before** (πρὸ) the casting-down of the world” occurs in John 17:24; Eph. 1:4; 1 Pet. 1:20, while “**from** (ἀπὸ) the casting down of the world” appears (temporally – “since”) in Matt. 13:35; Luke 11:50; Heb. 9:26; Rev. 17:8 and (causally – “because of”) in Matt. 25:34; Heb. 4:3; Rev. 13:8). **This clause always refers to the curse put on the creation** described in Gen. 2:16-17, Gen. 3:9-19, Rom. 8:20-23. This clause never refers to the creation (founding) of the world as it is wrongly translated. Origen (AD 185-253) explained this entirely new Greek clause as follows: “καταβολῆ which has been very improperly translated into Latin by “constitutio” [founding]; for in Greek καταβολῆ signifies rather “dejecere,” i.e., **to cast downwards**. ... It seems worthwhile, then, to inquire what is meant by **this new term**; ... And if this is so, then **there has been a descent from a higher to a lower condition** ... ‘Because the creature was subjected to vanity, not willingly, but because of Him who subjected the same in hope;’ [Rom. 8:20] ... From this it follows, that by the use of the word [καταβολῆ] **a descent from a higher to a lower condition, shared by all in common, would seem to be pointed out**. The hope indeed of freedom is entertained by the whole of creation — of being liberated from the corruption of slavery.” (Origen, DePrincipis, BK. III, ch. 5).

⁷ The primary theme of the book of Ephesians is summed up in this statement. In appointing His only-begotten Son at the time of creation, God also foreordained that all who would be joined to His Son as “one Body” would be God’s collective “Son,” the heir of the Son’s inheritance (Psalm 2:7-9). This is why Paul constantly used language of being “in Christ” (vss. 3, 10), describing the Body of both Jew and Gentile as “one new Man” (Eph. 2:15), urging believers to grow together into the “mature Man, to the

abundance of His grace⁸ which He overflowed to us in all wisdom and understanding;⁹ having made known to us the Secret¹¹ of His will, according to His good intent which He planned within Himself¹⁰ for the administration of the fullness of the appointed times,¹² to sum up everything together in the Anointed One¹³ – everything in the sky and everything on the land¹⁴ – in Him,¹¹ in whom also we have received the inheritance,¹⁵ having been foreordained¹⁶ according to the purpose of the one who conforms all things according to the purpose of His will,¹² so that we, having previously hoped in the Anointed One,¹⁷ should be to the praise of His glory.

measure of maturity of the fullness of the Anointed One” (Eph. 4:12-13,16-17), applying the “one flesh” statement of Gen. 2:24 to the “Body of Christ” which Paul described as the “great secret” (Eph. 5:29-32).

⁸ Believers are foreordained collectively not individually as in Calvinism.

⁹ The “adoption” related first to Israel (cf. Rom. 9:4, Gal. 4:4-5), but later Gentiles are included (vss. 13ff).

¹⁰ ἐν τῷ ἡγαπημένῳ lit. “in the one having been beloved” (perfect, passive, singular, masculine, participle). This is the only place this title appears in the New Testament. Paul quoted it from Moses who coined it as a title for Israel when God delivered them from slavery in Egypt (Deut. 33:5, 26-29 LXX). That it is a unique title or name for Israel is shown in the Hebrew text where it is rendered as “Jeshurun.” It is also found in the following passages: Psalm. 29:6 LXX; Isa. 44:2 LXX; & Jer. 11:15 LXX. Here Paul applied this unique title to the Jewish believers (including himself). He used the feminine form of this title (her having been beloved) in Rom. 9:25 when referencing Hosea 2:23. In Hosea, God divorced Israel, but promised to remarry her under the terms of the new covenant (Hosea 1:1 – 3:5).

¹¹ The “Secret” is described in vs. 10, then developed throughout the remainder of Ephesians (Eph. 2:1 – 3:11; Eph. 5:29-32), but also mentioned in Rom. 16:25-26; 1 Cor. 2:7-8; Col. 1:25 – 2:3; Col. 4:3; 1 Tim. 3:9,16.

¹² Gal. 4:4; Heb. 1:1-2

¹³ This statement of purpose is important in light of the statement in vs. 6, of inclusion “in the one having been beloved.” In chapter 2, Paul went on to show how the gentile believers are added to “the one having been beloved” so that this singular entity becomes “one new Man” under the terms of the New Covenant.

¹⁴ The whole earth and sky was intended to be under the dominion of man (Gen. 1:26-28), yet this was forfeited by Adam’s sin. It is to be restored to man through Jesus Christ as Man (Heb. 2:6-9). The whole earth, when fully redeemed, is to be the Son’s inheritance (Psalm 2), yet shared with the whole Body of the redeemed as “one flesh,” the “Body of Christ,” the collective “Son of God” (Eph. 5:29-32).

¹⁵ Psalm 2; Gal. 3:16,26-29

¹⁶ vss. 4-5

¹⁷ “Again, what Christ do the following words announce, when the Apostle says, ‘That we should be to the praise of His glory, who first trusted in Christ?’ Now, who could have first trusted — ie., previously trusted — in God, before His advent, besides Jews to whom Christ was previously announced from the beginning? He who was thus foretold, was also foretrusted. Hence, the Apostle refers the statement to himself, that is, to the Jews, in order that he may draw a distinction with respect to the Gentiles, (when he goes on to say:) ‘In whom you also trusted, after that ye heard the word of truth, the gospel (of your salvation); in whom ye believed, and were sealed with His Holy Spirit of promise.’” (Tertullian, Against Marcion, xvii)

*The Inclusion of the Gentiles*¹⁸

13 In Him you also, hearing the word of truth — the gospel of your salvation — in whom also believing, you were sealed with the holy Breath of promise 14 which is the deposit of our inheritance unto redemption of the purchased possession unto praise of His glory.

Paul's Desire and Prayer for the Ephesians

15 Therefore I also, after hearing of your faith in the Master Jesus, and your love to all the holy ones, 16 do not stop giving thanks for you, making mention of you in my prayers: 17 that the God of our Master, Jesus, Anointed One, the Father of glory may give you the breath of wisdom and revelation in the knowledge of Him,¹⁹ 18 the eyes of your mind having been enlightened, that you may perceive what is the hope of His calling, what is the wealth of the glory of His inheritance²⁰ among the holy ones,²¹ 19 and what is the excelling magnitude of His power toward us who believe, according to the working of His mighty power 20 which He performed in the Anointed One, raising Him from the dead and seating Him at His right hand in the celestial dominions,²² 21 higher than all authority and power and might and government and every name being named, not only in this age but also in the impending [one], 22 and placed all things under His feet and gave Him headship over all things in the assembly²³ 23 (which is His Body), the fullness²⁴ of the all-in-all filling One.

¹⁸ Note the switch from first-person-plural (we, us, our) in vss. 3-12 to second-person-plural (you also) in vss. 13-14.

¹⁹ 1 Cor. 2:6-16; Eph. 3:14-19

²⁰ Psalm 2, Heb. 1:2,4-5

²¹ Rev. 2:26-27

²² vs. 3

²³ The "all things" placed under the Son's feet, and His headship over "all things," are limited to "the Assembly." This does not include the authorities of this age. Psalm 110:1 indicates that Christ sits at God's right hand until God places His enemies under Christ's feet, an event for which Christ is now waiting (cf. Heb. 10:13). This situation parallels David's being anointed king by Samuel (1 Sam. 16:11-14), yet he had to wait years for God to remove Saul before David was given the kingdom.

²⁴ Whenever the Anointed One is truly the head of the assembly, with all of the members being in full subjection to Him, and perfect unity established, that assembly can experience "the fullness" of God.

Chapter 2

God has united Jew and Gentile in the Anointed One as One Man

And you who were dead²⁵ in your trespasses and sins 2 in which you used to walk according to the age of this world,²⁶ according to the ruler²⁷ of the dominion of the air, the breath now working in the sons of disobedience, 3 (among whom we all²⁸ also behaved in the lusts of our flesh, acting out the desires of the flesh and the mind and were naturally children of wrath, just like the rest), 4 but God, being abundant in mercy, through His great love with which He loved us,²⁹ 5 and we being dead in sins, [He] together made alive in the Anointed One³⁰ (by grace you were saved), 6 and [He] together lifted up, and together seated in the celestial dominions³¹ in the Anointed One, Jesus,³² 7 so that in coming ages He may demonstrate the super abundance of His grace in kindness upon us in the Anointed One, Jesus.³³ 8 For by grace you were saved through faith, and that not from yourselves; [it is] God's gift,³⁴ 9 not from deeds so that no one may boast. 10 For we are His handiwork, having been created³⁵ in the Anointed One, Jesus, upon³⁶ good deeds which God foreordained, that in them we should walk.

²⁵ Having the sentence of death (Rom. 6:23).

²⁶ The "age of this world" began with the "casting-down of the world" (Eph. 1:3) and will end when the Kingdom arrives (Rom. 8:19-25).

²⁷ Eph. 6:11-12

²⁸ Israelites as in Eph. 1:3-12.

²⁹ This statement is an allusion back to Eph. 1:6 and the title, "*the one having been beloved.*"

³⁰ "In the Anointed" occurs 4 more times immediately following this verse (vss. 6,7,10,13); "in Himself" occurs once in v. 15; "in one Body" occurs once in v. 16; and "in whom," referring to Anointed One, occurs once in v. 22. All of these statements imply the union of believers *in* Christ, viewed as "*one new man*" (v. 15). This meaning is also clearly borne out by the remainder of the chapter (cf. 1:10; 3:6,14-15). See also Eph. 5:30.

³¹ See note on Eph. 1:3

³² All of these action verbs refer to Christ, His resurrection, ascension, and being seated at God's right hand. They are all singular. Yet Paul prefixed the preposition *συν* (together) to them. This shows that we have been joined to Him in all of these actions in the same way that we are joined to His death, burial, and resurrection in baptism according to Rom. 6. This is because of the principle well established in Paul's writings that we are "one Body" with Christ, and God views the collective "Son" as one Person (cf. Eph. 5:30-32).

³³ By being joined to God's only-begotten Son as One, we become co-heirs of the Son's inheritance (Psalm 2:7-9; Rom. 8:17; Rev. 2:27; Rev. 3:21; Rev. 19:15).

³⁴ Many suppose that "faith" is referred to as the gift of God, thereby supporting the Calvinist idea that God does everything and man contributes nothing, not even "believing." However, the "gift" is the perfect participle *σεσωσμένοι* (have been saved).

³⁵ See the same term in v. 15

³⁶ The preposition is *ἐπι*. Most translations have "unto" here. But, had Paul meant "unto," he would have used *εις*. The preposition *ἐπι* means "upon." Here it likely refers to Jesus' own works, that we should follow His example.

11 Therefore, remember that formerly you, the gentiles, (being called in the flesh, “uncircumcision,” by what is called “the circumcision” — done in flesh by hands) 12 that you were at that time without the Anointed One, alienated from the community of Israel and estranged from the covenants of promise, having no hope and without God in the world. 13 But now in the Anointed One, Jesus, you who formerly were far away have been brought near by the blood of the Anointed One. 14 For He is our peace, the One having made the two one, and demolished the wall of separation, 15 having abolished in His flesh the obstacle³⁷ — the law of commandments in ordinances³⁸ — that He might create the two within Himself unto one new³⁹ Man, making peace, 16 and might reconcile both to God in one Body by the cross, thereby having removed the obstacle. 17 And coming, He preached peace to you — those far away — and peace to those near, 18 since through Him in one Breath we both have access to the Father. 19 Therefore, now you are no longer strangers and foreigners, but fellow citizens among the holy ones, and God’s family, 20 having been built upon the foundation of the Emissaries and Prophets⁴⁰, Jesus, the Anointed One Himself being the corner stone,⁴¹ 21 in whom the whole building, being assembled together, is increasing toward a holy temple in the Master, 22 in whom you too are being built together in the Breath toward a dwelling place for God.

Chapter 3

Paul's Knowledge and Administration of the "Secret" for the Gentiles

For this reason I, Paul, the captive of the Anointed One, Jesus, for you gentiles, 2 if indeed you have heard of the administration of God's grace which was given to me for you, 3 how that by revelation He made known to me the Secret as I briefly wrote already⁴² 4 by which those reading might understand my knowledge in the Secret of the Anointed One, 5 (which in other generations was not made known to the sons of men as it was now revealed to His holy Emissaries⁴³ and prophets), 6 that the gentiles are to be co-heirs in the Breath, of the same Body and co-partakers of the promise in the

³⁷ Col. 2:14

³⁸ See notes on Rom. 7:4.

³⁹ καινός new in origin or in freshness, renew

⁴⁰ These are New Covenant prophets as is made clear from Eph. 3:5.

⁴¹ Psalm 118:22; Isa. 28:16; Luke 20:17; Acts 4:11; 1 Pet. 2:6-7

⁴² See Eph. 1:9-10

⁴³ See 1 Cor. 2:6-14. Note that “emissaries” is plural. Paul was not the sole conduit for the “Secret” as is claimed by many Dispensationalists, although he was given special revelation concerning it (v. 3).

Anointed One⁴⁴ through the message. 7 Of this I was made a servant according to the gift of the grace of God given me by the efficient operation of His power. 8 This grace was given to me, the least of all the holy ones, [that to] the gentiles I should preach the unimaginable abundance of the Anointed One 9 and illuminate everyone [regarding] the fellowship⁴⁵ of the Secret,⁴⁶ having been concealed from the ages in God who created all things [through Jesus the Anointed],⁴⁷ 10 so that the multiform wisdom of God might now be made known through the assembly to the authorities and powers in the celestial dominions,⁴⁸ 11 according to the eternal purpose⁴⁹ that He accomplished in Anointed One, Jesus our Master, 12 in whom we have boldness and access with confidence by faith in Him.

Paul's Continued Prayer for the Ephesians

13 Therefore, I request that you not weary of my burden for you, which is your glory. 14 For this cause I bow my knees to the Father of our Master, Jesus Anointed One, 15 from whom the entire paternity⁵⁰ in the sky and on land⁵¹ is named, 16 that He would grant you the capacity to be strengthened [even] unto the inner man by His Breath, according to the riches of His glory; 17 that the Anointed One may dwell in your hearts by faith; being rooted and grounded in love, 18 that you may be able to absorb, together with all the holy ones, the width, length, height and depth, 19 to learn the love of the Anointed One which surpasses knowledge; that you may be filled with all the fullness of God.⁵² 20 To Him who is able to do above and beyond all that we ask or imagine, according to

⁴⁴ Note that being an "heir" is by being united as one in the Anointed One.

⁴⁵ 1 John 1:3-7

⁴⁶ The "fellowship of the Secret" is the collective Son of God and His inheritance. This theme is expanded in John's writings. See footnotes on John 1:13.

⁴⁷ The great majority of ancient manuscripts have "*through Jesus Christ*," but the Alexandrian copies which are older omit it. This clause is included here in brackets since it is consistent with Col. 1:15-18.

⁴⁸ See Eph. 1:3 note, and compare Eph. 2:2

⁴⁹ Eph. 1:9-10

⁵⁰ The entire paternity refers to the only-begotten Son who is in heaven and the Body of Christ which is on earth, the collective "Son of God."

⁵¹ Paul has just shown in vs. 10 that "*the authorities and powers in the celestial dominions*" are being instructed by observing God's dealings through "the assembly." Compare 1 Cor. 11:10.

⁵² Compare Col. 1:19; Col. 2:9

the power that operates in us, 21 to Him be the glory in the assembly and in the Anointed One, Jesus, to all generations, [to] the ages of the ages,⁵³ Amen.⁵⁴

Chapter 4

Maintain Christian Unity Around the common Essentials

Therefore, I the prisoner in the Master, plead with you to walk worthy of the invitation with which you were called 2 with all humility and meekness, with patience, bearing with one another in love, 3 endeavoring to preserve the unity of the Breath in the bond of peace: 4⁵⁵ one Body and one Breath just as you were called in one Hope⁵⁶ of your calling, 5 one Master, one Faith, one immersion, 6 one God and Father⁵⁷ of all who is above all and through all and in all.

Gifts Provided for the Maturity and Unity of the Assembly

7 But, the grace was given to each one of us⁵⁸ according to the measure of the Anointed One's gift.⁵⁹ 8 Therefore he says, "When He ascended on high, He captured captivity and delivered gifts⁶⁰ to men."⁶¹ 9 (Now this — "He ascended" — what does it imply but that He

⁵³ The Bible does not conceive of "eternity" as being timeless, but as a series of finite, perpetual ages with no definite end in sight.

⁵⁴ "Amen" is a Hebrew word of affirmation, as "let it be so," which in the New Testament was transliterated into Greek. The use of this term is a "Hebraism" indicating that the writer was Jewish in the same way that the term "Blessed" in Eph. 1:3 indicates a Jewish author.

⁵⁵ Many translations add the words "there is" at the beginning of verse 4 which creates a new sentence, and removes verses 4-6 from being part of the command in verse 3. However, the correct sense is that verses 4-6 provide a list of the things they shared in common and of which Paul exhorted them to walk worthy and preserve unity. For a similar Greek construction, see Prov. 6:16-19 LXX.

⁵⁶ The Christian Hope is the resurrection to the permanent inheritance in the Abrahamic Covenant (cf. Acts 23:6; Acts 24:15; Acts 26:6-7; Acts 28:20).

⁵⁷ 1 Cor. 8:6

⁵⁸ "Us" probably does not refer to all those in Ephesus, but to the specific persons listed in vs. 11.

⁵⁹ Acts 2:33 reads: "Then being exalted to the right [hand] of God and receiving the promise of the holy Breath, He outpoured this which you now see and hear from beside the Father." Note that the Son received the gift from the Father upon His ascension and then distributed and shared His gift with the Apostles on Pentecost.

⁶⁰ Psalm 68:18 reads slightly differently in our copies of both the Hebrew and LXX, "... You have received gifts among mankind." Yet Justin Martyr quoted Psalm 68:18 from his earlier copy of the LXX exactly as Paul quoted it here, showing that Paul's quotation is correct and is the more ancient reading (Justin, Dialogue, ch. 39). The Talmud interpreted this Psalm as referring to Moses' ascent of Mount Sinai to receive the Law (Babylonian Talmud, Sabbath, Folio 88b-89a).

⁶¹ Psalm 68:17-18 LXX "The chariots of God are ten thousand-fold, thousands of rejoicing ones: the Lord is among them, in Sinai, in the holy place. Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for they were rebellious, that thou mightest dwell among them." This Psalm was about **the Messenger of Yahweh** who descended to Mt. Sinai among a host of messengers (Deut. 33:2 LXX; Heb.

also descended⁶² unto “*the lowest parts of the Land?*”⁶³ 10 The one having descended is Himself also the one who ascended above all the skies⁶⁴ so that He might fulfill everything).⁶⁵ 11 And He indeed gave⁶⁶ the emissaries, and the prophets, and the evangelists, and the shepherds and teachers 12 for the equipping of the holy ones for the performance of service, for building the Body of the Anointed One, 13 until we might⁶⁷ all attain to the unity of the Faith and full knowledge of the Son of God,⁶⁸ to a mature Man,⁶⁹ to the measure of maturity of the fullness of the Anointed One;⁷⁰ 14 so that we may no longer remain children, tossed about and carried off with every wind of teaching by the slight of men through cunning craftiness into the deception of heresy. 15 But, speaking truth in love, [we] may grow into Him [in] all things who is the head, the Anointed One, 16 from whom the whole Body being assembled and assimilated together through the contribution of every joint⁷¹ according to the proportion of efficiency of each part, growth of the Body is self-perpetuating to the building of itself in love.

Exhortations to Holiness

17 Therefore, this I say and testify in the Master: You are to no longer walk like the gentiles walk, in the depravity of their mind, 18 having their understanding blinded,

2:2), who delivered the Law to Moses (Acts 7:38), and then ascended on high. Yet He continued to dwell in the midst of Israel at the Tabernacle (Exod. 14:19; Exod. 33:7-11; Num. 12:5-9; Num. 14:14). Paul made this parallel to Jesus’ ascending to the Father’s side after having delivered the Law of Christ, yet dwelling among the assemblies in the Breath, having delivered gifts.

⁶² Note the juxtaposition between ascended and descended. Since the ascension was literal, so also was His descending (John 3:13; John 6:38; Phil. 2:5-8).

⁶³ The “*lowest parts of the land*” is a quote from a Messianic Psalm, 139:15, where it refers to Messiah’s Body being formed in the womb of Mary. “*My frame was not hidden from You, When I was made in secret, And skillfully wrought in **the lowest parts of the earth.***”

⁶⁴ The Greeks envisioned seven spheres around the earth. But the Jewish view involved only three realms above the land. The first “sky” was what could be observed during the day (blue sky where birds fly). The second sky was beyond this and visible only at night (the stars). The “third sky” was not visible to humans, where God dwelled (see 2 Cor. 12:2).

⁶⁵ Psalm 110:1

⁶⁶ The individual persons named are the gifts Jesus delivered to the assembly, not “offices” to be filled.

⁶⁷ The verb translated, “*might attain*” is in the subjunctive mood, indicating the Anointed One’s purpose or intent when He gave these men to His assemblies, but not necessarily the result.

⁶⁸ This statement implies that the full knowledge of the Son was being revealed progressively.

⁶⁹ Note that the whole collective of believers is again referred to as a single “Man” (cf. Eph. 2:15).

⁷⁰ Paul prayed that each local assembly might achieve the goal established in Eph. 1: this as well (Eph. 3:14-19).

⁷¹ Rom. 12:3-6, 1 Cor. 12:11-14

alienated from the life of God through the ignorance that is in them because of the hardness of their heart; 19 who being beyond sensitivity, have surrendered themselves to promiscuity, to the performance of every impurity in covetousness. 20 But you have not so learned the Anointed One, 21 if indeed you have heard Him and have been taught by Him (since the truth is in Jesus) 22 to put off concerning your former conduct the old man,⁷² being corrupted according to the lusts of deceit. 23 And being renewed in the breath of your mind, 24 to put on⁷³ the new Man⁷⁴ who was created according to God, in righteousness and holiness of the Truth. 25 Therefore, putting away the lie, *"Let each speak the truth with his neighbor,"*⁷⁵ for we are members one of another. 26 *"Be angry and do not sin."*⁷⁶ Do not let the sun go down upon your wrath, 27 nor give place to the Slanderer.⁷⁷ 28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need. 29 Permit no corrupt speech to come from your mouth, but what is good for building up the essentials, that it may bring grace to the hearers. 30 And do not distress⁷⁸ the holy Breath of God in which you were sealed until the day of redemption. 31 Allow all bitterness, wrath, anger, clamor, and slander to be removed from you, with all malice. 32 And be kind towards one another, compassionate, forgiving one another, just as God in the Anointed One forgave you.

Chapter 5

Avoid Sexual Impurity

Therefore, be imitators of God as dear children. 2 And walk in love, just as the Anointed One also loved us and gave Himself for us⁷⁹ — an offering and a sacrifice to God for a fragrant aroma. 3 But illicit sex and all sexual immorality or covetousness, let it not even be named among you as is proper for holy ones; 4 also obscenity, foolish speaking, coarse joking, which are not proper, but rather thanksgiving 5 because you know this: that no promiscuous, sexually immoral, nor covetous person (who is an idolater) has any inheritance in the Kingdom of the Anointed One and of God. 6 Let no

⁷² Adam, with his sinful desires

⁷³ Put on as a garment, to clothe

⁷⁴ Being "clothed" with God's Son is also found in Rom. 13:14; Gal. 3:27; Eph. 4:13; & Col. 3:10

⁷⁵ Zech. 8:16

⁷⁶ Psalm 4:4

⁷⁷ Eph. 6:11

⁷⁸ This is a reference to Isaiah 63:9-10 where Israel is said to have "grieved" the holy Breath who was the Messenger of Yahweh, who then did them harm rather than good.

⁷⁹ Phil. 2:3-8

one seduce you with vain words, because these things bring the wrath of God on the children of rebellion. 7 Therefore do not be co-participants with them. 8 For you used to be darkness, but now [you are] light in the Master. Live like children of light,⁸⁰ 9 (for the fruit of the Breath⁸¹ is in all goodness and righteousness and truth), 10 discerning what is acceptable to the Master. 11 And have no co-participation with the barren deeds of darkness, but instead condemn them. 12 For it is shameful to even mention what is done by those in private. 13 But everything condemned by the light is exposed, for the light is what exposes. 14 That is why He says: *"Awake, you who sleep, arise from the dead, and the Anointed One will give you light."*⁸² 15 See to it that you walk very straight, not like fools, but like the wise, 16 making the most of the time because the days are perilous.

Attitudes & Christian Relationships

17 Consequently, do not be foolish, but consider what the will of the Master is. 18 And do not be drunk with wine, in which is ruin; instead be filled in the Breath: 19 speaking to yourselves with instrumental music,⁸³ and hymns, and spiritual songs, singing and making music⁸⁴ to the Master with your heart, 20 offering thanks always for everything to God the Father in the name of our Master, Jesus Anointed One, 21 submitting to one another in the fear of God – 22 the Wives to their own husbands⁸⁵ just as to the Master, 23 because the husband is head of the wife⁸⁶ just as the Anointed One is head of the assembly; and He is Savior of the Body. 24 Therefore, just as the assembly is subordinate to the Anointed One, so also wives [must be] to their own husbands in everything. 25 Husbands, love your wives, just as the Anointed One also loved the assembly and gave Himself up for her, 26 that He might set her apart, cleansing [her] through the bath⁸⁷ of water [contained] in the message,⁸⁸ 27 so that He may present her to Himself a glorious assembly, not having spot or wrinkle or any such thing, but that

⁸⁰ 1 John 1:7

⁸¹ Gal. 5:22-25

⁸² Some scholars have suggested that this quotation was from an ancient hymn. Others suggest that it is a paraphrase and adaption of Isaiah 60:1-3.

⁸³ The Greek word is ψαλμὸς (psalmos). According to Strong's Greek Lexicon, *"a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a "psalm")."* (compare: Psalm 33:1-3, Psalm 92:1-3, Psalm 144:9, Psalm 149:1-3, Psalm 150:1-6).

⁸⁴ The Greek word is ψαλλῶ (psallo), the verb meaning to pluck the strings, and was frequently used in reference to singing with instrumental accompaniment (ex. Psalm 144:9).

⁸⁵ 1 Pet. 3:1-6

⁸⁶ 1 Cor. 11:3; 1 Pet. 3:1

⁸⁷ The Greek word is "λουτρον" (loutron) meaning either "bath" (the act of bathing) or the container in which one bathes. The prepositional phrase, "of water" identifies this "bath" with baptism.

she may be holy and flawless. 28 Likewise ought husbands to love their own wives just as their own bodies. The man who loves his wife loves himself. 29 No one ever hated his own flesh, but nourishes and cherishes it just like the Master does the assembly, 30 since we are members of His Body *of His flesh and from His bones*.⁸⁹ 31 *“For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh.”*⁹⁰ 32 This Secret is profound, and I refer to the Anointed One and to the assembly.⁹¹ 33 However, you all (each one in particular), love his own wife as himself so that⁹² also the wife may respect the husband.

Chapter 6

Fathers & Children

Children, obey your parents in the Master, because it is right. 2 *“Honor your father and mother”* (which is the first commandment with a promise) 3 *“that you may prosper and remain long upon the land.”*⁹³ 4 And you, fathers, do not exasperate your children. Instead, raise them in the training and instruction of the Master.

Servants & Employees

5 Servants, obey your masters according to the flesh with respect and reverence, in sincerity of heart, just as to the Anointed One, 6 not only when being observed as those who patronize, but as servants of the Anointed One, doing the will of God from the heart, 7 serving with good intention as to the Master and not to men, 8 knowing that whatever good anyone does, he will receive the same from the Master, whether servant

⁸⁸ The “bath of water” was contained “in the message.” The prepositional phrase “εν ρημα,” does not refer to the written Word, but always refers to the spoken word – a saying, a message, or a command. Here it refers to either Jesus’ Great Commission (Matt. 28:19-20), or to the Gospel message (Acts 2:38-39).

⁸⁹ This clause does not appear in Nestle’s or UBS Greek texts, but was quoted by early Christian writers as Scripture (cf. Irenaeus, *Against Heresies*, Bk. V, ch. 2, v. 3). It is apparent, however, that Paul was making a metaphor of Gen. 2:23, drawing a parallel between Eve’s being of Adam’s “flesh and bones” and the assembly being one with the Anointed One.

⁹⁰ Gen. 2:24

⁹¹ The great Secret concerns that God views both the head and the Body of Christ as one Person – His first-produced, only-begotten Son. See footnotes on John 1:13.

⁹² The Greek word ἵνα indicates purpose or intended result. In this case, the command is to the husband to love his wife as his own flesh so that she will be able to respect him. The command is not given directly to the wife to respect her husband.

⁹³ The entire verse Paul quoted (Exodus 20:12) reads, *“Honor your father and your mother, that your days may be long upon the Land which the LORD your God is giving you.”* This is a reference to the Promised Land. Paul was recognizing the Land promise of the Abrahamic Covenant as being for Christians, (see Gal. 3:16,26-29; Eph. 2:12-13,19; Heb. 6:13-20; Heb. 11:8-16,39-40).

or free. 9 Also you, masters, do the same to them, refraining from threatening, knowing also that your Master and theirs' is in the sky, and there is no preferential treatment with Him.

The Armor Necessary for Perseverance in the Great Tribulation

10 Finally, my brothers, be strong in the Master and in the power of His strength! 11 Put on the full armor of God so that you may be able to withstand the trickery of the Slanderer, 12 because we do not struggle with flesh and blood, but with authorities, with powers, with the princes of the darkness of this age, against spiritual conspirators in the celestial dominions.⁹⁴ 13 Therefore take up the full armor of God so that you may be able to stand firm in the day, the perilous one,⁹⁵ and having accomplished everything, to stand firm. 14 Therefore, stand firm having girded your groin with truth, having put on the breastplate of righteousness, 15 and having feet bound with the readiness of the message of peace. 16 Above all, raising the shield of faith with which you will be able to extinguish all the fiery arrows of the wicked one.⁹⁶ 17 Also take the helmet of salvation, also the sword of the Breath which is the spoken word of God, 18 through every prayer and petition, praying at all times in the Breath, being vigilant in everything with perseverance and petition for all the holy ones, 19 also for me: that speech may be given me to open my mouth with boldness to make known the Secret⁹⁷ of the message, 20 for which I am an ambassador in bonds, that in this I may speak freely as I ought to speak.

Personal Remarks

21 But in order for you to also know my affairs and how I am doing, Tychicus, beloved brother and faithful servant in the Master, will tell you everything, 22 whom I have sent

⁹⁴ See note on Eph. 1:3.

⁹⁵ “τῇ ἡμέρᾳ τῇ πονηρᾷ” lit. “the day, the evil one.” The use of the definite article with both the noun and the adjective (2nd attributive position) indicates Paul meant to highlight a very specific future “day” known to his readers, during which the “armor of God” would be indispensable. While his advice is certainly applicable to any time of trial, here the emphasis is on the “great tribulation” just prior to Jesus’ return (Matt. 24:21; Rev. 7:14). Paul specifically linked the “armor of God” with readiness for the second coming of Christ in Rom. 13:11-14 & 1 Thess. 5:8-9.

⁹⁶ τοῦ πονηροῦ the articular masculine singular form of the adjective meaning “wicked” or “evil” can be translated either as “the wicked” (as a class of people) or “the wicked one” which would be a reference to the Slanderer in vs. 11. The context favors this later interpretation since the Slanderer” in v. 11 is not “flesh and blood” but rather among the “the princes of the darkness of this age” and “spiritual conspirators.”

⁹⁷ Eph. 1:9-10

to you for this same purpose, that you may know our affairs and he may comfort your hearts. 23 Peace be to the brothers and love with faith from God the Father and the Master, Jesus Anointed One. 24 Grace be with all those who love our Master, Jesus, the Anointed One, in sincerity, Amen.⁹⁸

⁹⁸ See note on Eph. 3:21