

# The Letter of Paul to the Ephesians

## LAST GENERATION VERSION

Translation & Notes by Tim Warner, Copyright © www.4windsfellowships.net (5/12/21)

---

### Chapter 1

#### *Greeting*

**P**aul, Emissary of Anointed Jesus through the will of God, to the saints who are in Ephesus<sup>1</sup> and faithful in Anointed Jesus: 2 Grace to you and peace from God our Father and the Master, Jesus Anointed.<sup>2</sup>

#### *God's Unique Blessings on the Hebrew Nation*

3 Blessed<sup>3</sup> the God and Father of our Master, Jesus Anointed, He who blessed us with every spiritual blessing in celestial dominions<sup>4</sup> through the Anointed, 4 since, before the casting down of the world<sup>5</sup> He chose us in Him to be holy and without blemish before Him in love, 5 having foreordained us to adoption<sup>6</sup> by Jesus Anointed to Himself, according to the delight of His will, 6 to praise of the glory of His grace in which He highly favored<sup>7</sup> us *"among the one having been beloved."*<sup>8</sup> 7 In Him we have redemption through His blood, the forgiveness of sins, according to the abundance of His grace 8 which He overflowed to us in all wisdom and understanding; 9 having made known to

---

<sup>1</sup> The assembly at Ephesus was started by Paul as a split from the synagogue (Acts 19:8-10).

<sup>2</sup> 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; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim:1:2; Titus 1:4; Philm. 1:3). Hebrews begins by defining the relationship between the Father and the Son, also conspicuously omitting a 'Third Person.' This absence is most pronounced in passages such as 1 Cor. 8:4-6 & 1 Tim. 2:5.

<sup>3</sup> 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).

<sup>4</sup> See LGV Appendix C.

<sup>5</sup> This clause refers to the fall of man and the subsequent curse.

<sup>6</sup> The "adoption" relates specifically to Israel (cf. Rom. 9:4, Gal. 4:4-5).

<sup>7</sup> The adjective "εχαριτώσεν" (translated "made us accepted" - KJV) is better rendered "highly favored," (cf. Luke 1:28).

<sup>8</sup> ἐν τῷ ἡγαπημένῳ lit. *"among the one having been beloved"* quoting the LXX from Moses' last words of blessing to Israel (Deut. 33:3-5, 26-29 LXX). The perfect tense indicates past completed action, not ongoing action. It refers to God's love for that nation manifest in His election and their deliverance from Egypt. (See also Psalm. 29:6 LXX; Isa. 44:2 LXX; Jer. 11:15 LXX). Had Paul meant to refer to the Anointed here he would have used the articular adjective form τὸν ἀγαπητόν (the beloved one) as in Luke 20:13.

us the mystery of His will, according to His good intent which He determined in Himself, 10 to administer the fullness of the appointed times<sup>9</sup> [in order] to head up all things together in the Anointed, what is in the sky and what is on the land<sup>10</sup> — in Him.<sup>11</sup> 11 In Him also we have received an inheritance,<sup>12</sup> having been foreordained according to the purpose of the one who conforms all things according to the purpose of His will, 12 that we, having before hoped in the Anointed,<sup>13</sup> should be to the praise of His glory.

### *God's Grace Extended to the Nations*

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 saints, 16 do not stop giving thanks for you, making mention of you in my prayers: 17 that the God of our Master, Jesus Anointed, the Father of glory, may give you the breath of wisdom and revelation in the knowledge of Him, 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 inheritance<sup>14</sup> among the saints,<sup>15</sup> 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, raising Him from the dead and seating Him at His right hand in the celestial dominions,<sup>16</sup> 21 higher than all

---

<sup>9</sup> Gal. 4:4; Heb. 1:1-2

<sup>10</sup> See Eph. 3:15

<sup>11</sup> All created beings are to be brought under the headship of Jesus Anointed, including the celestial messengers and all mankind. (cf. vss. 20-23, & 1 Pet. 3:19,22)

<sup>12</sup> Psalm 2

<sup>13</sup> "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)

<sup>14</sup> Psalm 2, Heb. 1:2,4-5

<sup>15</sup> Rev. 2:26-27

<sup>16</sup> Vs. 3

authority and power and might and government, and every name being named, not only in this age but also in the coming [one]. 22 And [He] placed all things under His feet, and gave Him headship over all things in the assembly 23 (which is His Body), the fullness<sup>17</sup> of the all in all filling One.

### Chapter 2

#### *The Former Condition of Jew and Gentile*

And you, who were dead<sup>18</sup> in your trespasses and sins, 2 in which you used to walk according to the course of this world, according to the ruler of the dominion of the air, the breath now working in the sons of disobedience, 3 among whom we all<sup>19</sup> 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.<sup>20</sup>

#### *God's Grace and Mercy, Uniting Jew and Gentile in the Anointed*

4 But God, being abundant in mercy, through His great love with which He loved us, 5 even when we were dead in sins, [He] made us alive together in the Anointed<sup>21</sup> (by grace you were saved), 6 and [He] lifted us up, and made us sit together in the celestial dominions<sup>22</sup> in Anointed Jesus, 7 so that in coming ages He may demonstrate the superabundance of His grace in kindness upon us in Anointed Jesus. 8 For by grace you were saved through faith, and that not from yourselves; [it is] God's gift, 9 not from deeds, so that no one may boast. 10 For we are His handiwork, having been created in

---

<sup>17</sup> Whenever the Anointed 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.

<sup>18</sup> Having the sentence of death (Rom. 6:23).

<sup>19</sup> Israelites

<sup>20</sup> The rest of the nations

<sup>21</sup> The clause, "made us alive together *in* Christ," can also be rendered "made us alive together *with* Christ." "the Anointed" is in the dative case, which requires that we supply a preposition in translation. The context virtually demands "*in* Anointed," since "εν Χριστος" (*in* Anointed) occurs 4 more times immediately following this verse (vss. 6,7,10,13); "εν αυτω" (in Himself) occurs once in v. 15; "εν ενι σωματι" (*in one Body*) occurs once in v. 16; and "εν ω" (*in* whom - referring to Anointed) occurs once in v. 22. The sense of the whole clause is the union of Jew and Gentile together *in* Christ. This meaning is also clearly borne out by the remainder of the chapter (cf. 1:10, 3:6,14-15).

<sup>22</sup> See note on Eph. 1:3

Anointed Jesus upon<sup>23</sup> good deeds which God foreordained, that in them we should walk.

### *The Former Plight of the Gentiles*

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, estranged from the community of Israel and foreigners to the promised covenants, having no hope and without God in the world.

### *The Anointed Rectifies their Plight and Unites them with the Saints of Israel*

13 But now in Anointed Jesus you who formerly were far away have been brought near by the blood of the Anointed. 14 For He is our peace, the one who made both one and demolished the wall of separation, 15 having abolished in His flesh the obstacle — the law of commandments in ordinances — that with the two He might create in Himself one new 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 with one Breath we both have access to the Father. 19 Therefore, now you are no longer strangers and foreigners, but [you are] fellow citizens among the saints, and God’s family, 20 having been built upon the foundation of the Emissaries and Prophets<sup>24</sup>, Jesus Anointed Himself being the corner stone, 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.

---

<sup>23</sup> The preposition is "επι." Most translations have "unto" here. But, had Paul meant "unto," he would have used "εις." The preposition "επι" means "upon." Here it likely refers to the good example of the Anointed Himself, rather than the good works that believers are supposed to do.

<sup>24</sup> The clause, "*the Emissaries and Prophets*," forms a Sharp TSKS construction. Both terms are being united by a single article. In the plural, this can either mean "Apostles" who are also "prophets" (synonymous) or that both are united.

### Chapter 3

#### *Paul's Administration of the "Mystery" for the Gentiles*

For this reason I, Paul, the captive of Anointed 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 mystery as I briefly wrote already<sup>25</sup> 4 by which those reading might understand my knowledge in the mystery of the Anointed, 5 which in other generations was not made known to the sons of men in the way it has now been revealed to His holy Emissaries<sup>26</sup> and prophets). 6 In the Breath the gentiles are to be co-heirs, of the same Body, and co-partakers of the promise in the Anointed 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 saints, [that to] the gentiles I should preach the unimaginable abundance of the Anointed, 9 and illuminate everyone [regarding] the fellowship of the mystery, having been concealed from the ages in God who created all things through Jesus Anointed,<sup>27</sup> 10 so that the multiform wisdom of God might now be made known through the assembly to the authorities and powers in<sup>28</sup> the celestial dominions,<sup>29</sup> 11 according to the eternal purpose that He accomplished in Anointed Jesus our Master, 12 in whom we have boldness and access with confidence by faith in Him.

#### *Paul's 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, 15 from whom the entire paternity<sup>30</sup> in the sky and on land<sup>31</sup> 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 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

---

<sup>25</sup> See Eph. 1:9-10

<sup>26</sup> Note that "emissaries" (αποστολοι) is plural. Paul was not the sole conduit for the "mystery" as is claimed by many Dispensationalists.

<sup>27</sup> Some manuscripts omit "through Jesus Anointed." However, it is contained in the Majority Text and Textus Receptus. The logical flow of the passage argues for its inclusion: The Son of God is the focus of the "mystery of the Anointed" (v. 4). See also: 1 Cor. 2:7-8 & Col. 2:2-3.

<sup>28</sup> The Greek word "εν" can mean either "in" (in a spatial sense) or "with" (in an instrumental sense).

<sup>29</sup> See Appendix A

<sup>30</sup> The entirety of all created beings, brought forth by the Father (cf. Acts 3:25).

<sup>31</sup> 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."

saints, the width, length, height and depth, 19 to learn the love of the Anointed which surpasses knowledge; that you may be filled with all the fullness of God. 20 To Him who is able to do above and beyond all that we ask or imagine, according to the power that operates in us, 21 to Him be the glory in the assembly and in Anointed Jesus to all generations, [to] the ages of the ages,<sup>32</sup> Amen.

### 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: 4<sup>33</sup> a common Body and a common Breath, just as you were [originally] called in a common Hope<sup>34</sup> of your calling, 5 a common Master, a common Faith, a common immersion, 6 a common God and Father of all, who is above all, and through all, and in all.

#### *Gifts Provided for the Assembly's Maturity*

7 But, the grace was given to each one of us<sup>35</sup> according to the measure of the Anointed's gift.<sup>36</sup> 8 Therefore he says, "*When He ascended on high, He captured captivity and delivered gifts<sup>37</sup> to men.*"<sup>38</sup> 9 (Now this — "*He ascended*" — what does it imply but that

---

<sup>32</sup> The Bible does not conceive of "eternity" as being timeless, but as a series of finite, perpetual ages with no definite end in sight.

<sup>33</sup> 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.

<sup>34</sup> 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).

<sup>35</sup> The first person plural pronoun can be either "inclusive" (us and you) or "exclusive" (only us). If it is the former, then Paul spoke of gifts given to himself and his readers. If it is the latter, he referred only to the Emissaries, Prophets, Evangelists, and Shepherd—teachers named in verse 11.

<sup>36</sup> 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 distributed and shared His gift with those baptized into Him (Acts 2:38).

<sup>37</sup> 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).

He also stepped down<sup>39</sup> into “*the lowest parts of the Land?*”<sup>40</sup> 10 He who stepped down is also the one who ascended far above all the skies,<sup>41</sup> that He might fulfill all things). 11 And He indeed gave<sup>42</sup> the emissaries, also the prophets, also the evangelists, also the shepherds and teachers 12 for the equipping of the saints for the performance of service, for building the Body of the Anointed, 13 until we might<sup>43</sup> all attain to the unity of the Faith and knowledge of the Son of God, to a mature man, to the measure of maturity of the fullness of the Anointed;<sup>44</sup> 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 toward Him in every way who is the head — the Anointed, 16 from whom the whole Body being assembled and assimilated together through the contribution of every joint 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 nations walk, in the depravity of their mind, 18 having their understanding blinded, alienated from the life of God through the ignorance that is in them because of the

---

<sup>38</sup> 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.*” Notice that the “Lord” who appeared on Mt. Sinai was among hosts of God’s messengers (Deut. 33:2; Acts 7:53; Gal. 3:19; Heb. 2:2). According to Steven, He was “the Messenger of the LORD” (the Son) who appeared on Mt. Sinai (Acts 7:30,38). The Psalm requires that the one who appeared on Mt. Sinai is the same one who “*ascended on high.*” Paul confirmed this by applying verse 18 to Jesus’ ascension.

<sup>39</sup> The active voice is used in reference to the incarnation, the Son of God “stepped down” from heaven to become man in the womb of Mary (see: Prov. 30:4; John 3:13; John 6:38).

<sup>40</sup> Quoting Psalm 139:15 which 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.***”

<sup>41</sup> 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).

<sup>42</sup> The individual persons named are the gifts Jesus delivered to the assembly, not “offices” to be filled.

<sup>43</sup> The verb translated, “*might attain*” is in the subjunctive mood, indicating the Anointed’s purpose or intent when He gave these men to His assemblies, but not necessarily the result.

<sup>44</sup> Paul prayed that each local assembly might achieve the goal established in Eph. 1: this as well (Eph. 3:14-19).

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, 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, being corrupted according to the lusts of deceit. 23 And being renewed in the breath of your mind, 24 to put on the new man who was created according to God, in true righteousness and holiness. 25 Therefore, putting away the lie, *"Let each speak the truth with his neighbor,"*<sup>45</sup> for we are members one of another. 26 *"Be angry and do not sin."*<sup>46</sup> Do not let the sun go down upon your wrath, 27 nor give place to the devil. 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 distress<sup>47</sup> 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 forgave you.

### Chapter 5

#### *Avoid Sexual Impurity*

Therefore, be imitators of God as dear children. 2 And walk in love, just as the Anointed also loved us and gave Himself for us — 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 saints; 4 also obscenity, foolish speaking, coarse joking, which are not proper, but rather thanksgiving, 5 because this you know: that no promiscuous, sexually immoral, nor covetous person who is an idolater, has any inheritance in the Kingdom of the Anointed and of God. 6 Let no 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, 9 (for the fruit of the Breath is in

---

<sup>45</sup> Zech. 8:16

<sup>46</sup> Psalm 4:4

<sup>47</sup> This is a reference to Isaiah 63:9-10, where Israel is said to have "grieved" the holy Breath, who was the Messenger of YHVH's face.



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 secret. 13 But everything condemned by the light is exposed, for the light is what exposes. 14 That is why He is saying: "*Awake, you who sleep, arise from the dead, and the Anointed will give you light.*"<sup>48</sup> 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 breath: 19 speaking to yourselves with instrumental music,<sup>49</sup> and hymns, and spiritual songs, singing and making music<sup>50</sup> to the Master with<sup>51</sup> your heart, 20 offering thanks always for everything to God the Father, in the name of our Master, Jesus Anointed, 21 submitting to one another in the fear of God – 22 the Wives to [their] own husbands just like to the Master, 23 because the husband is head of the wife, just as the Anointed is head of the assembly; and He is Savior of the Body. 24 Therefore, just as the assembly is subordinate to the Anointed, so also wives [should be] to their own husbands in everything.

### *Husbands & Wives*

25 Husbands, love your wives, just like the Anointed also loved the assembly and gave Himself up for her, 26 that He might set her apart, cleansing [her] through the bath<sup>52</sup> of

---

<sup>48</sup> If this is a quotation, there is no known source. Some scholars have suggested that it was from an ancient hymn.

<sup>49</sup> The Greek word is "ψαλμος" (psalmos), meaning the plucking of strings. 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).

<sup>50</sup> The Greek word is "ψαλλο" (psallo), means to pluck the strings. It is the verb form of "ψαλμος," (see previous note).

<sup>51</sup> The preposition "εν" can either mean "in" (spatial) or "with" (instrumental). Nestle's and UBS Greek texts do not contain the preposition.

<sup>52</sup> 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.

water [contained] in the message,<sup>53</sup> 27 so that He may present her to Himself a glorious assembly, not having spot or wrinkle or any such thing, but that 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 *from His flesh and from His bones.*<sup>54</sup> 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.”*<sup>55</sup> 32 This is a great mystery. And I refer to the Anointed and to the assembly. 33 However, you all (each one in particular), love his own wife as himself so that<sup>56</sup> 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.”*<sup>57</sup> 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, 6 not only when being observed, as those who patronize, but as servants of the Anointed, doing the will of God from the heart, 7

---

<sup>53</sup> 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).

<sup>54</sup> This clause does not appear in Nestle’s or UBS Greek texts. 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.

<sup>55</sup> Gen. 2:24

<sup>56</sup> 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.

<sup>57</sup> 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 “Land of Israel,” not to planet earth (the modern understanding of “earth”). In both Testaments, “earth” refers to dry land (excluding the sea and air), never to a planet (cf. Gen. 1:10). 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).

8 serving with good will 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 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 devil, 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.<sup>58</sup> 13 Therefore take up the full armor of God, so that you may be able to stand firm in that day, the perilous one,<sup>59</sup> 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. 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 saints, 19 also for me: that speech may be given me to open my mouth with boldness to make known the mystery 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 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. 24 Grace be with all those who love our Master, Jesus Anointed in sincerity. Let it be done.

---

<sup>58</sup> See Appendix A

<sup>59</sup> “τῆ ἡμέρᾳ τῆ πονηροῦ” lit. “the day, the evil one.” The use of the definite article with both the noun and the adjective (2<sup>nd</sup> 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. This is a reference to the “Great Tribulation,” (Matt. 24:21).