

THE LETTER OF PAUL KNOWN AS

EPHESIANS

Paul, an apostle of Christ Jesus, through the will of God, to all the saints who are also believers in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

³Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, according as:-

- He chooses us in Him
- Before the disruption of the world, we
- To be holy and flawless in His sight,

⁵in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will, ⁶for the laud of the glory of His grace, which graces us in the Beloved: ⁷in Whom we are having the deliverance through His blood, the forgiveness of offences in accord with the riches of His grace, ⁸which He lavishes on us; in all wisdom and prudence making known to us the secret of His will (in accord with His delight, which He purposed in Him) ¹⁰**to have an administration of the complement of the eras, to head up all in the Christ**, both that in the heavens and that on the earth—in Him ¹¹in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will, ¹²that we should be for the laud of His glory, who are pre-expectant in the Christ.

¹³ In Whom you also—on hearing the word of truth, the evangel of your salvation—in Whom on believing also, **you are sealed with the holy spirit of promise**

¹⁴(which is an earnest of the enjoyment of our allotment,

to the deliverance of that which has been procured) for the laud of His glory!

¹⁵Therefore I also, on hearing of this faith of yours in the Lord Jesus, and that for all the saints, do not cease giving thanks for you, making mention in my prayers ¹⁷that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him, ¹⁸the eyes of your heart having been enlightened, for you to perceive what is:

- the expectation of His calling, and what
- the riches of the glory of the enjoyment of His allotment among the saints, and what ¹⁹
- the transcendent greatness of His power for us who are believing

in accord with the operation of the might of His strength, ²⁰which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the celestials, ²¹up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: ²²and subjects all under His feet, and gives Him as Head over all, to the ecclesia ²³which is His body, the complement of the One completing the all in all.

2 And you, being dead to your offences and sins, ²in which once you walked, in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness ³(among whom we also all behaved once, in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation, even as the rest), ⁴yet **God, being rich in mercy**, because of His vast love with which He loves us (we also being dead to the offences and the lusts), ⁵**vivifies us together in Christ** (in grace are you saved!) ⁶and rouses us together and seats us together among the celestials, in Christ Jesus, ⁷that, in the oncoming eons,

He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus.

⁸For in grace, through faith, are you saved, and this is not out of you: it is God's approach present, ⁹not of works, lest anyone should be boasting. ¹⁰For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them.

¹¹Wherefore, remember that once you, the nations in flesh— termed "Uncircumcision" by those termed "Circumcision," in flesh, made by hands—¹²that you were, in that era apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world.

¹³Yet now, in Christ Jesus, you, who once are far off, are become near by the blood of Christ. ¹⁴For He is our Peace, Who makes both one, and razes the central wall of the barrier (the enmity in His flesh), ¹⁵nullifying the law of precepts in decrees, that He should be creating the two, in Himself, into one new humanity, making peace ¹⁶and should be reconciling both in one body to God through the cross, killing the enmity in it. And, coming, He brings the evangel of peace to you, those afar, and peace to those near, for through Him we both have had the access, in one spirit, to the Father

¹⁹Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family, being built on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself, in Whom the entire building, being connected together, is growing into an holy temple in the Lord, in Whom you, also, are being built together for God's dwelling place, in spirit.

3 On this behalf I^{x3}, Paul, the prisoner of Christ Jesus for you, the nations—since you surely hear of the administration of the grace of God given to me for you, ³for by revelation the secret is made known to me (according as I write before, in brief, by which those who read are able to apprehend my understanding in the

secret of the Christ, which, in other generations, is not made known to the sons of humanity as it was now revealed to His holy apostles and prophets): ⁶ in spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint^{x3} partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser, in accord with the gratuity of the grace of God granted to me in accord with His powerful operation.

⁸ To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret ^{which has been} concealed from the eons in God, Who creates all, **that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God**, in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord; in Whom we have boldness and access with confidence, through His faith—wherefore I am requesting you not to be despondent at those of my afflictions for your sake, which are your glory.

¹⁴ On this behalf am I bowing my knees to the Father of our Lord Jesus Christ, after Whom every kindred in the heavens and on earth is being named, that He may be giving you, in accord with the riches of His glory, to be made staunch with power, through His spirit, in the man within, Christ to dwell in your hearts through faith, that you, having been rooted and grounded in love, should be strong to grasp, together with all the saints, what is the breadth and length and depth and height—to know the love of Christ as well, which transcends knowledge—that you may be completed for the **entire complement of God**.

²⁰ Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power operating in us, to Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen!◆◆◆◆

4 I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you were

called, with all humility and meekness, with patience, bearing with one another in love, endeavouring to keep the unity of the spirit with the tie of peace: one body and one spirit, according as you were called also with one expectation of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is over all and through all and in all.

⁷ Now to each one of us was given grace in accord with the measure of the gratuity of Christ. Wherefore He is saying,

Ascending on high, He captures captivity
And gives gifts to mankind.

Now the “He ascended,” what is it except that He first descended also into the lower parts of the earth? He Who descends is the same Who ascends also, up over all who are of the heavens, that He should be completing all. And the same One gives these, indeed, as apostles, yet these as prophets, yet these as evangelists, yet these as pastors and teachers, towards the adjusting of the saints for the work of dispensing, for the upbuilding of the body of Christ, ^{unto the end} ~~the end~~ that we should all attain to the unity of the faith and of the realization of the son of God, to a mature man, to the measure of the stature of the complement of the Christ, that we may by no means still be minors, surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematising of the deception.

¹⁵ Now, being true, in love we should be making all grow into Him; Who is the Head—Christ—out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one’s part, is making for the growth of the body, for the upbuilding of itself in love.

¹⁷ This, then, I am saying and attesting in the Lord: By no means are you still to be walking ^{as} those of the nations ^{also} are walking, in the vanity of their mind, their comprehension being darkened, being estranged from

the life of God because of the ignorance in them, because of the callousness of their hearts, who, being past feeling, in greed give themselves up with wantonness to all uncleanness as a vocation.

²⁰ Now you did not thus learn Christ, since, surely, Him you hear, and by Him were taught (^{ac}as the truth is in Jesus), to put off from you, as regards your former behaviour, the old humanity — corrupted in accord with its seductive desires — yet to be rejuvenated in the spirit of your mind, and to put on the new humanity which, in accord with God, is being created in righteousness and benignity of the truth. Wherefore, putting off the false, let each be speaking the truth with his associate, for we are members of one another.

²⁶ Are you indignant, and not sinning? Do not let the sun be sinking on your vexation, nor yet be giving place to the Adversary. Let him who steals by no means still be stealing: yet rather let him be toiling, working with His hands at what is good, that he may have to share with one who has need. Let no tainted word at all be issuing out of your mouth, but if any is good toward needful edification, that it may be giving grace to those hearing.

³⁰ And do not be causing sorrow to the holy spirit of God by which you are sealed for the day of deliverance. Let all bitterness and fury and anger and clamour and calumny be taken away from you with all malice, yet become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you.

5 Become, then, imitators of God, as beloved children, and be walking in love, according as Christ also loves you, and gives Himself up for us, an approach present and a sacrifice to God, for a fragrant odour.

³ Now, all prostitution and uncleanness or greed—let it not even be named among you, ^{ac}according as is becoming in saints —and vileness and stupid speaking or insinuating, which are not proper, but rather thanksgiving. For this you perceive, knowing that no paramour at all or unclean or greedy person, who is an

idolater, has any enjoyment of the allotment in the kingdom of Christ and of God. Let no one be seducing you with empty words, for because of these things the indignation of God is coming on the sons of stubbornness. Do not, then, become joint partakers with them, for you were once darkness, yet now you are light in the Lord.

⁹ As children of light be walking (for the fruit of the light is in all goodness and righteousness and truth), testing what is well pleasing to the Lord. And be not joint participants in the unfruitful acts of darkness, yet rather be exposing them also, for it is a shame even to speak of the hidden things occurring, done by them. Now all ~~that~~ ~~which is being exposed,~~ by the light is made manifest, for everything ~~which is~~ making manifest is light. Wherefore He is saying, "Rouse! O drowsy ~~one~~, and rise from among the dead, and Christ shall dawn upon you!"

¹⁵ Be observing accurately, then, brethren, how you are walking, not as unwise, but as wise, reclaiming the era, for the days are wicked. Therefore do not become imprudent, but understand what the will of the Lord is. And be not drunk with wine, in which is profligacy, but be filled ^{full} with spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and playing music in your hearts to the Lord, giving thanks always for all things, in the name of our Lord, Jesus Christ, to our God and Father, being subject to one another in the fear of Christ.

²² Let the wives be subject to their own husbands, as to the Lord, for the husband is head of the wife even as Christ is Head of the ecclesia, and He is the Saviour of the body. Nevertheless, as the ecclesia is subject to Christ, thus are the wives also to their husbands in everything.

²⁵ Husbands, be loving your wives according as Christ also loves the ecclesia, and gives Himself up for its sake, that He should be hallowing it, cleansing it in the bath of the water (with His declaration), that He should be presenting to Himself a glorious ecclesia, not having spot or wrinkle or any such things, but that it may be

holy and flawless. Thus, the husbands also ought to be loving their own wives as their own bodies. He who is loving his own wife is loving himself. For no one at any time hates his own flesh, but is nurturing and cherishing it, according as Christ also the ecclesia, for we are members of His body. For this “a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.”

³² This secret is great: yet I am saying this as to Christ and as to the ecclesia. Moreover, you also individually, each be loving his own wife thus, as himself, yet that the wife may be fearing the husband.

6. Children, be obeying your parents, in the Lord, for this is just. “Honour your Father and mother” (which is the first precept with a promise), “that it may be well with you, and you should be a long time on the earth.”

⁴ And fathers, do not be vexing your children, but be nurturing them in the discipline and admonition of the Lord.

⁵ Slaves, be obeying your masters according to the flesh with fear and trembling, in the singleness of your heart, as to Christ, not with eye-slavery, as man-pleasers, but as slaves of Christ, doing the will of God from the soul, with good humour slaving as to the Lord and not to men, being aware that, whatsoever good each one should be doing, for this he will be requited by the Lord, whether slave or free.

⁹ And, masters, be doing the same towards them, being lax in threatening, being aware that their Master as well as yours is in the heavens, and there is no partiality with Him.

¹⁰ For the rest, brethren mine, be invigorated in the Lord and in the might of His strength. Put on the panoply of God, to enable you to stand up to the stratagems of the Adversary, for it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials. Therefore take up the panoply of God that you may be enabled to withstand in the wicked day, and having

effected all, to stand. Stand, then, girded about your loins with truth, with the cuirass of righteousness put on, and your feet sandaled with the readiness of the evangel of peace; with all taking up the large shield of faith, by which you will be able to extinguish all the fiery arrows of the wicked one. And receive the helmet of salvation and the sword of the spirit, which is a declaration of God.

¹⁸ During every prayer and petition be praying on every occasion (in spirit being vigilant also for it with all perseverance and petition concerning all the saints, and for me), that to me expression may be granted, in the opening of my mouth with boldness, to make known the secret of the evangel, for which I am conducting an embassy in a chain, that in it I should be speaking boldly, as I must speak.

²¹ Now that you also may be acquainted with my affairs, and what is engaging me, all will be made known to you by Tychicus, the beloved brother and faithful servant in the Lord, whom I send to you for this same thing, that you may know our concerns, and he should be consoling your hearts.

Peace be to the brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.

Grace be with all who are loving our Lord Jesus Christ in incorruption! Amen.

