

Introduction to Ephesians

Authorship

Probably a majority of critical scholars rejects Pauline authorship of Ephesians. They take this position based on an assortment of historical, literary and theological arguments.

Historically, the letter betrays no personal acquaintance with the Saints at Ephesus, a church Paul founded. But the words "in Ephesus" from 1:1 were probably not an original part of the letter. Also, some think it pretentious that Paul speaks of the "holy" apostles in 3:4, since that is a group that would include him. Yet the word rendered "holy" is the same as that elsewhere rendered "saints," which Paul uses liberally to refer to ordinary Christians.

Literarily, Ephesians uses 35 words that Paul uses nowhere else. But Galatians and Philippians, both shorter books whose Pauline authorship is undisputed, use 31 and 40 distinctive words, respectively. The style is more complex than most of Paul's letters, but this may be due to the use of an amanuensis (IE scribe). Further, Ephesians shows strong dependence on Colossians, but if the letters were written at the same time for a similar purpose, this is scarcely an argument against Paul as author.

Theologically, some see the Christology of Ephesians as more developed and refined than in his other letters, and certain common Pauline themes (such as justification) are missing in this letter. But given that this letter, if genuine, would date later than the acknowledged Pauline epistles, this may simply reflect genuine theological development in Paul's thought.

In short, there are responsible scholars on both sides of the question as to whether Paul authored this letter, and the case against Pauline authorship is by no means overwhelming.

Manuscript History

The earliest manuscripts date to the third century. The earliest three manuscripts are:

P46, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of Ephesians that it contains are Ephesians 1:1-2:7; 2:10-5:6; 5:8-6:6; 6:8-18; 6:20-24, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

P49, or Ct YBR 415, housed in New Haven, contains Ephesians 4:16-29; 4:31-5:13. This manuscript has been paleographically dated to the third century AD.

P92, or P Narmuthis 69.39a/229a, housed in Cairo, contains copies of two letters of Paul. The portions of Ephesians it contains are Ephesians 1:11-13, 19-21. This manuscript has been dated paleographically to the late third or early fourth century AD.

Many other manuscripts survive, but all date later than these three.

Canon

Ephesians was included both in Marcion's scriptural collection and in the Muratorian Canon. Clement of Rome, Hermas, Barnabas, Ignatius, Polycarp, Tertullian, Clement of Alexandria and Origen all either allude to or quote from it. The attestation of the letter is therefore both wide and early.

Setting

The letter was probably written from prison in Rome, at the same time that Paul wrote Colossians and Philemon, AD 59-61. Although traditionally considered a letter to the Ephesians, the identification of that destination in 1:1 does not seem to be an original part of the text. Marcion identified this letter as one sent to the Laodiceans. The epistle was probably a circular letter intended for the churches of Asia Minor. The purpose of the letter was to stress unity in the faith and encourage Christians to get along with each other in the Church.

Outline

- I. Salutation (1:1-2)
- II. Unity of the Church of Christ (1:3-3:21)
- III. Practical Exhortations (4:1-6:20)
- IV. Final Greetings (6:21-24)

Further Readings

Non-LDS Sources

Barth, Markus. *Ephesians 1-3: A New Translation with Introduction and Commentary*. *Anchor Bible*. New York: Doubleday, 1974.

Barth, Markus. *Ephesians 4-6: A New Translation with Introduction and Commentary*. *Anchor Bible*. New York: Doubleday, 1974.

LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J. and J. Lewis Taylor. "New Testament Backgrounds: Galatians through Colossians." *Ensign* 6 (Mar. 1976): 37-39.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

The Epistle of Paul the Apostle to the Ephesians

Chapter 1

Salutation

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

Spiritual Blessings in Christ

³ Blessed³ *be*⁴ the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places*⁵ in Christ: ⁴ According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame⁶ before him in love: ⁵ Having predestinated⁷ us unto the adoption of children⁸ by Jesus Christ to himself, according to the good pleasure of his will, ⁶ To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.⁹ ⁷ In whom we have redemption through his blood,¹⁰ the forgiveness of sins, according to the riches of his grace; ⁸ Wherein¹¹ he hath abounded toward¹² us in all wisdom and prudence; ⁹ Having made known unto us the mystery¹³ of his will, according to his good pleasure which he

¹ IE from Paul.

² The earliest mss. omit "at Ephesus." This may have been a circular letter, and the first destination of the letter became the one most closely associated with it. Marcion understood the letter as being addressed to the Laodicians, which was probably the second destination of the letter.

³ Vv. 3-14 comprise one long sentence in GR.

⁴ There is no verb in the GR text (which is why "be" is in italics), and one must be supplied: either the subjunctive "be" (as in the KJV) or the indicative "is."

⁵ The GR simply has a plural adjective, lit. "heavenlies." KJV "places" is an attempt to supply a noun for the adjective to modify. Here the adjective should probably simply be taken as a substantive; render "heavens."

⁶ OR unblemished, a description used for the paschal lamb.

⁷ The GR προορίσας *proorisas* refers to deciding something beforehand.

⁸ υιοθεσίαν *hiothesian* is a technical legal term for the adoption of a son with rights of inheritance.

⁹ IE his beloved Son.

¹⁰ Alluding to Jesus' sacrificial death on the cross.

¹¹ Referring back to "his grace."

¹² OR lavished on.

¹³ μυστήριον *mustērion* a divine secret (in particular God's plans), apprehended by men only through revelation. This GR word is the source for ENG "mystery."

hath purposed in himself: ¹⁰ That in the dispensation¹⁴ of the fulness of times he might gather together in one all things¹⁵ in Christ, both which are in heaven, and which are on earth; *even* in him: ¹¹ In whom also we have obtained an inheritance,¹⁶ being predestinated according to the purpose of him who worketh all things after the counsel of his own will: ¹² That we¹⁷ should be to the praise of his glory, who first trusted in Christ. ¹³ In whom ye¹⁸ also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed¹⁹ with that holy Spirit of promise, ¹⁴ Which is the earnest²⁰ of our inheritance until the redemption of the purchased possession,²¹ unto the praise of his glory.

Paul's Prayer

¹⁵ Wherefore²² I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶ Cease not to give thanks for you, making mention of you²³ in my prayers; ¹⁷ 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:²⁴ ¹⁸ The eyes of your understanding²⁵ being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹⁹ And what *is* the exceeding greatness of his power to us-ward²⁶ who believe, according to the working of his mighty power, ²⁰ Which he wrought²⁷ in Christ, when he raised him from the dead, and set²⁸ *him* at his own right hand in the heavenly *places*, ²¹ Far above all principality, and power, and might, and dominion,²⁹ and every name that is named, not only in this world, but also in that which

¹⁴ οἰκονομία *oikonomia* administration (this GR word is the source for ENG "economy").

¹⁵ Cf. the slogan (borrowed by early Mormons from Alexander Campbell) "the restoration of all things."

¹⁶ ἐκκληρώθημεν *eklērothēmen* lit. appointed by lot; IE we were allocated an inheritance.

¹⁷ IE Jewish Christians.

¹⁸ IE Gentile Christians.

¹⁹ A metaphor from a seal [a bit of clay impressed with an image from a seal] used on a document, both authoritatively to identify its maker and to prevent fraud in the manipulation of written contracts.

²⁰ IE down payment, pledge, deposit.

²¹ περιποιήσεως *peripoiēseōs* is the word rendered "peculiar" in KJV 1 Pet. 2:9, in the archaic sense of a possession.

²² IE for this reason.

²³ The participle is temporal: when I remember you.

²⁴ IE knowledge of the believer about God the Father.

²⁵ Lit. heart (the metaphoric seat of the understanding).

²⁶ IE toward us.

²⁷ ἐνήργησεν *enērgēsen* exerted, wrought, produced. This GR word is the source of ENG "energy."

²⁸ In the sense of "seated."

²⁹ This list represents a hierarchy of angels and other spiritual powers.

is to come: ²² And hath ³⁰ put all *things* under his ³¹ feet, and gave him *to be* the head over all *things* to the church, ²³ Which ³² is his body, the fulness of him that filleth all in all.

Chapter 2

From Death to Life

¹ AND you *hath he quickened*,³³ who were dead³⁴ in trespasses and sins; ² Wherein³⁵ in time past ye walked³⁶ according to the course of this world,³⁷ according to the prince of the power of the air,³⁸ the spirit that now worketh in the children of disobedience:³⁹ ³ Among whom also we all had our conversation⁴⁰ in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath,⁴¹ even as others. ⁴ But God, who is rich in mercy, for his great love wherewith⁴² he loved us, ⁵ Even when we were dead in sins, hath quickened us⁴³ together with Christ, (by grace ye are saved;)⁴⁴ ⁶ And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: ⁷ That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. ⁸ For by grace are ye saved through faith;⁴⁵ and that not of yourselves: *it is* the gift of God: ⁹ Not of works,⁴⁶ lest any man should boast. ¹⁰ For we are his workmanship, created in Christ Jesus unto good works,⁴⁷ which God hath before ordained that we should walk in⁴⁸ them.

One in Christ

³⁰ God is the implied subject of the verb.

³¹ IE Jesus'.

³² The antecedent is "church" from v. 22.

³³ The GR begins with a dangling participle; the KJV supplies a main clause (in italics), borrowed from v. 5. "Quickened" is archaic for "made alive."

³⁴ The participle is concessive: "although you were dead."

³⁵ The antecedent is "sins" from v. 1.

³⁶ OR lived (walked is metaphorical).

³⁷ OR age (the word can be understood either spatially as "world" or temporally as "age").

³⁸ OR the ruler of the domain of the air, a Jewish designation for Satan.

³⁹ A Semitism for those characterized by disobedience.

⁴⁰ OR we conducted ourselves.

⁴¹ A Semitism indicating those destined for wrath.

⁴² OR with which.

⁴³ OR made us alive.

⁴⁴ OR by grace you have been saved (the tense of the GR verb is perfect).

⁴⁵ Some mss. read "the faith"; the KJV likely preserves the correct reading.

⁴⁶ Meaning performances of the Mosaic law.

⁴⁷ Here in a positive sense, meaning Christian and charitable performances.

⁴⁸ OR do ("walk" is metaphoric for how one lives the course of one's life).

¹¹ Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision⁴⁹ by that which is called the Circumcision⁵⁰ in the flesh made by hands;⁵¹ ¹² That at that time ye were without Christ,⁵² being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God⁵³ in the world: ¹³ But now in Christ Jesus ye who sometimes were far off are made nigh⁵⁴ by the blood of Christ.

¹⁴ For he is our peace, who hath made both⁵⁵ one, and hath broken down the middle wall of partition⁵⁶ *between us*; ¹⁵ Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances,⁵⁷ for to make in himself of twain⁵⁸ one new man, *so* making peace; ¹⁶ And that he might reconcile both unto God in one body by the cross, having slain the enmity⁵⁹ thereby: ¹⁷ And came and preached peace to you which were afar off,⁶⁰ and to them that were nigh.⁶¹ ¹⁸ For through him we both have access by one Spirit unto the Father. ¹⁹ Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰ And are built upon the foundation of the apostles and prophets,⁶² Jesus Christ himself being the chief corner *stone*;⁶³ ²¹ In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²² In whom ye also are builded⁶⁴ together for an habitation⁶⁵ of God through the Spirit.

Chapter 3

Paul's Ministry to the Gentiles

⁴⁹ IE non-Jews.

⁵⁰ IE Jews.

⁵¹ IE performed by human hands.

⁵² OR the Messiah.

⁵³ The GR is ἀθεῖας *atheas*, the *the-* root meaning God, with alpha privative; IE Godless.

⁵⁴ OR brought near.

⁵⁵ IE Gentile and Jew.

⁵⁶ An allusion to the barrier between the Court of the Gentiles and the Court of the Women at the Jerusalem Temple. Posted notices warned that it was death for a Gentile to pass beyond that barrier towards the Temple proper.

⁵⁷ IE the Mosaic law.

⁵⁸ Archaic for "two."

⁵⁹ OR hostility.

⁶⁰ IE the Gentiles.

⁶¹ IE the Jews.

⁶² Inasmuch as "prophets" are here listed after "apostles," the allusion appears to be to NT prophets, not to the great prophets whose writings are preserved in the OT. Since both terms are governed by the same definite article, they are to be understood as closely associated.

⁶³ ἀκρογωνιαίου *akrogōniaiou* lit. corner ["stone" is implicit]. The imagery is of a cornerstone that is part of the foundation of a building, as in LXX Isa. 28:16.

⁶⁴ OR being built.

⁶⁵ OR dwelling place.

¹ FOR this cause I Paul, the prisoner⁶⁶ of Jesus Christ for you Gentiles, ² If ye have heard⁶⁷ of the dispensation of the grace of God which is given me to you-ward:⁶⁸ ³ How that by revelation he made known unto me the mystery;⁶⁹ (as I wrote afore⁷⁰ in few words,⁷¹ ⁴ Whereby, when ye read,⁷² ye may understand my knowledge in the mystery of Christ) ⁵ Which in other ages was not made known unto the sons of men,⁷³ as it is now revealed unto his holy⁷⁴ apostles and prophets by the Spirit; ⁶ That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: ⁷ Whereof⁷⁵ I was made a minister,⁷⁶ according to the gift of the grace of God given unto me by the effectual⁷⁷ working of his power. ⁸ Unto me, who am less than the least of all saints,⁷⁸ is this grace given, that I should preach among the Gentiles the unsearchable⁷⁹ riches of Christ; ⁹ And to make all *men* see what *is* the fellowship⁸⁰ of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: ¹⁰ To the intent⁸¹ that now unto the principalities and powers⁸² in heavenly *places* might be known by the church the manifold wisdom of God, ¹¹ According to the eternal purpose which he purposed in Christ Jesus our Lord: ¹² In whom we have boldness and access⁸³ with confidence by the faith of him. ¹³ Wherefore I desire that ye faint not⁸⁴ at my tribulations for you, which is your glory.

To Know the Love of Christ

¹⁴ For this cause⁸⁵ I bow my knees⁸⁶ unto the Father of our Lord Jesus Christ, ¹⁵ Of⁸⁷ whom the whole⁸⁸ family in heaven and earth is named,⁸⁹ ¹⁶ That he would grant

⁶⁶ In a literal sense, as Paul was writing from prison.

⁶⁷ Paul is not doubting that they have heard. The conditional is rhetorical: "If you really have heard."

⁶⁸ IE for you.

⁶⁹ IE divine secret, knowledge that can only be had by men through revelation.

⁷⁰ OR before.

⁷¹ Alluding back to 1:4.

⁷² IE when you read this.

⁷³ A Semitic idiom for human beings.

⁷⁴ The apostles and prophets are holy just as the readers are saints (which means "holy").

⁷⁵ Referring back to the gospel.

⁷⁶ δῆλονος *diakonos* minister, servant (this GR word is the source for ENG "deacon").

⁷⁷ OR effective.

⁷⁸ The extreme humility is rhetorical.

⁷⁹ OR unfathomable.

⁸⁰ This is the reading of the TR on which the KJV is based, with very little ancient ms. support. The correct reading is οἰκονομία *oikonomia* plan (this GR word is the source for ENG "economy").

⁸¹ OR for the purpose.

⁸² Classes of angels and other divine powers.

⁸³ IE to God.

⁸⁴ IE that you do not lose heart.

⁸⁵ Referring back to v. 1.

you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;^{90 17} That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,¹⁸ May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;^{91 19} And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

²⁰ Now unto him that is able to do exceeding abundantly above⁹² all that we ask or think, according to the power that worketh in us,²¹ Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Chapter 4

The Unity of the Body

¹ I THEREFORE, the prisoner⁹³ of the Lord, beseech⁹⁴ you that ye walk⁹⁵ worthy of the vocation⁹⁶ wherewith ye are called, ² With all lowliness and meekness, with longsuffering,⁹⁷ forbearing⁹⁸ one another in love; ³ Endeavouring to keep the unity of the Spirit in the bond of peace. ⁴ *There is* one body, and one Spirit, even as ye are called in one hope of your calling; ⁵ One Lord, one faith, one baptism, ⁶ One God and Father of all, who *is* above all, and through all, and in you all.

⁷ But unto every one of us is given grace according to the measure of the gift of Christ. ⁸ Wherefore he saith,

**When he ascended up on high,
he led captivity captive,⁹⁹
and gave gifts unto men.¹⁰⁰**

⁹ (Now that he ascended, what is it but that he also descended¹⁰¹ first¹⁰² into the lower parts of the earth?^{103 10} He that descended is the same also that ascended up far above all

⁸⁶ IE I kneel.

⁸⁷ OR by.

⁸⁸ OR every.

⁸⁹ Suggesting that families exist in heaven as on earth.

⁹⁰ IE the spirit.

⁹¹ The object of these dimensions is not explicitly stated, but is probably the love of Christ.

⁹² IE far beyond.

⁹³ Alluding to Paul's imprisonment at the time of this writing.

⁹⁴ OR urge.

⁹⁵ A metaphor for how one lives one's life.

⁹⁶ OR calling.

⁹⁷ OR patience.

⁹⁸ OR putting up with.

⁹⁹ IE he captured captives. "Captivity" here stands as an abstraction for prisoners.

¹⁰⁰ Ps. 68:18.

¹⁰¹ The text means to say that an ascent logically implies a prior descent.

heavens, that he might fill all things.)¹¹ And he gave some, apostles; and some, prophets;¹⁰⁴ and some, evangelists,¹⁰⁵ and some, pastors and teachers,¹⁰⁶ ¹² For the perfecting of the saints, for the work of the ministry, for the edifying¹⁰⁷ of the body of Christ: ¹³ Till we all come in the unity of the faith,¹⁰⁸ and of the knowledge of the Son of God, unto a perfect man,¹⁰⁹ unto¹¹⁰ the measure of the stature of the fulness of Christ.¹¹¹ ¹⁴ That we *henceforth* be no more children, tossed to and fro,¹¹² and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; ¹⁵ But speaking¹¹³ the truth in love, may grow up¹¹⁴ into him in all things, which is the head, *even* Christ: ¹⁶ From whom the whole body fitly joined together and compacted by that which every joint supplieth,¹¹⁵ according to the effectual¹¹⁶ working in the measure of every part, maketh increase of the body¹¹⁷ unto the edifying of itself in love.

The Old Life and the New

¹⁷ This I say therefore, and testify¹¹⁸ in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,¹¹⁹ ¹⁸ 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: ¹⁹ Who being past feeling¹²⁰ have given themselves over unto lasciviousness,¹²¹ to work all uncleanness with greediness.¹²² ²⁰ But ye have not so¹²³

¹⁰² The earliest mss. do not have the word "first."

¹⁰³ An allusion to the *descensus*, commonly called the Harrowing of Hell, when Jesus visited the underworld during the three days his body lay in the tomb. Cf. D&C 138.

¹⁰⁴ As in 2:20, prophets follows apostles, indicating that NT prophets (not OT) are meant.

¹⁰⁵ IE missionaries.

¹⁰⁶ The construction does not mean to say that he gave some Christians to be governed by apostles and others to be governed by prophets and so forth, but that he appointed some to *be* apostles, others to be prophets, etc.

¹⁰⁷ OR building up (as one builds a house).

¹⁰⁸ The main doctrinal theme of this letter.

¹⁰⁹ OR a mature person (referring to the believer, not Christ).

¹¹⁰ IE attaining.

¹¹¹ IE Christ's full stature.

¹¹² As by the waves of the sea.

¹¹³ OR practicing; IE being truthful.

¹¹⁴ IE mature.

¹¹⁵ IE held together by every supporting ligament.

¹¹⁶ OR effective.

¹¹⁷ IE the body grows.

¹¹⁸ OR insist.

¹¹⁹ IE in the futility of their thinking.

¹²⁰ IE callous.

¹²¹ OR indecency.

¹²² Sinful passions are never fully sated, but the desire for more and more grows.

¹²³ IE in this way.

learned Christ; ²¹ If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: ²² That ye put off concerning the former conversation ¹²⁴ the old man, which is corrupt according to the deceitful lusts; ²³ And be renewed in the spirit of your mind; ²⁴ And that ye put on the new man, which after God is created ¹²⁵ in righteousness and true holiness.

Rules for the New Life

²⁵ Wherefore putting away lying, ¹²⁶ **speake every man truth with his neighbour:** ¹²⁷ for we are members one of another. ²⁶ **Be ye angry, and** ¹²⁸ **sin not:** ¹²⁹ let not the sun go down upon your wrath: ²⁷ Neither give place ¹³⁰ to the devil. ²⁸ Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth. ²⁹ Let no corrupt ¹³¹ communication proceed out of your mouth, but that which is good to the use of edifying, ¹³² that it may minister grace unto the hearers. ³⁰ And grieve not the holy Spirit of God, whereby ¹³³ ye are sealed unto the day of redemption. ³¹ Let all bitterness, and wrath, and anger, and clamour, ¹³⁴ and evil speaking, be put away from you, with all malice: ³² And be ye kind one to another, tenderhearted, ¹³⁵ forgiving one another, even as God for Christ's sake hath forgiven you.

Chapter 5

¹ BE ye therefore followers ¹³⁶ of God, as dear children; ² And walk ¹³⁷ 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. ¹³⁸ ³ But fornication, ¹³⁹ and all uncleanness, ¹⁴⁰ or covetousness, let

¹²⁴ IE manner of living.

¹²⁵ IE is created after God's image.

¹²⁶ In the sense of speaking falsehoods.

¹²⁷ Zech. 8:16.

¹²⁸ OR but.

¹²⁹ Ps. 4:4. The sense is, if angry, let it not be in a sinful or prolonged way.

¹³⁰ IE an opportunity.

¹³¹ IE unwholesome.

¹³² IE building up.

¹³³ IE by whom.

¹³⁴ OR quarreling.

¹³⁵ OR compassionate.

¹³⁶ μιμηταὶ *mimētai* imitators [IE of God, in both loving and giving]. This GR word is the source of ENG "mimic."

¹³⁷ A metaphor for how one lives one's life.

¹³⁸ Lit. a smell of fragrance, wording used to indicate an acceptable sacrificial offering to God.

¹³⁹ IE sexual immorality.

¹⁴⁰ IE impurity.

it not be once named among you, as becometh saints; ⁴ Neither filthiness,¹⁴¹ nor foolish talking, nor jesting, which are not convenient:¹⁴² but rather giving of thanks. ⁵ For this ye know, that no whoremonger,¹⁴³ nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Walk as Children of Light

⁶ Let no man deceive you with vain¹⁴⁴ words: for because of these things cometh the wrath of God upon the children of disobedience.¹⁴⁵ ⁷ Be not ye therefore partakers with them. ⁸ For ye were sometimes darkness, but now *are ye light*¹⁴⁶ in the Lord: walk as children of light: ⁹ (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) ¹⁰ Proving¹⁴⁷ what is acceptable unto the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness, but rather reprove¹⁴⁸ *them*. ¹² For it is a shame even to speak of those things which are done of them in secret. ¹³ But all things that are reprov¹⁴⁹ed are made manifest¹⁵⁰ by the light: for whatsoever doth make manifest is light. ¹⁴ Wherefore he saith,

Awake thou that sleepest,
and arise from the dead,
and Christ shall give thee light.¹⁵¹

¹⁵ See then that ye walk circumspectly,¹⁵² not as fools, but as wise, ¹⁶ Redeeming the time,¹⁵³ because the days are evil. ¹⁷ Wherefore¹⁵⁴ be ye not unwise, but understanding what the will of the Lord *is*. ¹⁸ And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁹ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰ Giving thanks always for all things unto God and¹⁵⁵ the Father in the name of our Lord Jesus Christ; ²¹ Submitting yourselves one to another in the fear of¹⁵⁶ God.

¹⁴¹ IE vulgar speech.

¹⁴² IE fitting, appropriate.

¹⁴³ IE immoral person.

¹⁴⁴ OR empty.

¹⁴⁵ A Semitic idiom for those characterized by disobedience.

¹⁴⁶ Darkness and light form a metaphoric dualism here.

¹⁴⁷ OR trying to learn.

¹⁴⁸ OR expose.

¹⁴⁹ OR exposed.

¹⁵⁰ IE evident, clear.

¹⁵¹ Though not a direct quote, this poetic fragment (perhaps deriving from an early Christian hymn) alludes to Isa. 26:19, 51:17, 52:1 and 60:1.

¹⁵² OR carefully.

¹⁵³ IE taking advantage of every opportunity.

¹⁵⁴ OR for this reason.

¹⁵⁵ IE even.

¹⁵⁶ IE reverence for.

Wives and Husbands

²² Wives, submit yourselves unto your own husbands, as unto the Lord. ²³ For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ²⁴ Therefore as the church is subject unto Christ, so *let the wives be* to their own husbands in every thing. ²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ²⁶ That he might sanctify and cleanse it¹⁵⁷ with the washing of water¹⁵⁸ by the word, ²⁷ That he might present it to himself a glorious church, not having spot,¹⁵⁹ or wrinkle, or any such thing; but that it should be holy and without blemish. ²⁸ So¹⁶⁰ ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹ For no man ever yet hated his own flesh;¹⁶¹ but nourisheth¹⁶² and cherisheth¹⁶³ it, even as the Lord the church: ³⁰ For we are members of his body, of his flesh, and of his bones.¹⁶⁴ 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.**¹⁶⁵ ³² This is a great mystery: but I speak concerning Christ and the church. ³³ Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence¹⁶⁶ *her* husband.

Chapter 6

Children and Parents

¹ CHILDREN, obey your parents in the Lord:¹⁶⁷ for this is right. ² **Honour thy father and mother;** (which is the first commandment with promise;)¹⁶⁸ ³ **That it may be well with thee, and thou mayest live long on the earth.**¹⁶⁹ ⁴ And, ye fathers,¹⁷⁰ provoke

¹⁵⁷ IE the church.

¹⁵⁸ An allusion to Christian baptism.

¹⁵⁹ OR a stain.

¹⁶⁰ IE in the same way as just described.

¹⁶¹ IE physical body.

¹⁶² OR feeds.

¹⁶³ IE takes care of.

¹⁶⁴ The earliest mss. omit "of his flesh, and of his bones," which was supplied from LXX Gen. 2:23.

¹⁶⁵ Gen. 2:24.

¹⁶⁶ OR respect.

¹⁶⁷ Some mss. omit "in the Lord," but these words are probably an original part of the text.

¹⁶⁸ The promise immediately follows.

¹⁶⁹ Exo. 20:12, Dt. 5:16.

¹⁷⁰ Possibly gender neutral: parents.

not your children to wrath: but bring them up in the nurture and admonition¹⁷¹ of the Lord.

Slaves and Masters

⁵ Servants,¹⁷² be obedient to them that are *your* masters according to the flesh,¹⁷³ with fear and trembling, in singleness of your heart, as unto Christ; ⁶ Not with eyeservice,¹⁷⁴ as menpleasers;¹⁷⁵ but as the servants of Christ, doing the will of God from the heart; ⁷ With good will¹⁷⁶ doing service, as to the Lord, and not to men: ⁸ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be bond*¹⁷⁷ or free. ⁹ And, ye masters, do the same things unto them, forbearing¹⁷⁸ threatening: knowing that your Master also is in heaven; neither is there respect of persons¹⁷⁹ with him.

The Battle against Evil

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 wiles¹⁸⁰ of the devil. ¹² For we wrestle not against flesh and blood,¹⁸¹ but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.¹⁸² ¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand¹⁸³ in the evil day, and having done all, to stand. ¹⁴ Stand therefore, having your loins girt about¹⁸⁴ with truth, and having on the breastplate of righteousness; ¹⁵ And your feet shod¹⁸⁵ with the preparation¹⁸⁶ of the gospel of peace; ¹⁶ Above all, taking the shield¹⁸⁷ of faith, wherewith ye shall be able to quench all the fiery darts¹⁸⁸ of the

¹⁷¹ OR instruction.

¹⁷² OR slaves.

¹⁷³ IE according to a human standard.

¹⁷⁴ IE working only when one thinks one is being watched.

¹⁷⁵ OR people pleasers.

¹⁷⁶ This clause still depends on the main verb from v. 5, "be obedient."

¹⁷⁷ IE a slave.

¹⁷⁸ IE giving up.

¹⁷⁹ IE favoritism.

¹⁸⁰ IE craftiness, schemes.

¹⁸¹ IE human forces.

¹⁸² This v. is a catalog of demonic spiritual powers.

¹⁸³ IE stand your ground.

¹⁸⁴ IE putting a belt around your waist. This section uses as imagery the clothing of a Roman soldier.

¹⁸⁵ Archaic for putting on footwear. The GR lit. refers to "binding under" (as in binding sandals under one's feet).

¹⁸⁶ OR readiness [to preach].

¹⁸⁷ The GR $\theta\upsilon\rho\epsilon\delta\upsilon\nu$ *thureon* represents the LAT *scutum*, the Roman soldier's large, rectangular wooden shield, covered with leather.

wicked.¹⁸⁹ ¹⁷ And take the helmet of salvation,¹⁹⁰ and the sword¹⁹¹ of the Spirit, which is the word of God: ¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto¹⁹² with all perseverance and supplication for all saints; ¹⁹ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, ²⁰ For which I am an ambassador in bonds:¹⁹³ that therein I may speak boldly, as I ought to speak.

Final Greetings

²¹ But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: ²² Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

²³ Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴ Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.¹⁹⁴

Written from Rome unto the Ephesians by Tychicus.

¹⁸⁸ OR extinguish all the flaming arrows. Before battle, a Roman soldier would pour water on the leather cover of his shield, so that it would not catch fire from flaming arrows.

¹⁸⁹ OR the evil one; IE the devil. With the article, this adjective is taken as a substantive and stands for a noun.

¹⁹⁰ An allusion to Isa. 59:17.

¹⁹¹ The GR μάχαιραν *machairan* represents the LAT *gladius*, a short sword used for close combat, and the source for the ENG "gladiator."

¹⁹² IE to this end.

¹⁹³ IE in prison.

¹⁹⁴ The word "amen" was not an original part of the letter, but was added by scribes.