

The letter of Paul to the Ephesians

^{1:1}Paul, a sent one of the Anointed One, Jesus, through the will of God, to those set apart for God who are at Ephesus, even the faithful in the Anointed One, Jesus: ^{1:2}Grace to you and peace from God our Father and the Lord Jesus, the Anointed One.

^{1:3}Blessed be the God and Father of our Lord Jesus the Anointed One, who has blessed us with every spiritual blessing in the heavenly places in the Anointed One. ^{1:4}For through *his* love, he chose us to be in him before the foundation of the world so that we would be holy and without defect before him.

^{1:5}*He* has predetermined that we would be placed as his mature sons through Jesus the Anointed One according to the good pleasure of his will, ^{1:6}*which causes* a celebration of the glory of his grace which he granted to us in the Beloved.

^{1:7}*It is in him that* we have our release by ransom through his blood, even the release from bondage to our sins, according to the liberality of his grace ^{1:8}*which* he lavished upon us. ^{1:9}*Now he is* making known to us the mystery of his will which he planned in himself with all wisdom and intelligence in order to satisfy his greatest desires.

^{1:10}*His plan is this:* by the careful management of *events* through the passage of time until the end, to make the Anointed One the head of all things, both the things in the heavens and the things on the earth. In him, I say, ^{1:11}we were chosen to be *his* inheritance – having been selected for this *privilege* beforehand according to his purpose – who does everything according to the counsel of his *own* will.

^{1:12}*As a result of this,* we who first hoped in the Anointed One serve for the exalting of his glory. ^{1:13}*This*

exalting also includes you, who, having heard the word of the truth, the gospel of your salvation, believed into Him and were sealed with the Holy Spirit of the promise. ^{1:14}*This Holy Spirit* is the guarantee of the inheritance until God takes full possession of what he purchased to be his own, resulting in the exalting of his glory.

^{1:15}For this reason I also, having heard of your faith in the Lord Jesus and the love which you show toward all those set apart for God, ^{1:16}do not cease to give thanks for you, mentioning you in my prayers. ^{1:17}*I pray* that the God of our Lord Jesus the Anointed One, the Father of glory, would give you a spirit of wisdom and revelation through fully and correctly knowing him *personally*.

^{1:18}*I pray* that you would have the eyes of your heart enlightened so that you would know the hope of his calling, the riches of the glory of his inheritance in those separated to himself, ^{1:19}and the exceeding greatness of his power in us who are believing. It was the operation of this strength of his power ^{1:20}which he wielded in the Anointed One when he raised him from the dead and made him sit in the place of supreme honor and authority in the heavenly places.

^{1:21}*Now he is* far above all rule, authority, power, dominion, and every name which is named, not only in this age, but also in that which is to come. ^{1:22}All things have been subjected under his feet and it has been granted to him to be head over all things to gathering of the called-out ones ^{1:23}which is his body, the full measure of the One who fills all in all.

CHAPTER 2

^{2:1}*In the past* you were dead because of your errors and sins ^{2:2}in which you once walked, following the course of this world which is controlled by the prince of the powers of the air, the spirit which now works in the sons of disobedience. ^{2:3}We also all once lived in the same way, yielding to the cravings of our flesh, fulfilling the desires of the carnal nature and of the mind, and were by nature children led by strong natural passions, just like everyone else.

^{2:4}But God, being rich in mercy because of his great love with which he loved us, ^{2:5}even when we were “dead” because of *our* sins, gave us *his own* life together with the Anointed One ^{2:6}and *now* raises us up with him and makes us sit with him in the heavenly places in the Anointed One, Jesus. ^{2:7}*This is* so that in the ages to come he might show the unlimited riches of his grace through his kindness toward us in the Anointed One, Jesus.

^{2:8}For by grace you are *being* saved through faith which is not your own *but instead* is a gift from God. ^{2:9}It {this saving} is not by works so that no man will be able to claim any credit. ^{2:10}For we are his epic, poetic masterpiece, formed into a people in the Anointed One, Jesus, for *the purpose of carrying out* [his] good works which God previously prepared so that we would be occupied with them.

^{2:11}Therefore, remember that once you – the Gentiles by birth who are called “uncircumcised” by those who call themselves “the circumcision” (*referring to* something done to the body by *human* hands) – ^{2:12}that you were at that time separated from the Anointed One, alienated from the community of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

^{2:13}But now in the Anointed One, Jesus, you who once were far off are brought near by the blood of the Anointed One. ^{2:14}For he is our peace, *the One* who made both *Jews and Gentiles* one, having broken down the partition barrier between them, having destroyed the *motive for* antagonism in his physical body [through his death].

^{2:15}*He did this* by annulling the law* made up of commandments and decrees so that he could create in himself from the two, one new “man,” so making peace. ^{2:16}*This was* so that he could reconcile them both to God together in one body through the cross, having put to death the animosity.

^{2:17}And he came and preached peace to you who were far off and peace to those who were near; ^{2:18}for through

*It is true that Jesus said that he did not come to destroy the law but instead to fulfill it (Mt 5:17). The annulment of the law cited in this verse is possible because Jesus actually *already* fulfilled all the law and the prophets with his life, death, and resurrection. Therefore, it now could be, and in fact needed to be, annulled.

him we both have our access in one Spirit to the Father. ^{2:19}So then you are no longer foreigners and strangers but you are fellow citizens with those set apart for God and members of the family of God.

^{2:20}*You are* being built upon the foundation of the sent ones and prophets; the Anointed One Jesus himself being the chief capstone. ^{2:21}*It is* through him *that* each part of the building, being fitted together, grows into a holy temple in the Lord. ^{2:22}*It is* in him *that* you also are being built together by the Spirit into a dwelling place for God.

CHAPTER 3

^{3:1}For this reason, I Paul, the prisoner of the Anointed One, Jesus for the sake of you Gentiles – ^{3:2}if, in fact, you have heard of the grace of God which was granted to me to dispense to you – ^{3:3}*am writing to say* that this *divine* mystery was made known to me by revelation, as I *already* wrote before in few words.

^{3:4}When you read *what I wrote*, you can perceive my understanding in the mystery of the Anointed One, ^{3:5}which in other generations was not made known to the sons of men but has now been revealed to his holy sent ones and prophets through the Spirit. ^{3:6}It is that the Gentiles are fellow heirs, fellow members of the body, and fellow partakers of the promise in the Anointed One Jesus through the gospel.

^{3:7}*This is the gospel* of which I was made a servant according to the gift of that grace of God which was given me through the operation of his power. ^{3:8}This grace was given to me, who am less than the least of all those set apart for God, in order to preach among the nations the *spiritual* riches of the Anointed One which are beyond human comprehension ^{3:9}and to make all men understand *God's plans*: *i.e.* our participation in this secret purpose which for ages had been kept hidden in God who created all things.

^{3:10}*This is being done with the* intention that now the multifaceted wisdom of God would be made known to the principalities and the powers in the heavenly places through the called-out ones. ^{3:11}*This is* according to the eter-

nal purpose which he purposed in the Anointed One, Jesus our Lord, ^{3:12}in whom we have boldness and confident access *to the Father* through our faith in him.

^{3:13}Therefore, I ask you not to become faint-hearted because of my sufferings *which are* for your sake, which *really are* for your glory.

^{3:14}For this reason I bow my knees to the Father ^{3:15}from whom every *part of his* family both in *the* heavens and on earth takes its name. ^{3:16}*I pray* that he would grant you, according to the abundance of his glory, to be strengthened with power through his Spirit in the inward man [our spirit].

^{3:17}*I pray* that the Anointed One would make his home in your hearts through faith for the purpose that you – being rooted and grounded in *his* love – ^{3:18}would be able to understand with all those set apart for God what is the width and length and height and depth* ^{3:19}and to know the love of the Anointed One which exceeds *human* knowledge so that you could be filled with all the fulness of God.

^{3:20}Now to him who is able to do super abundantly beyond all that we ask or imagine according to the power that works in us, ^{3:21}to him be the glory in the gathering of the called-out ones and in the Anointed One, Jesus, for all generations, even for the ages of the ages. Amen.

CHAPTER 4

^{4:1}I, therefore, the prisoner in the Lord, beg you to walk *in a way which* is worthy of the calling with which you were called, ^{4:2}with all lowliness and meekness, patiently bearing with each other in love. ^{4:3}Be diligent to keep the unity of the Spirit in the bond of peace.

^{4:4}*There is* one body and one Spirit, just as you also were called in one hope of your calling. ^{4:5}*There is* one Lord, one faith, one baptism, ^{4:6}one God and Father of all, who is over all, through all, and in you all. ^{4:7}But to each one of us was given grace corresponding to the measure of the gift of the Anointed One.

^{4:8}Therefore, he said, “When he ascended on high, he led captivity captive and gave gifts to men” (Ps 68:18).

*Perhaps an allegoric reference to the dimensions of the promised land which the Jews were (as we also are) encouraged to enter into and possess.

^{4:9}Now this, “He ascended,” how is that important except that he also descended *through death*, into the lower parts of the earth? ^{4:10}He who descended is the same *One* who also ascended far above all the heavens so that he might fill all things.

^{4:11}And he gave *as servants to the called-out ones* some to be sent ones, some prophets, some evangelists, some shepherds and teachers ^{4:12}for the perfecting of those separated for God, for the work of serving, for building up the body of the Anointed One ^{4:13}until we all arrive at the unity of the faith and of the knowledge of the Son of God to a fully grown *spiritual man*, *even* to the measure of the stature of the fulness of the Anointed One.

^{4:14}*This is so that* we would no longer be infants tossed back and forth and carried along with every *new fad** of doctrine [practices, phenomena, etc.], by the deceptive tactics of men who through false wisdom *draw us into* their error of *making the spiritual life into* a method {mechanism, “way,” or system}.**

^{4:15}But by speaking what is true in love *to each other* we should grow up in all things into him who is the head, even the Anointed One. ^{4:16}It is from him that the whole body is being fitted and joined together through *the life* which every member distributes *to the others* – according to the functioning of each individual part supplying its portion. *This is what* makes the body grow as it builds itself up in love.

^{4:17}Therefore, I say this – and I am confident that this *exhortation* is from the Lord – that you *should* no longer walk in the same way that the Gentiles walk: *i.e.* in the futility of their own intellectual reasonings. ^{4:18}Since their understanding is darkened, they are alienated from the life of God.

*The literal Greek word here is “wind” or “spirit” showing clearly that there are powerful, malignant, spiritual intelligences behind the many “movements” or fads which sweep through the church shifting the focus from Jesus to other things. These include, but are not limited to: Practices, phenomena, experiences, “correct” pronunciation of Jesus’ or God’s name, etc.

**The Greek word here is “*methodeia*” or method. An extremely common error is committed by those who try to substitute an intimate communion with the Anointed One and following him with some kind of “way,” “how-to” method, belief system, authority structure, practice, phenomena, etc. which supposedly makes us pleasing to God. Such things are often associated with the aforementioned fads or movements.

This is because of the ignorance that is in them which comes from the hardness of their hearts. ^{4:19}These, who have stopped caring *about what is right or wrong*, give themselves over to immoral behavior to greedily practice all kinds of sexual impurity.

^{4:20}But this is not what you have learned *from* the Anointed One, ^{4:21}if it is really true that you have heard from him and were taught by him. *Therefore*, according to the truth that is in Jesus, ^{4:22}you should, with respect to your former behavior, put away the old human *life* whose corruption *is exposed* through its illusory, *fleshly* cravings.

^{4:23}Allow the Spirit to renovate your mind. ^{4:24}And clothe yourself with the new “man” which – corresponding to God’s own nature – has been created [by being born inside of you] in righteousness and true holiness. ^{4:25}Therefore, putting away that which is false [i.e. the old, natural soul-life], everyone should speak *God’s* truth with his neighbor, for we are members of each other.

^{4:26}If you are angry, *even so*, do not sin. Don’t let the sun set while you are still angry, ^{4:27}thus giving the devil a foothold. ^{4:28}Let him who was a thief not steal anymore, but instead let him work hard, laboring with his hands at some respectable occupation so that he will have something to give to others in need.

^{4:29}Don’t let any degenerate speech come out of your mouth. But if you speak, say something edifying according to the need of the moment so that it will transmit grace to those who are listening. ^{4:30}Don’t grieve the Holy Spirit of God [with your words or actions] by whom you were sealed for the day of redemption [of the body].

^{4:31}Let all resentment, displays of temper, anger, complaining, and criticizing be put away from you *along* with all vindictiveness. ^{4:32}Be kind to one another, tenderhearted, forgiving each other just as God also forgave you in the Anointed One.

CHAPTER 5

^{5:1}Therefore, be imitators of God as children *who are* loved. ^{5:2}Walk in love, in the same way that the Anointed

One also loved us and gave himself up for us *as* an offering and a sacrifice to God with a pleasing fragrance.

^{5:3}But don't let such things as sex outside of the marriage bond and all sexual impurity or the desire for wealth even be mentioned among you, which is the characteristic of those set apart to God. ^{5:4}Neither should you use obscenities, engage in frivolous conversation, or tell dirty jokes, which are not appropriate; instead be giving thanks.

^{5:5}For you know this *without a doubt*: no one who engages in sex outside of the marriage bond, who practices impure sexual acts, nor anyone who is greedy (who is really worshipping money as an idol) has any inheritance in the *coming* kingdom of the Anointed One and of God [the millennial kingdom or the "Millennium"].

^{5:6}Let no one deceive you with useless words [by trying to argue against this plain fact]. For it is exactly because of these very things that the wrath of God is coming on those who are disobedient. ^{5:7}Therefore, don't participate with them *in these things*.

^{5:8}For you were once *in* darkness but now you are *in the* light of the Lord. Live as children of light. ^{5:9}For the fruit of the light is in all goodness and righteousness and truth, ^{5:10}demonstrating what is pleasing to the Lord. ^{5:11}Have no fellowship with the works of darkness which benefit no one but instead even reprove them. ^{5:12}For it is shameful even to speak of the things which they do in secret.

^{5:13}But all things when they are reprovved are exposed by the light, for everything which reveals is light. ^{5:14}Therefore, he says, "Awake, you who are sleeping, and arise from the dead and the Anointed One will give you light."

^{5:15}Therefore, be very careful how you live, not as unwise, but as wise, ^{5:16}making the most of the time *which is left* because these are evil days. ^{5:17}Moreover, don't be foolish but understand what the will of the Lord is. ^{5:18}And don't be drunk with wine which produces lack of self control but be being filled to fulness with the Spirit.

^{5:19}Speak to one to another in psalms and hymns and spiritual songs, singing and making melody from your heart to the Lord, ^{5:20}giving thanks to God, even the Father,

always for all things in the name of our Lord Jesus the Anointed One.

^{5:21}Submit yourselves to one another in the fear of the Anointed One. ^{5:22}Wives, be completely yielded to your own husbands as *if* to the Lord. ^{5:23}For the husband is the head of the wife just as the Anointed One also is the head of the called-out ones, he himself being the Savior of the body.

^{5:24}But as the called-out ones are *completely* yielded to the Anointed One, so let the wives also be *yielded* to their husbands in everything. ^{5:25}Husbands, love your wives just as the Anointed One also loved the gathering of the called-out ones and gave himself up for her ^{5:26}so that he might make her holy and purify *her* by the washing in the water of the word *which he speaks* {rhema, Gk}.

^{5:27}*This is* so that he might present her to himself [as a bride] *those* of the glorious gathering of called-out ones *who are* without spots or wrinkles or any such things since in that place she must be holy and without defect [which is a prerequisite for this marriage (See 1 Cor 7:36)].

^{5:28}So also husbands ought to love their own wives as they love their own bodies. He who loves his own wife loves himself. ^{5:29}For no man ever hated his own body but nourishes and cherishes it just as the Anointed One also does the called-out ones ^{5:30}because we are members of his body.

^{5:31}For this reason a man leaves his father and mother and coheres* to his wife and the two become one flesh (Gen 2:24). ^{5:32}This mystery is profound, but I am *actually* speaking about the Anointed One and the gathering of the called-out ones. ^{5:33}Nevertheless, each one of you should love his own wife even as himself. And the wife should respect her husband.

CHAPTER 6

^{6:1}Children, obey your parents in the Lord, for this is right. ^{6:2}Honor your father and mother (which is the first commandment with a promise) ^{6:3}so that your life would go well and you would live for many years on the earth.

* Greek: "to be glued" or "cemented." This is the "marriage bond" of ch. 5:5.

^{6:4}And you fathers, don't provoke your children to anger but nurture them in the discipline and counsel of the Lord.

^{6:5}Slaves [and employees], be obedient to those who are your earthly masters with respect and humility, being focused on your work, just as you would do for the Anointed One.

^{6:6}Don't do your work only when others are watching or by just trying to impress others ^{6:7}but do your work willingly as if *working* for the Lord and not for men. As servants of the Anointed One, do the will of God from the heart ^{6:8}since you know that whatever good thing each one does, he will receive back from the Lord *in the same measure* whether he is a slave or free man.

^{6:9}And you masters [employers], treat them in the same way. Give up intimidation *as a means of controlling them*, knowing that he who is both their Master and yours is in the heavens and there is no favoritism with him.

^{6:10}Finally, be strong in the Lord and in the strength of his might. ^{6:11}Put on the whole armor of God so that you will be able to stand against the tricks of the devil. ^{6:12}For our wrestling is not against flesh and blood but against the *fallen* princes, against the *spiritual* authorities, against the world rulers of this darkness, against the evil spiritual beings in the heavenly places.

^{6:13}Therefore, take up the complete armor of God so that you may be able to resist [temptation] through the difficult times and, having persevered through everything, to stand [firm in the Anointed One without sinning].

^{6:14}Stand, therefore, having encircled your waist with truth and having put on the breastplate of righteousness, ^{6:15}having put on your feet the preparation of the gospel of peace; ^{6:16}additionally take up the shield of faith with which you will be able to quench all the fiery darts [fearful thoughts and doubts] of the evil one. ^{6:17}And take the helmet of salvation and the sword of the Spirit, which is the word which God speaks {rhema, Gk}.

^{6:18}By means of all prayer and petitions, be interceding in the Spirit at all times, staying alert with all perseverance

in your intercession for all those set apart for God. ^{6:19}Pray also for me that the right words would be given to me when I open my mouth and that I would have boldness when making known the mystery of the gospel. ^{6:20}*This is the gospel* for which I am an ambassador in chains. *But I ask for your prayers* so that even in chains I would speak boldly as I ought to speak.

^{6:21}But so that you also may know how I am and what I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will tell you everything. ^{6:22}*In fact*, I have sent him to you for this very purpose so that you may know our state of affairs and that he may comfort your hearts.

^{6:23}Peace be to the brethren and love with faith from God the Father and the Lord Jesus the Anointed One. ^{6:24}Grace be with all those who love our Lord Jesus the Anointed One with an incorruptible love.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.