

“Ephesians” Study

by

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Introduction

by

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Several years ago Otis Q. Sellers, Bible student and Bible teacher, wrote six “Seed and Bread” issues which provide an extraordinary analysis and astonishingly freshly accurate re-presentation of the six corresponding chapters of the “so called” letter of Paul to the Ephesians. “So called” because the Greek text does not contain the words “in Ephesus,” so why did the translators and “church establishment elites” claim this was written to those people? Furthermore, contextually it makes no sense for Paul, the letter's earthly author, to use mostly “hearsay” language while referring to the intended audience. He knew them very well, since he had spent three years with them. No, this letter was written to a company of believers, the ones being and believing in Christ Jesus. This was written to the ones who having not seen, have believed. A company of which we today are very much a part.

This is not an ordinary letter the Apostle Paul simply decided to write one day. He was given a divine commission to sit down and write this epistle at God's very direction. This “Ephesian” letter (we cannot undo the common usage of this erroneous name at this point) and Paul's letter to the Colossians are extremely important to believers today, because, as mentioned, they are addressed to that new company of believers to which we belong.

Let me repeat for emphasis that this letter was written to the ones being and believing in Christ Jesus, the ones who have not seen, and yet have believed.

And Thomas answered and said unto him, My Lord and my God. ²⁹ Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed. (John 20:28-29 KJV)

Some explanation was definitely needed to account for the fact that signs and wonders no longer accompanied the heralding of the spoken word. Actually there was no more “Apostolic” heralding, that is, people speaking forth the very words that God gave them for the particular occasion. A change took place at Acts 28:28 and believers began to be shut up to the written word of God's salvation-bringing message, with the guarantee that it would get through to them. We are on this side of the dispensational boundary line known as Acts 28:28. This letter was written to us.

OQS wrote six great Bible studies regarding the six chapters making up this “Ephesian” epistle and he thereby most authoritatively set forth his “Resultant Version” which is true to the Greek and true to the truth. However, having studied these so many times I still find it is awkward to flip back and forth between the front cover and the inside pages, and the front cover to the back page. So, I decided to re-format the studies to make it easier for the student to take it all in at a glance without having to flip back and forth. I have set forth each verse of each chapter as follows:

- 1.) The King James Version
- 2.) The NA27 Greek Text
- 3.) The Resultant Version with notes (OQS carefully studied rendering with explanations)
- 4.) Sellers' Notes on his Resultant Version
- 5.) Sellers' Resultant Version

This has made it much easier for me; I hope it will for you too.

Chapter One

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: (Ephesians 1:1 KJV)

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, (Ephesians 1:1 BNT)

(1) Paul, (A) a commissioned one (B) of Christ Jesus, (C) through the will of God, (D) to all (E) the saints, (F) the ones being (G) and believing (H) in Christ Jesus:

1:1 (A) He had two names, Paul and Saul. No evidence that his name was ever changed. See Acts 13:9. (B) The Gk. is *apostolos*. See Issue No.5 for a study of the verb from which this word is derived. (C) "Not of men, neither by man." See Gal. 1:1. This was a special commission which had to do solely with the writing of this letter. (D) He writes by direct divine appointment. (E) The word "all" (*pasin*) has sufficient manuscript support to justify its place in the text. (F) "Saints" is *hagios*, translated "holy" 161 times, and "saint" 61 times. It means separation, and is always related to service. Every believer in Christ Jesus is a saint. (G) In Greek grammar when an article is followed by a verbal adjective (participle), it becomes a substantive. The article here is plural and is expressed as a substantive by adding the word "ones." (H) A believing man is one who trusts another. A faithful man is one whom another trusts. This letter is addressed to believers in Christ Jesus.

Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ. (Ephesians 1:2 KJV)

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. (Ephesians 1:2 BNT)

(2) Grace (A) *be* to you, even (B) peace, (C) from God our Father, even (D) the Lord Jesus Christ.

1:2 (A) Grace is favor conferred freely, without any cause whatsoever so far as the recipient is concerned, with no expectation of any return, and finding its only motive in the free-heartedness of the giver. The subject of this epistle is grace. (B) The Greeks used the word *kai* (and) to emphasize identity and to establish apposition. This was a favorite literary device of Paul. The grace he desires for them is peace. (C) The word here is *eirene*, a noun from which we get the name *Irene*, from the verb *eiro*, which means to join. A noun derived from a verb cannot mean something different from its parent word. Peace is a perfect union, not a good feeling. (D) There cannot be two sources of divine grace, as the KJV seems to suggest. Source and channel must not be separated.

[Verses 1:3 – 1:14 are highlighted in blue because they are one sentence, a long one indeed].

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in

heavenly places in Christ: (Ephesians 1:3 KJV)

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, (Ephesians 1:3 BNT)

(3) Exalted (A) *be* the God and Father of our Lord Jesus Christ, Who exalts (B) us in every spiritual (C) exaltation among (D) the most elevated (E) in Christ;

1:3 (A) "Exalted" much better expresses the meaning of *eulogetos*, from *eulogeo*, made up of *lego* (to speak) and *eu* (good), thus, to speak well of. Our word eulogize comes from this. (B) The aorist tense here denotes an act that happened in one point of time, the effects of which continue. (C) The word *spiritual* designates those things of which God is the author, and that come to us without any intervening agency or process. See "spiritual drink" and "spiritual meat" in 1 Cor. 10:2, 3. (D) When used in a plural setting, *en* means "among." (E) Since both *eulogetos* and *ouranos* are used as descriptive titles of God (Mark 14:61 and Luke 20:4) it is evident that these words have relationship. This connection is preserved by translating *en tois epouraniois* by "among the most elevated." See Prov. 25:3.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: (Ephesians 1:4 KJV)

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, (Ephesians 1:4 BNT)

(4) According as He chooses (A) us in Him before founding *His* order, (B) we to be holy and flawless in His sight, (C)

1:4 (A) This is *eklegomai*, which means to elect, to pick out, to choose, but is always used in the technical sense meaning to choose one for an office or to perform a service. Note this in Luke 6: 13. (B) "Before. . . order" is *pro kataboles kosmou*. "His" is supplied since it is God's order (world) that is in view here. (C) This is what God elected us to be. This election or choice took place in our lifetime, before God's founding of His order which is still future, that we might perform a special service in His order.

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (Ephesians 1:5 KJV)

προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, (Ephesians 1:5 BNT)

(5) In love designating us beforehand (A) for the place of a son (B) for Himself through Jesus Christ, in accord with the good pleasure of His will,

1:5 (A) These three words translate *proorisas*, aorist, active, participle of *proorizo*, which means to determine or designate beforehand. Our future position, character, and service are determined by God in advance of His establishment of His order upon the earth. (B) These five words are used to translate *huiiothesio*, a compound word from *huios* (a son), and *tithemi* (to place). This is somewhat like our word *antithesis*, which means to place one thing against another.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (Ephesians 1:6 KJV)

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ. (Ephesians 1:6 BNT)

(6) For the extolling (A) of the glories of His grace, which graces (B) us in the Beloved One,(C)

1:6 (A) Gk. is *epainos* which suggests praise that exalts. (B) A form of the verb *charitoo*, found only here and in Luke 1:28 where it is translated "highly favored." God will "grace" us for our future service. (C) A new designation for Christ Jesus our Lord.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; (Ephesians 1:7 KJV)

Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ (Ephesians 1:7 BNT)

(7) In Whom we have. the redemption through His blood, the forgiveness of sins in accord with the outflowing (A) wealth of His grace;

1:7 (A) God's maintenance and support of our redemption and forgiveness are according to the outflowing wealth of His grace.

Wherein he hath abounded toward us in all wisdom and prudence; (Ephesians 1:8 KJV)

ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει, (Ephesians 1:8 BNT)

(8) Which He lavishes toward us in all wisdom and prudence, (A)

1:8 (A) He is not an over-indulgent Father, even in spite of His present grace toward all.

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (Ephesians 1:9 KJV)

γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ (Ephesians 1:9 BNT)

(9) Making known unto us the secret (A) of His intention, in accord with His good pleasure which He purposes in Him,

1:9 (A) "Secret" is what *musterion* means. The word *mystery* does not belong in the New Testament, and should have no place in the vocabulary of truth.

That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: (Ephesians 1:10 KJV)

εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ. (Ephesians 1:10 BNT)

(10) In connection with an administration when the times are ripe for it, to head up (A) all these (B) in Christ, those among the heavens and those on the earth,

1:10 (A) This is *anakephalioo* which most certainly means to head up. (B) "All these" is *ta panta*, an idiom, the meaning of which must be found in its usage. See Col. 3:8 where it is translated "all these," and points to things mentioned in the context. Here it has reference to all who will be placed as sons when God governs the earth.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (Ephesians 1:11 KJV)

Ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ (Ephesians 1:11 BNT)

(11) In Him, in Whom also our lot is cast, being designated beforehand according to the purpose of Him Who is executing all this (A) according to the counsel of His will,

1:11 (A) This is also *ta panta*, and it refers collectively to the workings of God that have already been set forth.

That we should be to the praise of his glory, who first trusted in Christ. (Ephesians 1:12 KJV)

εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ. (Ephesians 1:12 BNT)

(12) To the end that we should be for the extolling of His glory, the ones who have hoped in advance (A) in the Christ,

1:12 (A) "Hoped in advance" is *proelpizo*, a simple and honest rendering of this word. Thayer says this word means, "to repose hope in a person or thing before the event confirms it."

In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (Ephesians 1:13 KJV)

Ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, (Ephesians 1:13 BNT)

(13) In Whom you (A) also *have hoped in advance*, (B) upon (C) hearing this word of the truth, the good message of your salvation, in Whom even *upon* (D) believing, you were sealed with the Spirit of the promise, the Holy One,

1:13 (A) Note the change from "we" to "you," both plural. Paul is now going to ascribe to this company a unique faith which he cannot ascribe to himself. (B) These words are supplied to fill the ellipsis. They bring forward the thought expressed in the immediate context. (C) They believed "upon hearing." Paul could not say this of himself. (D) The word *pisteusantes* expresses a fact that can be best set forth by supplying the word *upon*.

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (Ephesians 1:14 KJV)

ὃ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ. (Ephesians 1:14 BNT)

(14) Who is the earnest (A) of our full portion, in relation to the redemption of that which has been purchased for the extolling of His glory. (B)

1:14 (A) The Gk. here is *arabon*, which means anything given by one party to another as a pledge that an agreement will be kept. (B) The long sentence ends here.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, (Ephesians 1:15 KJV)

Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους (Ephesians 1:15 BNT)

(15) Therefore, I also, on hearing (A) of this faith of yours (B) in the Lord Jesus, and that in respect to all the saints, (C)

1:15 (A) These are not Paul's converts. He knows of their faith only by hearing. They cannot be the Ephesians whom he knew so well and loved so dearly. (B) The Greek here is *ten kath humas pistin*, which literally reads "the according to you belief," and means "the faith that accords with you." This is a new and different company of believers. (C) This is what the Greek says, and any honest interpretation must begin with these words.

Cease not to give thanks for you, making mention of you in my prayers; (Ephesians 1:16 KJV)

οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, (Ephesians 1:16 BNT)

(16) Cease not to give thanks for you, making mention in my prayers,

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: (Ephesians 1:17 KJV)

ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, (Ephesians 1:17 BNT)

(17) That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom (A) and revelation (B) in the realization (C) of Him, (D)

1:17 (A) This would be the capacity to receive revealed truth that would be beyond the grasp of all human minds. (B) This is the capacity to uncover truth. See Prov. 25:2. (C) This is not *gnosis* (knowledge); it is *epignosis*, which means full knowledge, accurate knowledge. (D) Don't miss this important point.

The eyes of your understanding 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, (Ephesians 1:18 KJV)

πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, (Ephesians 1:18 BNT)

(18) The eyes of your heart having been enlightened, (A) so that you perceive what is the expectation of His calling, (B) and what the riches (C) of the glory of His portion among the saints,

1:18 (A) He has already given eyes to their hearts so that out of the darkness, they have found their way to Him. Their commitment to Christ was not one of blind emotion. These believers were divine miracles. (B) This refers to the present position (*klesis*) of Jesus Christ. Every believer should know fully and enter into the enjoyment of our safety, security, and certainty that comes from His present position. He is the Rock, and we are founded on Him. (C) When *ploutos* (wealth) is used with the genitive, it indicates outflowing wealth of whatever is stated, that is, wealth that enriches others. Note this construction in 1:1; 1:18; 2:1; 3:8, 16.

And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty

power, (Ephesians 1:19 KJV)

καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. (Ephesians 1:19 BNT)

(19) And what the transcendent greatness of His power for us who are believing, (A) in accord with the working of the might of His strength,

1:19 (A) The believer has three things operating for his benefit and in his behalf: the present position of Christ, the portion God has given to Christ, the power of God that belongs to Christ. We are not powerless. We are not alone.

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, (Ephesians 1:20 KJV)

Ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις (Ephesians 1:20 BNT)

(20) Which is wrought in the Christ, raising Him from among the dead, and seating Him in His right (A) among the most elevated, (B)

1:20 (A) This is what the Greek says, and it should not be rewritten. (B) This is the second occurrence of *en tois epouraniois*. See note on 1:3.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: (Ephesians 1:21 KJV)

ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι. (Ephesians 1:21 BNT)

(21) Up over (A) every sovereignty (B) and authority (C) and power (D) and lordship, (E) even every name that is named, not only in this eon, (F) but also in that to come, (G)

1:21 (A) The word *huperano* can mean "up over" or "over above," but not "far above." This word is found in Heb. 9:5 where it is used of the position of the cherubim in relation to the mercy seat. (B) This is *arche* which means a first one, a leader. (C) This is *exousia* which means literally, delegated authority. (D) This is *dunamis*, from which we get our word *dynamite*. (E) This is *kuriotes*, from *kurios*, meaning *lord*. These words refer to the most exalted ones among the angelic hosts; yet, Christ is now seated "over above" everyone of them. (F) The present evil eon. Gal.1:4. (G) This is the kingdom of God.

And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, (Ephesians 1:22 KJV)

καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, (Ephesians 1:22 BNT)

(22) And subordinates all under His feet, and constitutes (A) Him head (B) over all to the outcalled, (C)

1:22 (A) The Greek here means "give," but is translated "constitutes" here since this is what takes place when one is given an office. (B) A "head" is an outflowing source. (C) All who have a position out of Christ are "outcalled," (*ekklesia*).

Which is his body, the fullness of him that filleth all in all. (Ephesians 1:23 KJV)

ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου. (Ephesians 1:23 BNT)

(23) Which is His body, (A) the complement (B) of the One filling all these (C) in all ways; (D)

1:23 (A) He, the Head, flows into the outcalled and they become His substance or essence. (B) The Gk. is *pleroma*, a word used of the officers and men who made up the personnel of a ship. (C) The Greek here is *ta panta*. It is the outcalled who are filled. (D) This is not the end of the sentence. A bad chapter break occurs here.

Chapter Two

And you *hath he quickened*, who were dead in trespasses and sins; (Ephesians 2:1 KJV)

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, (Ephesians 2:1 BNT)

(1) Even you, (A) being dead to (B) your offenses and sins, (C)

2:1 (A) The italicized words in KJV must be omitted. (B) When the truth of being dead in sins is set forth in Scripture, the preposition *en* is used. (See John 8:21, 24, and 1 Cor. 15:17.) When the truth of being dead TO sins is set forth, the dative case is used. (Note this in Rom. 6:2, 10, 11, and here.) (C) These words describe the present state of a believer in Jesus Christ. We are dead TO our sins.

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (Ephesians 2:2 KJV)

ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· (Ephesians 2:2 BNT)

(2) In which, (A) you, at some time or other (B) walk (C) according to the eon of this world, according to the ruler who is the authority of this atmosphere, (D) the spirit now operating in the sons of disobedience.

2:2 (A) This is *in which* or *in which state*. It is as those who are dead to trespasses and sins that we live and walk in this world. (B) The word *pote* is indefinite, not past. It is a dependent particle related to time. It can be used of the past, but this must be clearly established by the context. Thayer says it means "at sometime or other." It is somewhat like our phrase "now and then." (C) We do, and it is useless to deny it. We have here a divine estimate of our walk. (D) No one can say he is never influenced by his environment and circumstances - "For in many things we all offend" (Jas.3:2).

Among whom also we all had our conversation 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, even as others. (Ephesians 2:3 KJV)

ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεθεὶ τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί· (Ephesians 2:3 BNT)

(3) Among whom even we (A) all are turned hither and thither (B) at some time or other, (C) in the desires of our flesh, (D) doing the volitions of the flesh and of the mind; and we are, (E) in that which is produced by these forces, (F) children of indignation, even as others; (G)

2:3 (A) Paul now includes himself. (See Rom. 7:15-25.) (B) Gk. *anastrepho*, which means "turned up and down," (Young); or more literally, "turned Topsy-turvy." (C) This is again *pote*, same as in verse two. (D) See Gal. 5:17. (E) The Gk. is *emetha*, first person, plural, imperfect of *eimi*. (F) "that. . . forces" is a long rendering of the word *phusis*, from the verb *phuo*, which means to sprout. *Phusis*, therefore, is a sprouting. (G) The contrast here is between a believer who now and then lives contrary to the will of God, and the sinner who habitually lives in such manner. The actions described in Eph. 2:1-3 are the sins of the saints. We discover the provision God has made for these as we study on.

But God, who is rich in mercy, for his great love wherewith he loved us, (Ephesians 2:4 KJV)

ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, (Ephesians 2:4 BNT)

(4) But God, being rich in mercy, because of His great love with which He loves us, (A)

2:4 (A) Paul will now show that divine grace meets every demand. This is not the love of God for all mankind as declared in Rom. 5:8, but God's great love for His own who are now believing, as set forth in John 13:1.

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) (Ephesians 2:5 KJV)

καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, - χάριτί ἐστε σεσωσμένοι- (Ephesians 2:5 BNT)

(5) We also being dead to (A) the offenses, makes us alive together (B) in Christ Jesus, in grace are you saved; (C)

2:5 (A) The same dative construction as in 2:1, declaring once more our standing before God. (B) The Gk. is *suzoopoieo*, occurring only here and in Col. 2: 13. (C) "Saved" is *sozo*, in which, in this passage, the idea of preservation is preeminent. In grace we are preserved. This speaks of our present salvation.

And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: (Ephesians 2:6 KJV)

καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, (Ephesians 2:6 BNT)

(6) And He raises us together, (A) and He seats us together, among the most elevated (B) in Christ Jesus,

2:6 (A) "Raises. . . together," is *sunegeiro* which occurs only here and Col. 2:12. (B) "Among. . . elevated" is *en tois epouraniois*, as in 1:3 and 20. This will be our position before God and men when God's government is a reality. We will be among God's nobility

That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. (Ephesians 2:7 KJV)

ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. (Ephesians 2:7 BNT)

(7) In order that (A) among the eons to come, He might be displaying (B) the transcendent wealth of His grace in kindness toward us in Christ Jesus; (C)

2:7 (A) These words introduce the great purpose for which God saved us from the guilt of sin, is now

saving us from the power of sin, and will yet save us from the dominion of sin. (B) He will display us for His glory, and display His glory in us. (C) We will ever be a living display of the grace He has shown, does now show, and will yet show unto us.

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: (Ephesians 2:8 KJV)

Τῆ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· (Ephesians 2:8 BNT)

(8) For in the grace are you saved, through faith, and this is not out of you; it is God's gift, (A)

2:8 (A) This gift concerns the whole matter under discussion, our threefold salvation by and in grace.

Not of works, lest any man should boast. (Ephesians 2:9 KJV)

οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσῃται. (Ephesians 2:9 BNT)

(9) Not of works, so that no one might boast.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:10 KJV)

αὐτοῦ γὰρ ἐσμὲν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν. (Ephesians 2:10 BNT)

(10) For His achievement are we, being created (A) in Christ Jesus for good works, which God prepares beforehand, (B) that we might walk in them.

2:10 (A) "Being created" - the process goes on and will not be complete until we take our place in His kingdom. (B) God has a program for the future which will be worked out to the last predetermined detail.

Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; (Ephesians 2:11 KJV)

Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, (Ephesians 2:11 BNT)

(11) Wherefore, (A) remember, (B) that at one time (C) you, the nations in flesh, (D) who are called "Foreskin" (E) by the so-called "Circumcision," (F) done by hand in flesh,

2:11 (A) The Greek means *wherefore*, or *for which reason*. What is now to be said is based on the truth of the preceding paragraph, which began in 1:15. No one should attempt to interpret this portion until he is familiar with the Biblical history of Israel, and, especially, all the facts related to the great barrier that existed between those in the land and those in the exile. (B) The word *remember* is a demand for close attention on the part of those to whom Paul now speaks. (C) This is the third occurrence in this chapter of *pote*, a word difficult to translate, but one which never points to a definite period of time. (D) They were "nations in the flesh," but not in spirit. This is the only occurrence of this phrase in Scripture and it is a perfect description of the dispersed ones in Israel. (E) The Gk. word is *akrobustia*, which means "foreskin" and nothing else, an epithet that certain Jews in the land hurled at their brethren in exile. It was never used as a derogatory description of Gentiles, even though it was used to factually and truthfully describe them. See Acts 11:3, where the literal translation would be, "You went in to men having foreskin (*akrobustian exoutas*) and did eat with them." (F) There was a self-styled circumcision

party in Judea.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (Ephesians 2:12 KJV)

ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. (Ephesians 2:12 BNT)

(12) That you (A) were, in that era, (B) apart from Christ, (C) having been alienated (D) from the citizenship of Israel, (E) and strangers from the covenants of the promise, (F) having no expectation, (G) and without God in the world. (H)

2: 12 (A) Paul was not one of these. (B) "Era" is *kairos*, a definite period of time having certain characteristics. Here it is the period of the earthly ministry of Christ. The exiles were without Him during those years. (C) Before He came to earth, all the seed of Abraham were apart from Him. After His birth, those in the land had contact; but these in exile were apart from Him. (D) The word *apallotrioo* here is a verb, not a noun. It means *alienated*, not *alien*. (See Eph. 4:18 and Col.1:21 for the same root word.) "Having been alienated" is the true and honest translation of the form used here. (E) This is that from which they had been alienated. Peter writes to these "expatriates of the dispersion" in 1 Peter 1:1. (F) The phrase "strangers. . . promise" is somewhat like visitors who were no actual part of the family. (G) Their hope was dead and needed reviving. (See 1 Peter 1:3.). (H) They were not "without God" in the absolute sense, but without God in the system or world in which they were forced to live. Israel's divine religion was not transportable. Its rites and ceremonies could not be adapted to foreign manners. They were strictly of Palestine and for Palestine. "An extra-Palestinian Judaism, without priesthood, altar, temple, sacrifices, tithes, first-fruits, Sabbatical and Jubilee years, must first set aside the Pentateuch" (Edersheim).

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (Ephesians 2:13 KJV)

νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἳ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. (Ephesians 2:13 BNT)

(13) But now in Christ Jesus, you, the ones at one time being afar (A) off, are become near (B) in the blood of Christ.

2:13 (A) See Dan. 9:7 and Acts 2:39 for positive evidence that this description belonged to one company of Abraham's seed. Non-Israelites were not "afar off," as Paul emphatically declares to a Gentile company in Acts 17:27. (B) This is the new status of the dispersed ones in relationship to the Israel of God, a nearness that no physical distance from the land could invalidate.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; (Ephesians 2:14 KJV)

Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμώτερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, (Ephesians 2:14 BNT)

(14) For He is our peace, (A) Who makes the both one, (B) and razes the middle wall of the barrier, (C) the enmity in His flesh, (D)

2:14 (A) This is between the two groups in Israel. (B) Those "near" and those "afar off" are now one. Paul includes himself by use of "our," he being an Israelite who was near. (C) The "middle wall" is the

partition wall. If this is razed, no barrier exists. (D) This defines the "middle wall of the barrier." Christ was born in the land, and was circumcised on the eighth day. The barrier that stood between the 2,500,000 Jews in the land and the 5,500,000 outside the land became a fixed matter by His words and actions during the days of His flesh. "Go not into the way of the nations," were His words (Matt. 10:5).

Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace; (Ephesians 2:15 KJV)

τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην (Ephesians 2:15 BNT)

(15) Annulling the law of the precepts in decrees, (A) that He might be creating the two, in Himself, into one new man, (B) making peace, (C)

2:15 (A) His death annulled the temporary decrees that were necessary in "the days of His flesh," (B) That He might take these two disparate companies and create them in Himself into one new man. (C) He Himself is the union that binds the two.

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (Ephesians 2:16 KJV)

καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ. (Ephesians 2:16 BNT)

(16) And might make congruous (A) the both to God, in one body through the cross, killing the enmity (B) in it.

2:16 (A) "Make congruous," is *apokatallaso*, formed from three words: *apo* (from), *kata* (down along or parallel with), and *allasso* (to change). Both companies are changed from what they were, down along certain lines, to make them both harmonious to God in one unit. (B) The enmity was between God and the exiles. They were dispersed as a punishment for their sins. However, there was also enmity between the two groups.

And came and preached peace to you which were afar off, and to them that were nigh. (Ephesians 2:17 KJV)

καὶ ἔλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς· (Ephesians 2:17 BNT)

(17) And, coming, He brings the good message (A) of peace, (B) to you the far off, and peace to the near; (C)

2:17 (A) This "coming" was through His appointed representatives. (B) This was a message of perfect, harmonious union. (C) These were the two companies of Abraham's seed, clearly identified by the Word of God in Dan. 9:7 and Acts 2:39; but men have made the Word void here by making these two companies to be Jew and Gentile.

For through him we both have access by one Spirit unto the Father. (Ephesians 2:18 KJV)

ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. (Ephesians 2:18 BNT)

(18) For through Him we both have access in one Spirit to the Father.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; (Ephesians 2:19 KJV)

Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, (Ephesians 2:19 BNT)

(19) Consequently, then, (A) you are strangers and foreigners no longer; but you are fellow-citizens of the saints, (B) and of the household of God,

2:19 (A) Paul now brings to a conclusion the statements made in verses 14 to 18. He sums up the results of the work of Christ on the cross, so far as it bore upon the great wall in Israel. (B) This will be in the new Israel which God promised to create (Isa. 66:7-14).

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; (Ephesians 2:20 KJV)

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, (Ephesians 2:20 BNT)

(20) Being built upon the foundation of the apostles and prophets, the capstone being Jesus Christ Himself,

In whom all the building fitly framed together groweth unto an holy temple in the Lord: (Ephesians 2:21 KJV)

ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ, (Ephesians 2:21 BNT)

(21) In Whom (A) the entire building, being framed together, is growing into a holy temple in the Lord:

2:21 (A) A pyramid follows the lines of its capstone.

In whom ye also are builded together for an habitation of God through the Spirit. (Ephesians 2:22 KJV)

ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι. (Ephesians 2:22 BNT)

(22) In Whom you also are being built together for God's dwelling place in Spirit.

Chapter Three

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, (Ephesians 3:1 KJV)

Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν (Ephesians 3:1 BNT)

(1) Of this grace, (A) I Paul, the bound one (B) of Christ Jesus for you of the nations, (C)

3:1 (A) The Gk. is *toutou charin*. *Charin* is the accusative form of *charis* (grace), and is used here following the genitive *toutou* (of this). It is a peculiar phrase found only three times in the New Testament, Eph. 3:1; 3:14; Titus 1:5. Thus, "this grace" becomes the specific subject; and Paul will enlarge upon it to show that it is God's present method of dealing with mankind and with the nations. (B) Gk. *desmios*, which means a prisoner, but does not always indicate one confined to a jail. He was the bound one of Jesus Christ in relationship to certain great truths; and if he were at the same time a prisoner of Caesar, that would be another matter. (C) This cannot be the same company as those called "nations in the flesh" in 2:11. This description is as broad as the human race. I am "of the nations"; you are "of the nations." All Israelites are, today, "of the nations," even those living in Israel.

If ye have heard of the dispensation of the grace of God which is given me to you-ward: (Ephesians 3:2 KJV)

-εἰ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, (Ephesians 3:2 BNT)

(2) Assuming (A) that you surely hear of the administration (B) of the grace of God, (C) which is given to me for you (D)

3:2 (A) This is not easy to express in English. The aorist (*ekousate*) is not past, and is here rendered as an indefinite. The facts that are about to be set forth are true and operative whether they have heard of them or not. (B) *Ten oikonomian* is the Gk. The word "administration" has been used here as it more accurately expresses the meaning of *oikonomia*. (C) He is speaking of God's gracious administration, or God's gracious method of dealing. (D) He speaks of a great truth which he is about to proclaim to them. The word "you" is plural and refers back to "you of the nations" in the previous verse.

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, (Ephesians 3:3 KJV)

[ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, (Ephesians 3:3 BNT)

(3) For by revelation the secret (A) is made known to me, even as I have written before in brief,

3:3 (A) The word *musterion* means "secret," not "mystery." There is no reason for transliterating this word when a good English word is available for its translation.

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) (Ephesians 3:4 KJV)

πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, (Ephesians 3:4 BNT)

(4) By which you, reading, (A) are able to apprehend my understanding in the secret of the Christ, (B)

3:4 (A) They would read; and as they read, they would wonder at his understanding of the things he sets forth. It was by revelation. (B) I understand the genitive here to be that of possession. It was Christ's secret, but He entrusted it to Paul with the direction that he should make it known on behalf of "you of the nations."

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; (Ephesians 3:5 KJV)

ὃ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, (Ephesians 3:5 BNT)

(5) Which *secret*, in other generations, (A) is not made known unto the sons of men, as it is now revealed (B) to His holy apostles and prophets:

3:5 (A) That is, in other revelations of divine truth. (See Issue No. 12 for material on the word *generation*.) (B) Paul was the revelator, and all apostles and prophets needed to be informed of this new administration.

That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: (Ephesians 3:6 KJV)

εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, (Ephesians 3:6 BNT)

(6) In Spirit (A) the nations (B) are to be joint-enjoyers of a portion, (C) joint bodies (D) and joint-partakers (E) of the promise in Christ Jesus through the good message,

3:6 (A) There is a bad verse break here. These two words belong to verse six. (B) "The nations" now becomes the subject, not individuals of the nations, but nations as such. God's present attitude toward all nations is now to be revealed. (C) These five words translate *sunkleronoma*. A definite portion from God, untraceable and unexplainable, is the portion of every nation. He permits all nations to walk after their own ways, and this freedom is probably one aspect of this portion. (D) The word here is *sussoma*, which is plural. A nation is composed of individuals which, when organized, becomes a body. All nations are bodies; and today, in God's sight, they are joint-bodies, that is, bodies on the basis of absolute equality. This is His present attitude toward the nations. What He does for one nation, He does for all. (E) The word here is *summetocha*, which means partakers together, on the basis of equality. It is no longer "to the Jew first."

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. (Ephesians 3:7 KJV)

οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. (Ephesians 3:7 BNT)

(7) Of which *secret* I became dispenser, (A) in accord with the gift of God's grace, which is granted to me in accord with His powerful operation.

3:7 (A) The word here is *diakonos*, one through whom a service *flows*.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; (Ephesians 3:8 KJV)

Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ (Ephesians 3:8 BNT)

(8) To me, less than the least of all saints, (A) was this grace granted: to herald among the nations (B) the good message of the untraceable (C) wealth of Christ,

3:8 (A) Paul breaks the rules of grammar and piles a comparative upon a superlative. (B) The nations may ignore it, but the message has been heralded officially. (C) "Untraceable" is *anexichniaston*. The nations today are enjoying wealth flowing from God that cannot be traced back to Him. His present administration is secret.

And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (Ephesians 3:9 KJV)

καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, (Ephesians 3:9 BNT)

(9) Even to enlighten all (A) as to *God's* secret administration, (B) which has been concealed from the eons (C) in God, Who creates all these (D)

3:9 (A) This is, "all nations." (B) "God" is supplied here as it is most certainly His administration. Since an administration is a method of dealing, we now have learned that God's present administration is gracious; it is untraceable, and it is in secret. (C) An eon is always a channel. Any being into whom

God is flowing, and who in turn *flows* out to others is a divine eon. For example, see the angel in Luke 2:9-12. In no previous divine eon did God ever give forth the truth revealed in Ephesians 3. (D) The Gk. is *ta panta*, which means "all these," and points to the eons. The words "by Jesus Christ" are not in the original.

To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, (Ephesians 3:10 KJV)

ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, (Ephesians 3:10 BNT)

(10) That now to the sovereignties and the authorities among the most elevated (A) may be made known, through the outcalled (B) *One*, the manifold wisdom of God.

3:10 (A) The fourth occurrence of *en tois epouraniois*. (B) *Ek* means "out" and *kaleo* means to position, to designate, or to name (to invite is a secondary meaning), Bring them together in *ekklesia* and we have the "outpositioned," that is, those who have a position out of another. Jesus Christ, whose position or name is out of God, is the preeminent outcalled One. He is the One spoken of here.

According to the eternal purpose which he purposed in Christ Jesus our Lord: (Ephesians 3:11 KJV)

κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, (Ephesians 3:11 BNT)

(11) 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 by the faith of him. (Ephesians 3:12 KJV)

ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. (Ephesians 3:12 BNT)

(12) In Whom we have boldness and access with confidence through the faith relating to Him.

Wherefore I desire that ye faint not at my tribulations for you, which is your glory. (Ephesians 3:13 KJV)

διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. (Ephesians 3:13 BNT)

(13) Wherefore, I am requesting (A) that you be not despondent at my afflictions for your sake which are your glory.

3:13 (A) Paul's vigorous ministry has come to an abrupt halt. He is now dwelling in his own hired house, receiving all who come to him, but going out to none. This, along with his miserable physical condition might lead some to think that the cause was hopeless and God's plan defeated;

For this cause I bow my knees unto the Father of our Lord Jesus Christ, (Ephesians 3:14 KJV)

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα, (Ephesians 3:14 BNT)

(14) Of this grace (A) I am bowing my knees (B) to the Progenitor, (C)

3:14 (A) This is *toutou charin*, same as in 3:1. (B) The great symbol of submission. (See Gen. 41:43.) (C) This is *patera* which means Father, but which I have rendered "Progenitor" in order to show the relationship with *patria* (progeny) in the next verse. Rotherham uses "Father" and "fatherhood." The words "by Jesus Christ" are not in the original.

Of whom the whole family in heaven and earth is named, (Ephesians 3:15 KJV)

ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, (Ephesians 3:15 BNT)

(15) Out of Whom every progeny (A) in the heavens and on the earth (B) is named, (C)

3:15 (A) In order for this to be "the whole family," as the K. J. V. renders it, there would need to be the definite article before *pasa patria*. (B) God is not the Father or Progenitor of all beings in heaven; neither is He the Progenitor of all men upon earth. He is the Creator of all, and all are His creatures. This passage speaks of certain celestial beings and certain human beings to whom God has granted a special measure of His character so that they express Him and He is seen in them. He is the Progenitor and they are His progeny. (C) The word "name" signifies character and standing. (See Luke 6:13, "Whom also He named apostles.")

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; (Ephesians 3:16 KJV)

ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, (Ephesians 3:16 BNT)

(16) That He may be giving you, (A) in accord with the wealth of His glory, to be made staunch with power, (B) through His Spirit, in the inner man, (C)

3:16 (A) Following this statement Paul will list the various aspects of his prayer for them. (B) If the believer experiences this, he will not hesitate to choose the way of truth and stand up for it. He will not become frightened by the contention this may cause. (C) The result of this power will not be seen in outward manifestations. The operation of it will not result in words and works that will alarm the world.

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, (Ephesians 3:17 KJV)

κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, (Ephesians 3:17 BNT)

(17) Christ to dwell (A) in your hearts by faith; (B) that you having been rooted and grounded in love, (C)

3:17 (A) "To dwell" is to make your home in a place, to have a settled residence. (B) Faith is taking God at His word and responding accordingly. (C) "Having stricken your root deep into the soil of the Love of God, having built your house of salvation firm upon its rock" (Moule).

May be able to comprehend with all saints what is the breadth, and length, and depth, and height; (Ephesians 3:18 KJV)

ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος, (Ephesians 3:18 BNT)

(18) Should be strong enough (A) to grasp firmly, with all saints, what is the breadth, and length, and depth, and height,

3:18 (A) The very pettiness of our own personalities can act against us in regard to laying hold of great

truths. It is too much to hope that selfish, petty, touchy individuals will ever grasp the truth of the length, breadth, depth, and height of the love of Christ. A change of character must come first. (See Rom. 12:1,2.)

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. (Ephesians 3:19 KJV)

γνώναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ. (Ephesians 3:19 BNT)

(19) To know, also, the knowledge surpassing love of the Christ, in order that you may be completed for the entire complement (A) of God.

3:19 (A) These are words so great that it is impossible to fathom them. The translation is correct.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, (Ephesians 3:20 KJV)

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, (Ephesians 3:20 BNT)

(20) Now unto Him Who is able to do super abundantly above all that we are requesting or conceiving, according to the power which is operating in us, (A)

3:20 (A) This is the "untraceable outflowing wealth" of Christ spoken of in 3:8.

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Ephesians 3:21 KJV)

αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν. (Ephesians 3:21 BNT)

(21) To Him (A) be glory in the outcalled (B) *One*, even in Christ Jesus, for all the generations of the eon of the eons. (C) Amen!

3:21 (A) To God be glory. (B) If *ekklesia* means "church," or if it means "all believers," then Paul has placed these ahead of Christ. It is my conviction that "the outcalled" here is "the outcalled One." The word *kai* belongs in the text here and should be translated "even," as I have done. (C) This is a faithful reproduction of the Greek. To find what it means is the work of the student.

Chapter Four

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, (Ephesians 4:1 KJV)

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, (Ephesians 4:1 BNT)

(1) I am admonishing you, therefore, I, the bound one in the Lord, to order your behavior in a manner worthy of the position (A) in which you have been placed, (B)

4:1 (A) This is *klesis*, which means a position. (B) This is *kaleo*, the verb from which *klesis* is derived. It means to position, to name, to designate. To invite, or summon is a secondary meaning. These are believers in the Lord Jesus Christ, positioned as individuals in the dispensation of the grace of God.

Face up to the fact that this is a very difficult position.

With all lowliness and meekness, with long suffering, forbearing one another in love; (Ephesians 4:2 KJV)

μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, (Ephesians 4:2 BNT)

(2) With all humility (A) and meekness, with patience, bearing with one another in love,

4:2 (A) See James 4:6. We ascribe to God credit for all that we may be or do.

Endeavouring to keep the unity of the Spirit in the bond of peace. (Ephesians 4:3 KJV)

σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· (Ephesians 4:3 BNT)

(3) Giving diligence to safeguard the unity (A) of the Spirit in the uniting bond of peace:

4:3 (A) We do not create this unity of the Spirit. We are asked to safeguard it.

There is one body, and one Spirit, even as ye are called in one hope of your calling; (Ephesians 4:4 KJV)

Ἐν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· (Ephesians 4:4 BNT)

(4) One (A) body (B) and one Spirit, (C) even as you were placed (D) also in one expectation of your position;

4:4 (A) Paul now declares the seven great principles in which all saints of all callings meet. (B) This is *soma*, which basically means substance or essence. This is the material out of which a glorious outcalling will be constituted. There never has been and there never will be but one substance that God has given to men. He gives them of what Christ is. (C) This is God's Holy Spirit, the One Who came upon the soldiers of Saul (1 Sam. 19:20), and the 120 at Pentecost (Acts 2). (D) The one common hope held out to all men at all times by the Word is that they can be alive and upon the earth in the day when God governs. There is no other hope (Psa. 37:22).

One Lord, one faith, one baptism, (Ephesians 4:5 KJV)

εἷς κύριος, μία πίστις, ἓν βάπτισμα, (Ephesians 4:5 BNT)

(5) One Lord, (A) one faith, (B) one identification, (C)

4:5 (A) This is the Jehovah of the O.T., the Lord Jesus Christ of the N.T. (B) The "one faith" is that in which a man takes God at His Word and responds accordingly. All men of faith meet on this principle. It now centers in the record God has given of His Son. (C) I dare here to translate *baptisma*. This word speaks of an identification, one that involves a merging, includes a commitment, and establishes a relationship. Does the reader have this identification in relationship to Christ? The word *baptisma* is also applied to a water ritual, but this is a secondary and derived meaning which is not in the picture here.

One God and Father of all, who *is* above all, and through all, and in you all. (Ephesians 4:6 KJV)

εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. (Ephesians 4:6 BNT)

(6) One God and Father of all, (A) Who is over all, and through all, and in all.

4:6 (A) Every member of God's family at all times and under all dispensations. And while we are a unique company of believers, we are not unique in regard to these seven points of unity.

But unto every one of us is given grace according to the measure of the gift of Christ. (Ephesians 4:7 KJV)

Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. (Ephesians 4:7 BNT)

(7) Now to each one (A) of us (B) was (C) given the grace (D) in accord with the measure of the gratuity of the Christ.

4:7 (A) At this point Paul looks back and makes known to these believers the divine conditions and arrangements that characterized and operated in the Acts period. (B) We must go forward to verse eleven to find out to whom this plural pronoun applies. It applies to the God-appointed and qualified apostles, prophets, evangelists, shepherds and teachers. For the sake of brevity, Paul omits thirteen other appointments. (C) *Edothe* is the aorist tense and should be rendered *was*, not *is*. (D) This grace was everything needed to fully and properly perform the functions of the position given to them. If they could neither read nor write, and they needed to do so, they were given this ability.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Ephesians 4:8 KJV)

διὸ λέγει· ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις. (Ephesians 4:8 BNT)

(8) For this reason (A) He is saying: "Reascending on high, He captures captivity, (B) and gives gifts to mankind."

4:8 (A) Paul shows that the unusual gifts of the Acts period were in harmony with O. T. declarations. (B) He took those who were the captives of Satan and made them His own captives. We are not free. We are the bound ones of Christ Jesus.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? (Ephesians 4:9 KJV)

τὸ δὲ ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς; (Ephesians 4:9 BNT)

(9) Now this, "He reascended," what can it mean except that He first descended also into the lower parts, that is, the earth? (A)

4:9 (A) This is the genitive of apposition. "Lower parts" is defined by "the earth."

He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (Ephesians 4:10 KJV)

ὁ καταβάς αὐτός ἐστίν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. (Ephesians 4:10 BNT)

(10) He Who descended is the same Who reascended also, up over all of the heavens, (A) in order to be filling (B) all these. (C)

4:10 (A) If "heavens" here means places, then He is not in any heaven, and this would contradict Luke

24:51. These are heavenly beings. He ascended over and above all these. (B) The best place to fill anything is from above. (C) This is *ta panta*, which means "all these," and points back to "the heavens."

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (Ephesians 4:11 KJV)

Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, (Ephesians 4:11 BNT)

(11) And this same One indeed constitutes (A) the apostles, (B) the prophets, (C) the evangelists, (D) the shepherds (E) and teachers, (F)

4:11 (A) When *didomi* is used of an office or position, it signifies "to constitute." (B) The commissioned ones, the most important office of the Acts period. (C) A prophet is one who speaks the Word of God on any subject. There are no prophets today. To quote Scripture on any subject is not prophesying. Holy men of old spake as they were moved by God. They did not simply repeat or expound Holy Writ as we do today. (D) Men who spoke the evangel or gospel by inspiration. (E) The Gk. is *poimen*, translated in KJV "shepherd" seventeen times, and "pastor" one time. (F) The instruction put forth by those constituted "teachers" in the Acts period came to them by divine inspiration. It was divine truth from God.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (Ephesians 4:12 KJV)

πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, (Ephesians 4:12 BNT)

(12) With a view to the proper outfitting (A) of the saints, for the work of dispensing, (B) for the building up of the body of Christ, (C)

4:12 (A) The Gk. is *katartismos*, which means to be equipped along certain lines. This is why the gifts were given. (B) The Gk. is *diakonias*, from which we get the word "deacon." (C) The essence or substance (body) of Christ was built up on earth by the gifts given to men.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (Ephesians 4:13 KJV)

μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, (Ephesians 4:13 BNT)

(13) Unto the end (A) that we should all attain to the unity of the faith, and the realization of the Son of God, to mature manhood, to the full stature of the complement of the Christ,

4:13 (A) The Gk. is *mechri*, which speaks of the end in view when God gave gifts to men.

That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; (Ephesians 4:14 KJV)

ἵνα μηκέτι ὄμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης, (Ephesians 4:14 BNT)

(14) That we (A) may no longer be minors, surging hither and thither and being carried about by every wind of teaching, according to men's cleverness, with a view to the methodizing (B) of

the error.

4:14 (A) This refers to the entire outcalled company that will function so perfectly and gloriously in the day when God governs. (B) The Gk. here is *methodeia*.

But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: (Ephesians 4:15 KJV)

ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός, (Ephesians 4:15 BNT)

(15) But, being true, in love we should be making all grow up into Him (A) Who is the Head, even Christ,

4:15 (A) This is not the way it is today, but we have God's Word that this will be a future reality.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:16 KJV)

ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὕξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ. (Ephesians 4:16 BNT)

(16) Out of Whom (A) the entire body, being joined closely together and united together through every joint of supply, in accord with the operation of each single part, is making for the growth of the body, for the up-building of itself in love.

4:16 (A) He gives of Himself so that the outcalled ones may become what He is.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, (Ephesians 4:17 KJV)

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, (Ephesians 4:17 BNT)

(17) This, therefore, I am saying and attesting in the Lord that no longer are you to order your behavior as the nations (A) order their behavior, in the futility of their mind,

4:17 (A) The word "other" here in the KJV is an unwarranted addition to God's Word.

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: (Ephesians 4:18 KJV)

ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς καρδίας αὐτῶν, (Ephesians 4:18 BNT)

(18) Being those who have had their understanding darkened, having been alienated from the life of God because of the ignorance that is in them, because of the callousness of their hearts,

Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. (Ephesians 4:19 KJV)

οἵτινες ἀπηληγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. (Ephesians 4:19 BNT)

(19) Who, being past feeling, in greed give themselves up with wantonness to all uncleanness as a lifestyle.

But ye have not so learned Christ; (Ephesians 4:20 KJV)

ὁμοίως δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, (Ephesians 4:20 BNT)

(20) You, however, have not thus learned the Christ;

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: (Ephesians 4:21 KJV)

εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, (Ephesians 4:21 BNT)

(21) Since, surely, Him you hear, and by Him were taught, even as the truth is in Jesus,

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; (Ephesians 4:22 KJV)

ἀποθέσθαι ἡμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, (Ephesians 4:22 BNT)

(22) To strip off from you, as regards your former manner of life, the old man, (A) which is corrupted in accord with its seductive desires,

4:22 (A) Paul uses figurative language here which we should not change into literal.

And be renewed in the spirit of your mind; (Ephesians 4:23 KJV)

ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν (Ephesians 4:23 BNT)

(23) And be rejuvenated in the spirit of your mind,

And that ye put on the new man, which after God is created in righteousness and true holiness. (Ephesians 4:24 KJV)

καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. (Ephesians 4:24 BNT)

(24) And to put on the new man which, in accord with God, is in truth being created in righteousness and loving-kindness.

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (Ephesians 4:25 KJV)

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. (Ephesians 4:25 BNT)

(25) Wherefore, putting away lying, let each be speaking truth with his fellow-man, seeing that we are members of one another.

Be ye angry, and sin not: let not the sun go down upon your wrath: (Ephesians 4:26 KJV)

ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν, (Ephesians 4:26 BNT)

(26) If you are angry, beware of sinning. Do not let the sun go down on your wrath,

Neither give place to the devil. (Ephesians 4:27 KJV)

μηδὲ δίδοτε τόπον τῷ διαβόλῳ. (Ephesians 4:27 BNT)

(27) And do not leave any room for the adversary.

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. (Ephesians 4:28 KJV)

ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς [ιδίαις] χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι. (Ephesians 4:28 BNT)

(28) Let him who is stealing, steal no more; (A) but rather let him be toiling, working with his hands that which is good, that he may have to share with one who has need.

4:28 (A) This admonition, along with that of verse 25 indicates that Paul was not writing to the beloved friends spoken of in Acts 20:32-38.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. (Ephesians 4:29 KJV)

πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. (Ephesians 4:29 BNT)

(29) Let no putrid (A) word at all be going forth out of your mouth, but whatever *word* may be good toward needful edification, that it may be giving grace to those hearing.

4:29 (A) The Gk. is *sapros* which means rotten, diseased, bad, foul.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. (Ephesians 4:30 KJV)

καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. (Ephesians 4:30 BNT)

(30) And do not be grieving the Holy Spirit of God in which you are sealed (A) for the day of redemption.

4:30 (A) The believer has been sealed, a single past action that continues effectively until the goal is reached.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: (Ephesians 4:31 KJV)

πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. (Ephesians 4:31 BNT)

(31) Let all bitterness (A) and fury and anger and clamor and slanderous speech be taken away from you with all malice;

4:31 (A) A list of the six most common sins, beloved by many, that the Spirit of God stands ready to take away from us if we will only let them go.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Ephesians 4:32 KJV)

γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. (Ephesians 4:32 BNT)

(32) And become kind to one another, tenderly compassionate, dealing graciously (A) with one another, even as God also in Christ deals graciously with you.

4:32 (A) This is one of the most important passages to be found in Paul's final epistles. It declares that God's present method of dealing is gracious. Yet, this great and all-important truth is completely covered and lost by the mistranslation in the KJV. The common word for "forgive" does not appear in this passage. The Gk. is *charizomai*, from the word *charis* (grace) which means to bestow a benefit on one who deserves punishment, i. e. to deal graciously. Paul could not have said this when he wrote to the Corinthians, in view of 1 Cor. 11:30.

Chapter Five

Be ye therefore followers of God, as dear children; (Ephesians 5:1 KJV)

Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ (Ephesians 5:1 BNT)

(1) Become, therefore, imitators (A) of God as beloved children;

5:1 (A) The Gk. is *mimetes* from which we get the word *mimic*. The context emphasizes God's gracious dealing.

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. (Ephesians 5:2 KJV)

καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας. (Ephesians 5:2 BNT)

(2) And be ordering your behavior (A) in love, even as the Christ also loves you, and gives Himself up for us, an offering and a sacrifice to God for a fragrant odor. (B)

5:2 (A) The Gk. is *peripateo* which means to walk about. Since it is used figuratively here, an attempt has been made to express this by rendering it "order your behavior." (B) The Gk. is *euodias*, a good odor. God has accepted our substitute, and He accepts us in Him.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; (Ephesians 5:3 KJV)

Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις, (Ephesians 5:3 BNT)

(3) But fornication, (A) and impurity, every kind of it, or covetousness, let these not be named among you, according as is becoming in saints,

5:3 (A) A very common and popular sin in Paul's day, even as it is now in our day. The moral life of the Greco-Roman world had sunk very low, and fornication had long come to be regarded with moral indifference. It was indulged in without shame.

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. (Ephesians 5:4 KJV)

καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία. (Ephesians 5:4 BNT)

(4) And obscenity and stupid speaking or jesting, (A) which are beneath you, (B) but rather thanksgiving. (C)

5:4 (A) "The passage does not deal with the play of humor, and wit in general. This is not forbidden in Scripture, and so far as it is the outcome of vigor, gladness, or (in the sense of humor) tenderness, it may be quite in harmony with the strict piety of the gospel" *Moule*. (B) The Gk. is *aneko*, which means "to come up to." It occurs also in Col. 3:18 and Phile. 1:8. (C) The Gk. is *eucharistia*, which could well mean "gracious speech" here. It fits the context.

For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. (Ephesians 5:5 KJV)

τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. (Ephesians 5:5 BNT)

(5) For this you know absolutely, that no whore-monger, (A) or one impure in thought and life, or covetous person, who is an idolator, has any portion (B) in the kingdom of Christ, even *the kingdom* of God. (C)

5:5 (A) Four sins are now mentioned which will bar the practicers from the kingdom of God. (B) The Gk. is *kenonomia* (the law of the lot). It could be translated "allotment." (C) This is one kingdom, not two. It belongs to the Father and the Son.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. (Ephesians 5:6 KJV)

Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. (Ephesians 5:6 BNT)

(6) Let no one (A) be seducing you by means of empty words, (B) for because of these things, the indignation of God is coming upon the sons of the stubbornness.

5:6 (A) The Greek is strong here- "let not even one person be seducing you." (B) "Empty" is *kenos* and this warning is related to that against *kenophonia* (empty sounds) of 1 Tim. 6:20 and 2 Tim. 2:16.

Be not ye therefore partakers with them. (Ephesians 5:7 KJV)

μὴ οὖν γίνεσθε συμμετοχοὶ αὐτῶν· (Ephesians 5:7 BNT)

(7) Stop, therefore, becoming joint-partakers (A) with them;

5:7 (A) "Joint-partakers" is *summetochos*, which occurs only here and in Eph. 3:6.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (Ephesians 5:8 KJV)

ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε (Ephesians 5:8 BNT)

(8) For you were at one time darkness; yet, now you are light in the Lord. Be ordering your behavior (A) as children of light;

5:8 (A) This is *peripateo*, same as in verse 2.

(For the fruit of the Spirit is in all goodness and righteousness and truth;) (Ephesians 5:9 KJV)

-ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ- (Ephesians 5:9 BNT)

(9) For the fruit of the light is in all goodness and righteousness and truth,

Proving what is acceptable unto the Lord. (Ephesians 5:10 KJV)

δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ, (Ephesians 5:10 BNT)

(10) Testing (A) what is well pleasing to the Lord.

5:10 (A) The Gk. is *dozimazo* which means putting to the test and, thus, proving.

And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. (Ephesians 5:11 KJV)

καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκοτοῦς, μᾶλλον δὲ καὶ ἐλέγχετε. (Ephesians 5:11 BNT)

(11) And be not joint-participants in the unfruitful enterprises (A) of this darkness; but rather be enlightening them,

5:11 (A) These are the rituals, activities, and services in which many well-meaning but unenlightened people would involve us as being the works of God.

For it is a shame even to speak of those things which are done of them in secret. (Ephesians 5:12 KJV)

τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν, (Ephesians 5:12 BNT)

(12) For it is a shame even to say what hidden things are done by them.

But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. (Ephesians 5:13 KJV)

τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται,¹⁴ πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶν. (Ephesians 5:13+ BNT)

(13) For all these which are enlightened by the light are made manifest, for everything that is making manifest is light.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (Ephesians 5:14 KJV)

. . . διὸ λέγει· ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός. (Ephesians 5:14 BNT)

(14) Wherefore, He is saying, "Awake O sleeping one, and arise (A) from among the dead, and Christ shall shine upon you!"

5:14 (A) Or, "stand up out from among the dead"-an exhortation to true individualism.

See then that ye walk circumspectly, not as fools, but as wise, (Ephesians 5:15 KJV)

Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, (Ephesians 5:15 BNT)

(15) Be constantly observing accurately how you are ordering your behavior, not as unwise ones, but as wise,

Redeeming the time, because the days are evil. (Ephesians 5:16 KJV)

ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. (Ephesians 5:16 BNT)

(16) Buying up for yourselves the opportune time (A) because the days are wicked.

5:16 (A) We should make wise use of every opportunity for doing what God would have us do.

Wherefore be ye not unwise, but understanding what the will of the Lord *is*. (Ephesians 5:17 KJV)

διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου. (Ephesians 5:17 BNT)

(17) Therefore, do not become imprudent, but be understanding what the will (A) of the Lord is.

5:17 (A) Not the will of the Lord for us, but simply God's will in accord with His present purpose. It is His will to be gracious, to keep silent, to shut us up to faith. Are we able to accept His will in regard to these things?

And be not drunk with wine, wherein is excess; but be filled with the Spirit; (Ephesians 5:18 KJV)

καὶ μὴ μεθύσκεσθε οἴνω, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, (Ephesians 5:18 BNT)

(18) And be not drunk with wine, in which is profligacy; (A) but be filled with the Spirit, (B)

5:18 (A) "Profligacy" is a state wherein a man might commit a murder, ruin his life, destroy his reputation, wreck his automobile, or even his home, and excuse it all by saying, "I was drunk." (B) To be filled with the Spirit is to be filled with the things of the Spirit. (See John 6:63 and Gal. 5:22, 23 for examples).

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; (Ephesians 5:19 KJV)

λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ, (Ephesians 5:19 BNT)

(19) Speaking to yourselves in psalms and hymns and spiritual songs, (A) singing and making melody in your hearts to the Lord, (B)

5:19 (A) These are the sacred compositions of believing men who are taught in the Word and can express the truth in this manner. (B) These words will eliminate all the jazz and jigs that are now so widely used in so-called Christian services. The appeal of these is to the feet.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; (Ephesians 5:20 KJV)

εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρὶ.
(Ephesians 5:20 BNT)

(20) Giving thanks to God the Father always for all things in the name of our Lord, Jesus Christ,
Submitting yourselves one to another in the fear of God. (Ephesians 5:21 KJV)

Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ, (Ephesians 5:21 BNT)

(21) Putting yourselves in subjection (A) to one another in the fear of Christ,
5:21 (A) The Gk. word *hupotasso* means "being arranged" or "arranging yourselves under one another." If believers did this, they would all be equal and none would be above or over another. Such equality as this would have been impossible in the Acts period.

Wives, submit yourselves unto your own husbands, as unto the Lord. (Ephesians 5:22 KJV)

αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ, (Ephesians 5:22 BNT)

(22) The wives to their own husbands as to the Lord, (A)
5:22 (A) Or, "the wives, be arranged under your own husbands, as to the Lord."

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. (Ephesians 5:23 KJV)

ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος·
(Ephesians 5:23 BNT)

(23) Seeing that the husband is head (A) of the wife even as Christ is Head of the outcalled; *and*
He is the Savior of the body. (B)

5:23 (A) This word *kephale* (head) has the basic meaning of an outflowing source. For example, Jesus Christ, the Apostle, the Prophet, and the Teacher flowed into Paul, giving him of Himself, thus, making Paul the apostle, prophet, and teacher that he was. He bore in his body the marks of the Lord Jesus. He partook of Christ's substance and, thus, became His body. (B) Even two thousand years in the state of death has destroyed nothing that God gave to Paul, or anyone else who partook of Him.

Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.
(Ephesians 5:24 KJV)

ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί. (Ephesians 5:24 BNT)

(24) Nevertheless, as the outcalled is being subject to the Christ, thus, are the wives also to their husbands in everything. (A)

5:24 (A) The kingdom of God is anticipated in these passages. The loftiest possible concept of the husband and wife relationship is presented here. It would be wise for all who believe to produce some "fruit ahead of season," and see how much of this we can produce now.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; (Ephesians 5:25 KJV)

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, (Ephesians 5:25 BNT)

(25) The husbands be loving their wives (A) even as the Christ loves the outcalled, and gives Himself in its behalf, (B)

5:25 (A) There is nothing in this passage about bridegrooms and brides. The subjects are husbands and wives. (B) He gives of Himself to the outcalled ones that they might become what He is.

That he might sanctify and cleanse it with the washing of water by the word, (Ephesians 5:26 KJV)

ἵνα αὐτὴν ἀγίαση καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, (Ephesians 5:26 BNT)

(26) In order that He should be hallowing (A) it, cleansing it by the bath of water, (B) in the realm of His Word,

5:26 (A) He marks it out for special use and service. (B) "Water" is not a fixed symbol in the New Testament. It can mean the Word of God and it can mean the Spirit of God.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Ephesians 5:27 KJV)

ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. (Ephesians 5:27 BNT)

(27) In order that He might present (A) to Himself a glorified outcalling, (B) not having spot or wrinkle or any such things, but that it may be holy and flawless.

5:27 (A) Or, "set it alongside Himself." (B) If any group, company, or organization claims to be this glorified outcalling, it deceives and the truth is not in it. This glorious outcalling will assume its place and begin its functions when the kingdom of God is a reality. Some materials for it are being collected now.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. (Ephesians 5:28 KJV)

οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ. (Ephesians 5:28 BNT)

(28) Thus, the husbands also ought to be loving their own wives as their own bodies. (A) He that is loving His own wife is loving himself.

5:28 (A) Let not the husbands worry too much about what this means. Let them do it.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: (Ephesians 5:29 KJV)

Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, (Ephesians 5:29 BNT)

(29) For no one at any time hates his own flesh, but is nourishing and cherishing it, even as the Christ, the outcalled,

For we are members of his body, of his flesh, and of his bones. (Ephesians 5:30 KJV)

ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. (Ephesians 5:30 BNT)

(30) Seeing that we are members (A) of His body. (B)

5:30 (A) A member is a partaker, a participant. He does not make the body. The body makes him what he is. (B) "His body" is His substance, all that he is by investiture from God. "For in Him dwells all the fullness of the Deity in essence." (Col. 2:9.)

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. (Ephesians 5:31 KJV)

ἀντὶ τούτου καταλείπει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. (Ephesians 5:31 BNT)

(31) Corresponding to this, a man will be leaving (A) his father and mother, and will be joined (B) to his wife; and the two will be one flesh. (C)

5:31 (A) This is *kataleipo*, to leave behind, to depart from. (B) This is *proskallo*, to glue upon, to glue to, to join oneself to another closely. (C) They must make it so. It is not automatic.

This is a great mystery: but I speak concerning Christ and the church. (Ephesians 5:32 KJV)

τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. (Ephesians 5:32 BNT)

(32) This secret is great. (A) However, I am speaking in regard to Christ and the outcalled.

5:32 (A) Indeed it is a great secret! One that is only partly uncovered. And we must not stultify the truth here by applying Paul's words concerning the *ekklesia* to anything that is in existence today. A glorified outcalling is the goal of God. We are not it, but we are some of the threads which someday will be woven into the great tapestry that already exists in the mind and purpose of God. The relationship that will exist between Christ and the outcalled is still a secret. We get some glimpses of what it will be, but we cannot now conceive the picture as a whole.

Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband. (Ephesians 5:33 KJV)

πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα. (Ephesians 5:33 BNT)

(33) Moreover, let each one of you individually (A) be loving his own wife as himself; and the wife, let her reverence her husband.

5:33 (A) The universal duty in the marriage relationship, from which no husband is exempt. If he will not fulfill verse 33, he cannot claim the privileges of verse 23.

Chapter Six

Children, obey your parents in the Lord: for this is right. (Ephesians 6:1 KJV)

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ]· τοῦτο γάρ ἐστιν δίκαιον. (Ephesians 6:1 BNT)

1) The children, be hearkening submissively (A) to your parents in the Lord; for this is right.(B)

6:1 (A) The Gk. is *hupakouo*, which indicates to listen, hearken, submit to. Note this word in Heb. 11:8.
(B) The Gk. is *dikaios*, not *euarenos* (well pleasing as in Col. 3:20).

Honour thy father and mother; (which is the first commandment with promise;) (Ephesians 6:2 KJV)

τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, (Ephesians 6:2 BNT)

(2) "Honor (A) your father and mother," which is the chief (B) precept in connection with a promise.

6:2 (A) "Honor" is *timao*, which means to estimate, fix the value, determine the worth. (B) So translated in order to be true to the truth. The second commandment also had a promise connected to it.

That it may be well with thee, and thou mayest live long on the earth. (Ephesians 6:3 KJV)

ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. (Ephesians 6:3 BNT)

(3) "That well with you it may be, and you may be a long time on the earth." (A)

6:3 (A) An inspired paraphrase of the Old Testament precept and promise. This cannot mean that every obedient child will have a long life and that the life of the disobedient will be cut short. The actual facts of human experience and observation deny such an interpretation. Verses 2 and 3 declare a condition that was true in Israel before the covenant was broken, and it anticipates conditions in the coming kingdom of God.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. (Ephesians 6:4 KJV)

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου. (Ephesians 6:4 BNT)

(4) And the fathers, (A) do not be provoking (B) your children to anger, but be nurturing them in the discipline and admonition of the Lord.

6:4 (A) This is addressed to the father, as the head of the family, the pilot of the household. (B) A common sin of many fathers who irritate and exasperate their children, making obedience and honor impossibilities.

Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; (Ephesians 6:5 KJV)

Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ, (Ephesians 6:5 BNT)

(5) The slaves, (A) be hearkening submissively (B) to your masters according to the flesh, with fear and trembling, in the singleness of your heart as unto the Christ,

6:5 (A) The word here is *doulos*, which means a slave. These were slaves who were also believers in the Lord Jesus Christ. Slavery was an established institution in the Roman Empire. They far outnumbered the freemen. They abounded by the millions, chattels to be bought or sold as their masters

saw fit. They had no rights of any kind. In fact, slavery was so woven into the fabric of Roman society that to abolish it would have torn the Empire into shreds. Paul makes no attempt to correct this injustice or inequality, but tells the slaves how to live within it, and gives instructions as to the conduct of masters who are believers. (B) The same Greek word as in verse one.

Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; (Ephesians 6:6 KJV)

μη κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, (Ephesians 6:6 BNT)

(6) Not with eye-slavery (A) as man-pleasers, but as slaves of Christ, doing the will of God from the soul,

6:6 (A) "Eye-slavery" is service performed only when one is under the eye of the master for the sake of escaping blame or incurring undeserved favor.

With good will doing service, as to the Lord, and not to men: (Ephesians 6:7 KJV)

μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, (Ephesians 6:7 BNT)

(7) With good will, slaving as to the Lord and not to men, (A)

6:7 (A) Strange as it may seem, Paul's directive is that the slave should serve the human master as if he were serving the Lord Jesus.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. (Ephesians 6:8 KJV)

εἰδότες ὅτι ἕκαστος ἐάν τι ποιῆσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος. (Ephesians 6:8 BNT)

(8) Knowing that whatsoever good each one should be doing, for this he will receive back from the Lord, (A) whether slave or free.

6:8 (A) The encouragement for doing this is found in the fact that whatever good the slave does for his human master shall be rewarded by Christ.

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. (Ephesians 6:9 KJV)

Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ προσωπολημψία οὐκ ἔστιν παρ' αὐτῷ. (Ephesians 6:9 BNT)

(9) And the masters, be doing the same toward them, refraining from threats, knowing that their Master, as well as yours, is in *the* heavens; and there is no respect of persons with Him. (A)

6:9 (A) In verses 5 to 9, slavery is accepted as an institution that existed. It is neither condemned nor approved. Neither Paul nor the Lord Jesus engaged in social reform. To change the world was not their commission.

Finally, my brethren, be strong in the Lord, and in the power of his might. (Ephesians 6:10 KJV)

Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. (Ephesians 6:10 BNT)

(10) In conclusion, (A) my brethren, be empowering yourselves in the Lord, and in the might of His strength.

6:10 (A) The Gk. is *loipon* which means "in respect to the rest." "Finally" is a good translation, but I prefer "in conclusion."

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (Ephesians 6:11 KJV)

ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· (Ephesians 6:11 BNT)

(11) Put on the complete armor (A) of God to enable you to hold your ground against all the stratagems (B) of the adversary; (C)

6:11 (A) "Complete armor" is *panoplia*, from which we get our word "panoply." (B) "Stratagems" are "methods," or "change of ways." (C) The adversary is the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. (Ephesians 6:12 KJV)

ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. (Ephesians 6:12 BNT)

(12) For our wrestling (A) is not against blood and flesh, (B) but with the sovereignties, (C) with the authorities, (D) with the world rulers (E) of this darkness, with the spiritual forces (F) of wickedness among the most elevated. (G)

6:12 (A) The word "wrestling" indicates a personal, individual, hand to hand conflict. Don't organize a team to fight these enemies. (B) "Blood and flesh" stand for men of all kinds and abilities. (C) The Greek is *arche*. (D) The Gk. is *exousia*. (E) The Gk. is *kosmokrator*, from *kosmos* (world) and *krato* (to have strength). (F) "Spiritual" is *pneumatika*, which is accusative, plural, neuter. "Wickedness" is *poneria*, which is genitive, singular. These two words do not agree and cannot be used together. (G) The Gk. here is *en tois epouraniois*, same as in 1:3, 1:20, 2:6, and 3:10. It is a plural adjective. It means "the most elevated ones." However, these are not "in Christ" as they are in 1:3, and 2:6.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. (Ephesians 6:13 KJV)

διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι. (Ephesians 6:13 BNT)

(13) Therefore, (A) take to yourself the complete armor of God in order that you may be able to stand in the wicked day, (B) and having done all this, to stand.

6:13 (A) Because the fight is with such powers, we need to take up and put on the whole armor of God. (B) We, as none before us, are living in an unusually wicked day, due to the fact that evil men and seducers have continually waxed worse.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

(Ephesians 6:14 KJV)

στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης (Ephesians 6:14 BNT)

(14) Stand, (A) therefore, having girded (B) your loins (C) with truth, (D) with the breastplate (E) of righteousness (F) in place,

6:14 (A) God expects us to stand, and not surrender or lie defeated before the enemy. (B) The participles show that the armor is to be put on before we attempt to stand. (C) The Gk. is *osphus*, meaning hip, loins, the part of the body surrounded by the girdle. We are to surround ourselves with that which is the truth. "Thy Word is truth" (John 17:17). (D) The Lord Jesus said, "I am the truth" (John 14:6) and "Thy Word is truth" (John 17:17). This is first mentioned in this list of equipment, because the living Word and the written Word are of the utmost importance. (E) The word for "breastplate" is *thorax* which means both breast and breastplate. It always means the latter in the New Testament. (F) This is the genitive of apposition and means "the breastplate which is righteousness." This is Christ Who is our righteousness.

And your feet shod with the preparation of the gospel of peace; (Ephesians 6:15 KJV)

καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης, (Ephesians 6:15 BNT)

(15) And your feet shod with the readiness (A) of the good message of peace. (B)

6:15 (A) This word (*hetoimazo*) was used in Classical Greek in the sense of a firm foundation. (B) The good message that set forth the basis for a true and proper union with God.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. (Ephesians 6:16 KJV)

ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι. (Ephesians 6:16 BNT)

(16) In addition to all these, having taken up the great shield (A) of faith (B) by which you will be able to extinguish all the fiery arrows of the wicked one,

6:16 (A) The word here is *thureos*, from *thura*, a door, because it was shaped like a door. (B) Faith is taking God at His Word and responding accordingly. An ever present faith in the Lord Jesus Christ is needed for victory over all the fire-tipped arrows of the wicked one.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: (Ephesians 6:17 KJV)

καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ. (Ephesians 6:17 BNT)

(17) Also receive the helmet (A) of the salvation-bringing *message*, (B) even the sword of the Spirit which is God's utterance,

6:17 (A) "Helmet" is from two words *peri* (around) and *kephale* (head). (B) The word which I have translated "salvation-bringing" is *soterion*, an adjective; and "message" is supplied because no adjective ever stands alone. For a full examination of this word, see Issue No.8, a portion of which I repeat here: "In this passage 'the helmet' equals 'the salvation-bringing,' for they are appositional--ie, one defines the

other. And then by a further apposition, these are defined as 'the sword of the Spirit' which in turn is described as being 'a declaration from God: In view of this, we should read here, 'And take the helmet of the salvation-bringing declaration (the gospel): And let it not be thought strange that the salvation-bringing declaration of God is both the believer's helmet and the Spirit's sword. There is no mixing of metaphors here, but two distinct metaphors setting forth two separate uses of the same thing. It is my firm opinion that the salvation-bringing declaration of God is the gospel according to John, the only book in the Bible that was written so that men might believe that Jesus is the Christ, the Son of God, and believing have life through His name (John 20:31). The one who is not securely grounded upon this message will not be able to stand against the wiles of the devil. We need this helmet."

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; (Ephesians 6:18 KJV)

Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει περὶ πάντων τῶν ἁγίων (Ephesians 6:18 BNT)

(18) With all prayer (A) and supplication, praying in every season, in Spirit, and thereunto watching with all perseverance and supplication for all the saints,

6:18 (A) Prayer is a believer's weapon that is of prime importance. Constant, earnest, believing prayer is necessary for a victorious warfare against the enemy. The other weapons in our hands will not work well without it. Nevertheless, we should not make a religion out of prayer.

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, (Ephesians 6:19 KJV)

καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, (Ephesians 6:19 BNT)

(19) And on behalf of me, that to me expression may be granted in the opening of my mouth with boldness to make known the secret (A) of the good message,

6:19 (A) There is a secret truth related to the gospel, and Paul is making this known.

For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. (Ephesians 6:20 KJV)

ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι. (Ephesians 6:20 BNT)

(20) In behalf of which I am conducting an embassy in a chain, (A) that in it I may be speaking boldly as I must speak.

6:20 (A) The truth revealed to him was indeed a strong chain that bound him to a duty that had to be performed.

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: (Ephesians 6:21 KJV)

Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα γνωρίσει ὑμῖν Τύχιος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ, (Ephesians 6:21 BNT)

(21) Now in order that you may be acquainted with my affairs, and what I am doing, all will be

made known to you by Tychicus, the beloved brother and faithful servant in the Lord, (A)

6:21 (A) In regard to service, I take this to be the highest title to which any man can aspire in this dispensation.

Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts. (Ephesians 6:22 KJV)

ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. (Ephesians 6:22 BNT)

(22) Whom I send to you for this same purpose, so you will know the things concerning us, and that he might be encouraging your hearts.

Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. (Ephesians 6:23 KJV)

Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. (Ephesians 6:23 BNT)

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

Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen. <To *the* Ephesians written from Rome, by Tychicus.> (Ephesians 6:24 KJV)

ἡ χάρις μετὰ πάντων τῶν ἀγαπόντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. (Ephesians 6:24 BNT)

(24) The grace be with all who are loving our Lord Jesus Christ in incorruptibility. (A)

6:24 (A) This is a glorious word, and it stands as the last word of this magnificent epistle. The word "Amen" does not belong here.

THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Bible Teacher

EPHESIANS-CHAPTER ONE

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

- 1) Paul, a commissioned one of Christ Jesus, through the will of God, to all the saints, the ones being and believing in Christ Jesus:
- 2) Grace *be* to you, even peace, from God our Father, even the Lord Jesus Christ.
- 3) Exalted *be* the God and Father of our Lord Jesus Christ, Who exalts us in every spiritual exaltation among the most elevated in Christ;
- 4) According as He chooses us in Him before founding *His* order, we to be holy and flawless in His sight,

- 5) In love designating us beforehand for the place of a son for Himself through Jesus Christ, in accord with the good pleasure of His will,
- 6) For the extolling of the glories of His grace, which graces us in the Beloved One,
- 7) In Whom we have. the redemption through His blood, the forgiveness of sins in accord with the outflowing wealth of His grace;
- 8) Which He lavishes toward us in all wisdom and prudence,
- 9) Making known unto us the secret of His intention, in accord with His good pleasure which He purposes in Him,
- 10) In connection with an administration when the times are ripe for it, to head up all these in Christ, those among the heavens and those on the earth,
- 11) In Him, in Whom also our lot is cast, being designated beforehand according to the purpose of Him Who is executing all this according to the counsel of His will,
- 12) To the end that we should be for the extolling of His glory, the ones who have hoped in advance in the Christ,
- 13) In Whom you also *have hoped in advance*, upon hearing this word of the truth, the good message of your salvation, in Whom even *upon* believing, you were sealed with the Spirit of the promise, the Holy One,
- 14) Who is the earnest of our full portion, in relation to the redemption of that which has been purchased for the extolling of His glory.
- 15) Therefore, I also, on hearing of this faith of yours in the Lord Jesus, and that in respect to all the saints,
- 16) Cease not to give thanks for you, making mention in my prayers,
- 17) That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the realization of Him,
- 18) The eyes of your heart having been enlightened, so that you perceive what is the expectation of His calling, and what the riches of the glory of His portion among the saints,
- 19) And what the transcendent greatness of His power for us who are believing, in accord with the working of the might of His strength,
- 20) Which is wrought in the Christ, raising Him from among the dead, and seating Him in His right among the most elevated,
- 21) Up over every sovereignty and authority and power and lordship, even every name that is named, not only in this eon, but also in that to come,
- 22) And subordinates all under His feet, and constitutes Him head over all to the outcalled,
- 23) Which is His body, the complement of the One filling all these in all ways;

EPHESIANS-CHAPTER TWO
THE RESULTANT VERSION
TRUE TO THE GREEK AND TRUE TO THE TRUTH

- 1) Even you, being dead to your offenses and sins,
- 2) In which, you, at some time or other walk according to the eon of this world, according to the ruler who is the authority of this atmosphere, the spirit now operating in the sons of disobedience.
- 3) Among whom even we all are turned hither and thither at some time or other, in the desires of our flesh, doing the volitions of the flesh and of the mind; and we are, in that which is produced by these forces, children of indignation, even as others;
- 4) But God, being rich in mercy, because of His great love with which He loves us,
- 5) We also being dead to the offenses, makes us alive together in Christ Jesus, in grace are you saved;
- 6) And He raises us together, and He seats us together, among the most elevated in Christ Jesus,
- 7) In order that among the eons to come, He might be displaying the transcendent wealth of His grace

in kindness toward us in Christ Jesus;

8) For in the grace are you saved, through faith, and this is not out of you; it is God's gift,

9) Not of works, so that no one might boast.

10) For His achievement are we, being created in Christ Jesus for good works, which God prepares beforehand, that we might walk in them.

11) Wherefore, remember, that at one time you, the nations in flesh, who are called "Foreskin" by the so-called "Circumcision," done by hand in flesh,

12) That you were, in that era, apart from Christ, having been alienated from the citizenship of Israel, and strangers from the covenants of the promise, having no expectation, and without God in the world.

13) But now in Christ Jesus, you, the ones at one time being afar off, are become near in the blood of Christ.

14) For He is our peace, Who makes the both one, and razes the middle wall of the barrier, the enmity in His flesh,

15) Annulling the law of the precepts in decrees, that He might be creating the two, in Himself, into one new man, making peace,

16) And might make congruous the both to God, in one body through the cross, killing the enmity in it.

17) And, coming, He brings the good message of peace, to you the far off, and peace to the near;

18) For through Him we both have access in one Spirit to the Father.

19) Consequently, then, you are strangers and foreigners no longer; but you are fellow-citizens of the saints, and of the household of God,

20) Being built upon the foundation of the apostles and prophets, the capstone being Jesus Christ Himself,

21) In Whom the entire building, being framed together, is growing into a holy temple in the Lord:

22) In Whom you also are being built together for God's dwelling place in Spirit.

EPHESIANS - CHAPTER THREE

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

1) Of this grace, I Paul, the bound one of Christ Jesus for you of the nations,

2) Assuming that you surely hear of the administration of the grace of God, which is given to me for *you*

3) For by revelation the secret is made known to me, even as I have written before in brief,

4) By which you, reading, are able to apprehend my understanding in the secret of the Christ,

5) Which *secret*, in other generations, is not made known unto the sons of men, as it is now revealed to His holy apostles and prophets:

6) In Spirit the nations are to be joint-enjoyers of a portion, joint-bodies and joint-partakers of the promise in Christ Jesus through the good message,

7) Of which *secret* I became dispenser, in accord with the gift of God's grace, which is granted to me in accord with His powerful operation.

8) To me, less than the least of all saints, was this grace granted: to herald among the nations the good message of the untraceable wealth of Christ,

9) Even to enlighten all as to *God's* secret administration, which has been concealed from the eons in God, Who creates all these

10) That now to the sovereignties and the authorities among the most elevated may be made known, through the outcalled *One*, the manifold wisdom of God.

11) In accord with the purpose of the eons, which He makes in Christ Jesus our Lord,

12) In Whom we have boldness and access with confidence through the faith relating to Him.

13) Wherefore, I am requesting that you be not despondent at my afflictions for your sake which are

your glory.

14) Of this grace I am bowing my knees to the Progenitor,

15) Out of Whom every progeny in the heavens and on the earth is named,

16) That He may be giving you, in accord with the wealth of His glory, to be made staunch with power, through His Spirit, in the inner man,

17) Christ to dwell in your hearts by faith; that you having been rooted and grounded in love,

18) Should be strong enough to grasp firmly, with all saints, what is the breadth, and length, and depth, and height,

19) To know, also, the knowledge surpassing love of the Christ, in order that you may be completed for the entire complement of God.

20) Now unto Him Who is able to do super-abundantly above all that we are requesting or conceiving, according to the power which is operating in us,

21) To Him be glory in the outcalled *One*, even in Christ Jesus, for all the generations of the eon of the eons. Amen!

EPHESIANS - CHAPTER FOUR

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

1) I am admonishing you, therefore, I, the bound one in the Lord, to order your behavior in a manner worthy of the position in which you have been placed,

2) With all humility and meekness, with patience, bearing with one another in love,

3) Giving diligence to safeguard the unity of the Spirit in the uniting bond of peace:

4) One body and one Spirit, even as you were placed also in one expectation of your position;

5) One Lord, one faith, one identification,

6) 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 the grace in accord with the measure of the gratuity of the Christ.

8) For this reason He is saying: "Reascending on high, He captures captivity, and gives gifts to mankind."

9) Now this, "He reascended," what can it mean except that He first descended also into the lower parts, that is, the earth?

10) He Who descended is the same Who reascended also, up over all of the heavens in order to be filling all these.

11) And this same One indeed constitutes the apostles, the prophets, the evangelists, the shepherds and teachers,

12) With a view to the proper outfitting of the saints, for the work of dispensing, for the building up of the body of Christ,

13) Unto the end that we should all attain to the unity of the faith, and the realization of the Son of God, to mature manhood, to the full stature of the complement of the Christ,

14) That we may no longer be minors, surging hither and thither and being carried about by every wind of teaching, according to men's cleverness, with a view to the methodizing of the error.

15) But, being true, in love we should be making all grow up into Him Who is the Head, even Christ,

16) Out of Whom the entire body, being joined closely together and united together through every joint of supply, in accord with the operation of each single part, is making for the growth of the body, for the up-building of itself in love.

17) This, therefore, I am saying and attesting in the Lord that no longer are you to order your behavior as the nations order their behavior, in the futility of their mind,

18) Being those who have had their understanding darkened, having been alienated from the life of

- God because of the ignorance that is in them, because of the callousness of their hearts,
- 19) Who, being past feeling, in greed give themselves up with wantonness to all uncleanness as a lifestyle.
 - 20) You, however, have not thus learned the Christ;
 - 21) Since, surely, Him you hear, and by Him were taught, even as the truth is in Jesus,
 - 22) To strip off from you, as regards your former manner of life, the old man, which is corrupted in accord with its seductive desires,
 - 23) And be rejuvenated in the spirit of your mind,
 - 24) And to put on the new man which, in accord with God, is in truth being created in righteousness and loving-kindness.
 - 25) Wherefore, putting away lying, let each be speaking truth with his fellow-man, seeing that we are members of one another.
 - 26) If you are angry, beware of sinning. Do not let the sun go down on your wrath,
 - 27) And do not leave any room for the adversary.
 - 28) Let him who is stealing, steal no more; but rather let him be toiling, working with his hands that which is good, that he may have to share with one who has need.
 - 29) Let no putrid word at all be going forth out of your mouth, but whatever *word* may be good toward needful edification, that it may be giving grace to those hearing.
 - 30) And do not be grieving the Holy Spirit of God in which you are sealed for the day of redemption.
 - 31) Let all bitterness and fury and anger and clamor and slanderous speech be taken away from you with all malice;
 - 32) And become kind to one another, tenderly compassionate, dealing graciously with one another, even as God also in Christ deals graciously with you.

EPHESIANS-CHAPTER FIVE
THE RESULTANT VERSION
TRUE TO THE GREEK AND TRUE TO THE TRUTH

- 1) Become, therefore, imitators of God as beloved children;
- 2) And be ordering your behavior in love, even as the Christ also loves you, and gives Himself up for us, an offering and a sacrifice to God for a fragrant odor.
- 3) But fornication, and impurity, every kind of it, or covetousness, let these not be named among you, according as is becoming in saints,
- 4) And obscenity and stupid speaking or jesting, which are beneath you, but rather thanksgiving.
- 5) For this you know absolutely, that no whore-monger, or one impure in thought and life, or covetous person, who is an idolator, has any portion in the kingdom of Christ, even *the kingdom* of God.
- 6) Let no one be seducing you by means of empty words, for because of these things, the indignation of God is coming upon the sons of the stubbornness.
- 7) Stop, therefore, becoming joint-partakers with them;
- 8) For you were at one time darkness; yet, now you are light in the Lord. Be ordering your behavior as children of light;
- 9) For the fruit of the light is in all goodness and righteousness and truth,
- 10) Testing what is well pleasing to the Lord.
- 11) And be not joint-participants in the unfruitful enterprises of this darkness; but rather be enlightening them,
- 12) For it is a shame even to say what hidden things are done by them.
- 13) For all these which are enlightened by the light are made manifest, for everything that is making manifest is light.

- 14) Wherefore, He is saying, "Awake O sleeping one, and arise from among the dead, and Christ shall shine upon you!"
- 15) Be constantly observing accurately how you are ordering your behavior, not as unwise ones, but as wise,
- 16) Buying up for yourselves the opportune time because the days are wicked.
- 17) Therefore, do not become imprudent, but be understanding what the will of the Lord is.
- 18) And be not drunk with wine, in which is profligacy; but be filled with the Spirit,
- 19) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord,
- 20) Giving thanks to God the Father always for all things in the name of our Lord, Jesus Christ,
- 21) Putting yourselves in subjection to one another in the fear of Christ,
- 22) The wives to their own husbands as to the Lord,
- 23) Seeing that the husband is head of the wife even as Christ is Head of the outcalled; *and* He is the Savior of the body.
- 24) Nevertheless, as the outcalled is being subject to the Christ, thus, are the wives also to their husbands in everything.
- 25) The husbands be loving their wives even as the Christ loves the outcalled, and gives Himself in its behalf,
- 26) In order that He should be hallowing it, cleansing it by the bath of water, in the realm of His Word,
- 27) In order that He might present to Himself a glorified outcalling, not having spot or wrinkle or any such things, but that it may be holy and flawless.
- 28) Thus, the husbands also ought to be loving their own wives as their own bodies. He that is loving His own wife is loving himself.
- 29) For no one at any time hates his own flesh, but is nourishing and cherishing it, even as the Christ, the outcalled,
- 30) Seeing that we are members of His body.
- 31) Corresponding to this, a man will be leaving his father and mother, and will be joined to his wife; and the two will be one flesh.
- 32) This secret is great. However, I am speaking in regard to Christ and the outcalled.
- 33) Moreover, let each one of you individually be loving his own wife as himself; and the wife, let her reverence her husband.

EPHESIANS - CHAPTER SIX
THE RESULTANT VERSION
TRUE TO THE GREEK AND TRUE TO THE TRUTH

- 1) The children, be hearkening submissively to your parents in the Lord; for this is right.
- 2) "Honor your father and mother," which is the chief precept in connection with a promise.
- 3) "That well with you it may be, and you may be a long time on the earth."
- 4) And the fathers, do not be provoking your children to anger, but be nurturing them in the discipline and admonition of the Lord.
- 5) The slaves, be hearkening submissively to your masters according to the flesh, with fear and trembling, in the singleness of your heart as unto the Christ,
- 6) Not with eye-slavery as man-pleasers, but as slaves of Christ, doing the will of God from the soul,
- 7) With good will, slaving as to the Lord and not to men,
- 8) Knowing that whatsoever good each one should be doing, for this he will receive back from the Lord, whether slave or free.
- 9) And the masters, be doing the same toward them, refraining from threats, knowing that their Master, as well as yours, is in *the* heavens; and there is no respect of persons with Him.

- 10) In conclusion, my brethren, be empowering yourselves in the Lord, and in the might of His strength.
- 11) Put on the complete armor of God to enable you to hold your ground against all the stratagems of the adversary;
- 12) For our wrestling is not against blood and flesh, but with the sovereignties, with the authorities, with the world rulers of this darkness, with the spiritual forces of wickedness among the most elevated.
- 13) Therefore, take to yourself the complete armor of God in order that you may be able to stand in the wicked day, and having done all this, to stand.
- 14) Stand, therefore, having girded your loins with truth, with the breastplate of righteousness in place,
- 15) And your feet shod with the readiness of the good message of peace.
- 16) In addition to all these, having taken up the great shield of faith by which you will be able to extinguish all the fiery arrows of the wicked one,
- 17) Also receive the helmet of the salvation-bringing *message*, even the sword of the Spirit which is God's utterance,
- 18) With all prayer and supplication, praying in every season, in Spirit, and thereunto watching with all perseverance and supplication for all the saints,
- 19) And on behalf of me, that to me expression may be granted in the opening of my mouth with boldness to make known the secret of the good message,
- 20) In behalf of which I am conducting an embassy in a chain, that in it I may be speaking boldly as I must speak.
- 21) Now in order that you may be acquainted with my affairs, and what I am doing, all will be made known to you by Tychicus, the beloved brother and faithful servant in the Lord,
- 22) Whom I send to you for this same purpose, so you will know the things concerning us, and that he might be encouraging your hearts.
- 23) Peace be to the brethren, and love with faith, from God the Father, even the Lord Jesus Christ.
- 24) The grace be with all who are loving our Lord Jesus Christ in incorruptibility.

Thank you, OQS, for helping us “see” God's word more clearly. See you in the resurrection.