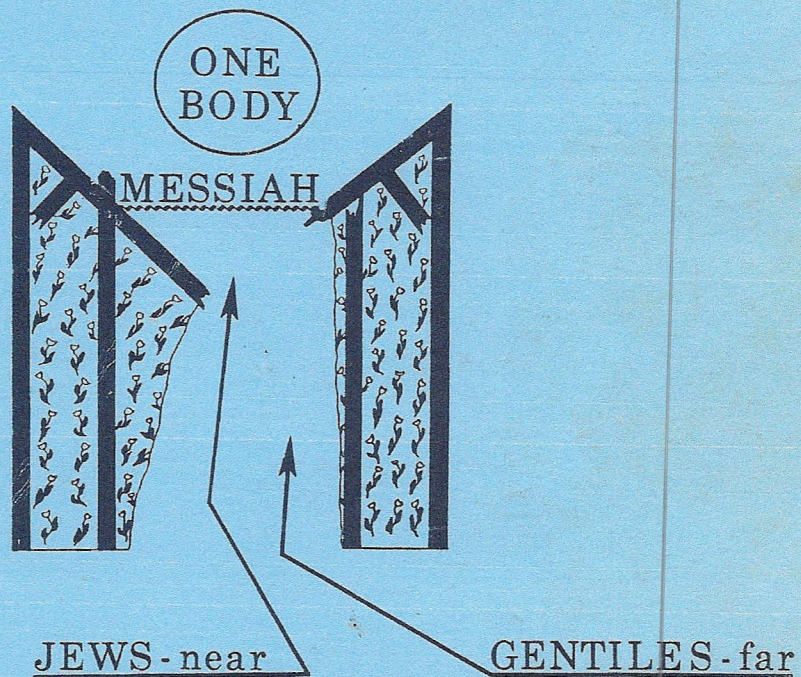


EPHESIANS



MOUNT PUBLICATIONS BIBLE INSTITUTE

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Ephesians

12/81

Introduction

I write this introduction after having completed my translations of and commentaries on Ephesians, Philippians, Hebrews, James, 1 Peter, 2 Peter, Jude and Revelation Vol. I ch. 1-3.

I must admit that I find that how a person understands the Bible has become a matter of one's own opinion. J.A. Seiss in The Apocalypse, one hundred years ago (1870-84), wrote concerning the last period of church history, Laodicea, "Its name designates it as the Church of mob rule, 'the democratic Church' in which everything is swayed and decided by popular opinion, clamour and voting; and hence a self-righteous and self-sufficient Church." We have arrived.

The word "opinion" does not occur in the KJ New Testament. I found, while constructing my Greek-English Dictionary objectively, a Greek word that could be translated "opinion". It is the word *phroneema* (φρόνημα), the verb is *phroneo* (φρονέω). The ASV (1901) uses "mind" in all 4 of the occurrences in the N.T. KJ has 7 different Greek words translated "mind."

Rom. 8
6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God.

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; 27 and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

← "For the opinion of-the flesh(is) death; but the opinion of-the Spirit (is) life and peace."

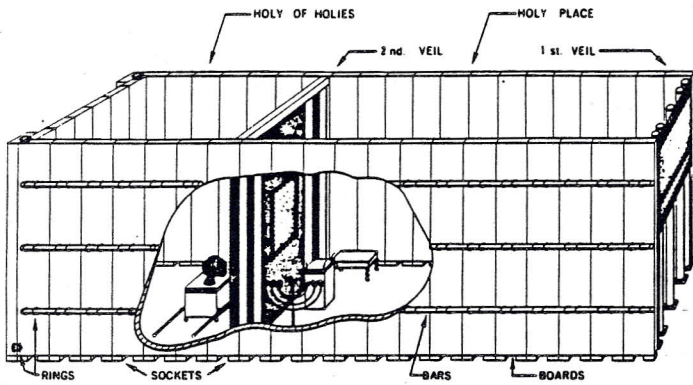
vs. 7 "For-the-reason-that the opinion of-the flesh (is) enmity with-reference-to God;"

vs. 27 "--- what (is) the opinion of-the Spirit."

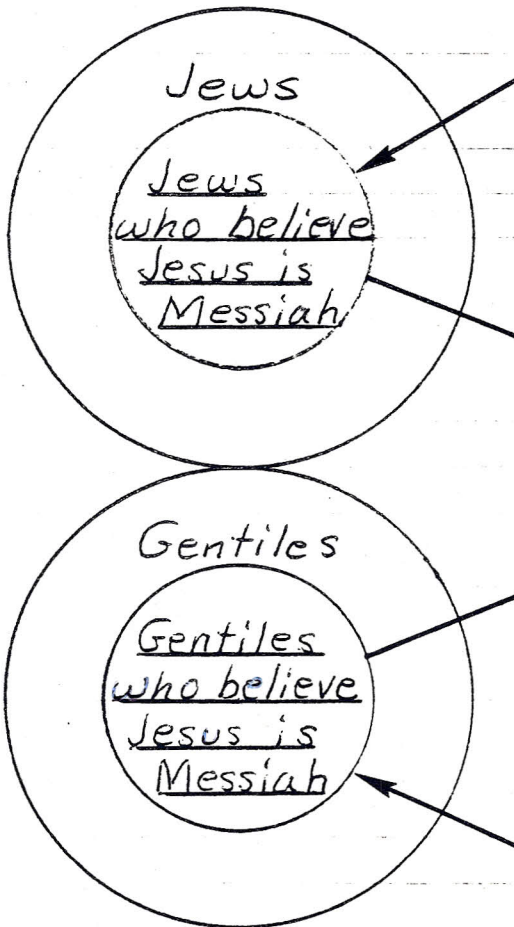
I believe there is only one way to find the opinion of the Spirit and that is through the careful study of God's Word. To study the Word of God from English is not very satisfactory and so we will constantly refer to Greek and compare this epistle to the O.T.

I do not want to convey the idea that I have all the correct opinions, far from it; I have had to alter my opinions many times and will continue to change what may be my opinions when I find they do not agree with the Word of God.

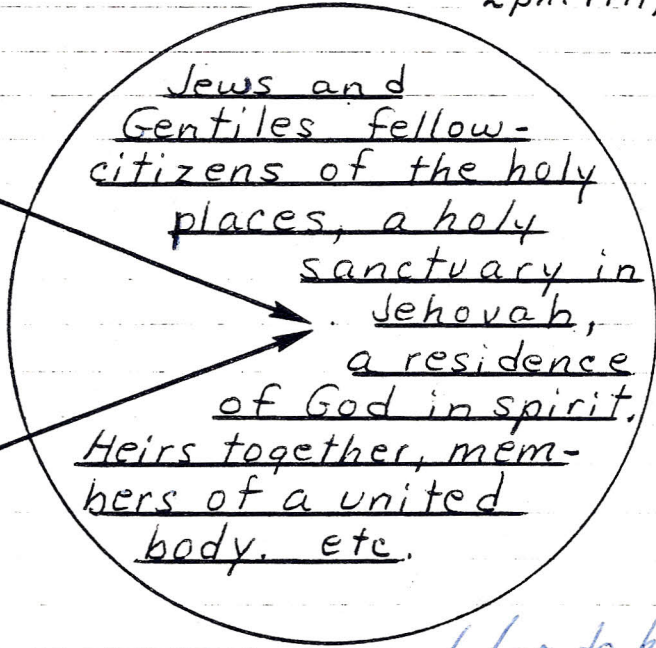
Ephesians is a very complex theological book. Ephesians deals with the Jews and the Gentiles becoming a "body" of the Messiah. Perhaps a graph might help make these things a little easier to understand.



The Jews have covenants and promises which the Gentiles do not have. The Jews had the tabernacle and thus were "near" Eph. 2:17 and in the same verse the Gentiles were "far".



— first to believe
The "we" and "us", to be noted. Eph. 1:11, 12. etc.



— later to believe.
The "YOU" also, to be noted. Eph. 1:13 etc.

After Paul explains this mystery, now revealed, he explains his particular place in these things, "to-bring-good-news-to-the-Gentiles. (Eph. 3: 8)

In chapter 4 Paul deals with the believer's walk, edified by apostles, prophets, bringers-of-good-news and shepherd-teachers. Admonitions to the believers follow: specifically to wives, husbands, children, fathers, slaves and lords. Paul closes the epistle after listing the believer's full-armor against the methods of the devil.

I have tried to bring out more clearly some of the amazing details by a one Greek word equal to one English word translation. The interlinear will permit detailed study while the "smooth" translation, sometimes rather rough, tries to give accuracy in English.

Words in parentheses () do not have an exact Greek equivalent but their use is permitted in translating. Christ, instead of being transliterated from christos (χριστός) is always translated Messiah, which I believe helps to clarify the thought. The word kurios (κύριος), when applied to deity, when it occurs with the article is translated, "the Lord", when without the article, "Jehovah".

I regret having interleaved the commentary with the interlinear, it is not the most satisfactory. I have placed "p.1" etc. in front of the KJ verses to indicate the page on which the interlinear occurs, this helps some.

The pronouns printed YOU and YOUR are plural, you and your singular. The Greek de (δέ) is translated "but", while alla (ἀλλά) is stronger "BUT".

Ephesians

translated 7/81

Ephesians Chapter I

vs. 1 Paul apostle of-Messiah Jesus through will of God to-the holy (ones) namely-the (ones) being in Ephesus and trusting in Messiah Jesus:

vs. 2 Favor to-YOU and peace from God our Father and (from) Jehovah Jesus Messiah.

vs. 3 Blessed (be) the God and Father of our Lord Jesus Messiah, the (one) having-blessed us in every spiritual blessing in the heavenly (places) in Messiah,

vs. 4 According-as he-chose us for-himself in him before casting-down of (a) world, we to-be holy and unblemished completely-in-sight of-him in charity,

vs. 5 Having-appointed us before with-reference-to adoption-as-(a)-son through Jesus Messiah with-reference-to him, according-to the well-thinking of his will,

vs. 6 With-reference-to laudation of glory of his favor, of-which he-favored us in the (one) having-been-and-still-cherished,

vs. 7 In whom we-are-having the redemption-back through his blood, the forgiveness of-the offences according-to the riches of his favor,

vs. 8 Of-which he-exceeded with-reference-to us in all wisdom and prudence

vs. 9 Having-made-known to-us the mystery of his will, according-to his well-thinking, which he-himself-placed-before in him

vs. 10 With-reference-to administration-of-the-household of-the fulness of-the seasons, to-sum-up [the] all (things) in the Messiah, the (things) on the heavens and the (things) on the earth; in him,

vs. 11 In whom also we-were-made-a-heritage having-been-appointed-before according-to (a) plan of-the (one) operating [the] all (things) according-to the purpose of his will,

vs. 12 With-reference-to us to-be with-reference-to (the) laudation of his glory, (namely), the (ones) having-hoped-before-and-still-hoping in the Messiah;

vs. 13 In whom YOU also, having-heard the word of-the

truth, the good-news of YOUR salvation, in whom also having-trusted YOU-were-sealed by-the Spirit of-the promise namely-the holy,
vs. 14 Who is (the) down-payment of our inheritance, with-reference-to redemption-back of-the possession with-reference-to laudation of his glory.

vs. 15 Because-of this I-also, having-heard (of) YOUR trust in the Lord Jesus and the charity namely-the (charity) with-reference-to all the holy-(ones),

vs. 16 I-am not ceasing giving-thanks in-behalf-of YOU myself-making mention (of-YOU?) on my prayers,

vs. 17 In-order-that the God of our Lord Jesus Messiah, the Father of-the glory, would-give to-YOU (a) spirit of-wisdom and of-uncovering in thorough-knowledge of-him.

vs. 18 The eyes of YOUR heart having-been-and-still-enlightened with-reference-to YOUR having-known-absolutely what is the hope of his calling, what the riches of-the glory of his inheritance in the holy-ones,

vs. 19 And what the surpassing magnitude of his power with-reference-to us, the (ones) trusting according-to the operation of-the might of his strength,

vs. 20 Which he-has-operated-and-still-operates in the Messiah having-raised him out-of dead(s), and having-seated (him) in his right (hand) in the heavenlies

vs. 21 Over-above of-all rule and authority and power and lordship and of every name being-named not only in this age BUT also in the (one) future;

vs. 22 And he-subjected all (things) under his feet, and he-gave him (as) head above all (things) to-the assembly,

vs. 23 One-which is his body, the fulness of-the (one) himself-filling [the] all (things) with all (things).

Ephesians Chapter 2

vs. 1 And YOU being dead in YOUR offences and sins,

vs. 2 In which (sins) at-one-time YOU-walked-around according-to the age of this world, according-to the ruler of-the authority of-the air, of-the spirit namely-the (one) now operating among the sons of-the disobedience;

vs. 3 Among whom we ourselves were also all at-one-time turned-about in the desires of our flesh, doing the

wills of-the flesh and of-the intellects, and we were by-nature children of-wrath even as the others;

vs. 4 But the God being rich in mercy, because-of his much charity (with) which he cherished us,

vs. 5 And we being dead (ones) in-the offences, he-made-(us)-alive-together with-the Messiah, -by-favor YOU-are having-been-and-still-are-saved, -

vs. 6 And he-raised-(us)-together and he-seated-(us)-together in the heavenly (places) in Messiah Jesus,

vs. 7 In-order-that he-might-demonstrate in the ages, namely-the (ones) coming-on, the surpassing riches of his favor in graciousness on us in Messiah Jesus.

vs. 8 For by-the favor YOU-are having-been-and-still-are-saved through trust; and this not out-of YOU, of-God the gift;

vs. 9 Not out-of works, in-order-that some-one might not boast.

vs. 10 For of-him we-are (a) thing-made having-been-created in Messiah Jesus on good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

vs. 11 On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh made-by-hand,

vs. 12 That YOU-were in that season separate-from Messiah, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.

vs. 13 But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

vs. 14 For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh

vs. 15 Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,

vs. 16 And he-might-reconcile-in-full the both (Jews

and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

vs. 17 And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;

vs. 18 Because through him we-are-having the leading-near, the both in one Spirit to the Father,

vs. 19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,

vs. 20 Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

vs. 21 In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,

vs. 22 In whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.

Ephesians Chapter 3

vs. 1 For-sake-of this I Paul the prisoner of-the Messiah Jesus in-behalf-of YOU of-the Gentiles

vs. 2 If, that-is, YOU-heard (of) the-administration-of-the-household of-the favor of-the God namely-the (favor) having-been-given to-me with-reference-to YOU,

vs. 3 That according-to (an) uncovering the mystery was-made-known to-me, according-as I-wrote-before in (a) little-bit,

vs. 4 Toward which, reading, YOU-can understand my intelligence in the mystery of-the Messiah,

vs. 5 Which to-other (different) generations was not made-known to-the sons of-the MEN as it-was now uncovered to his holy apostles and prophets in spirit,

vs. 6 The Gentiles to-be heirs-together and members-of-a-united-body and fellow-sharers of-the promise in Messiah Jesus through the good-news,

vs. 7 Of-which I-became (a) minister according-to the gratuity of-the favor of-the God namely-the (favor) having-been-given to-me according-to the operation of his power.

vs. 8 To-me the less-than-the-least of-all holy-ones this favor was-given, to-bring-good-news to-the Gentiles the untraceable riches of-the Messiah,

vs. 9 And to-enlighten what (is) the administration-

of-the-household of-the mystery namely-the (one) having-been-and-still-hidden-back from the ages in the God namely-the (one) having-created [the] all (things),

vs. 10 In-order-that the much-variegated wisdom of-the God might-be-made-known now to-the principalities and to-the authorities in the heavenlies through the assembly,

vs. 11 According-to (the) plan of-the ages which he-made in the Messiah Jesus our Lord,

vs. 12 In-whom we-are-having the boldness-of-speech and leading-near in reliance through the trust of-him.

vs. 13 On-this-account I-am-requesting (YOU) not to-be-being-weary in my tribulations in-behalf of-YOU, (the-tribulations-) which are YOUR glory.

vs. 14 For-sake-of this I-am-bending my knees to the Father,

vs. 15 Out-of whom every lineage in heavens and on earth is-being-named,

vs. 16 In-order-that he-might-give to-YOU according-to the riches of his glory with-power to-be-made-mighty through his Spirit with-reference-to the inside MAN,

vs. 17 The Messiah to-reside through the trust in YOUR hearts, having-been-and-still-rooted also having-been-and-still-founded in charity,

vs. 18 In-order-that YOU-might-be-quite-able to-apprehend with all the holy-ones what the breadth and length and height and depth,

vs. 19 And-additionally to-know the charity of-the Messiah surpassing [the] knowledge, in-order-that YOU-might-be-filled with-reference-to all the fulness of-the God.

vs. 20 But to-the (one) being-able to-do all (things) far-beyond of-which (things) we-are-requesting or we-are-understanding according-to the power namely-the (power) operating in us,

vs. 21 To-him (be) the glory in the assembly and in Messiah Jesus with-reference-to all the generations of-the age of-the ages: amen.

Ephesians Chapter 4

vs. 1 I myself the prisoner in Jehovah am-entreating YOU therefore to-walk-around worthy of-the calling

of-which YOU-were-called,

vs. 2 With all humbleness-of-opinion and meekness, with patience, tolerating one-another in charity,

vs. 3 Being-diligent to-be-keeping the unity of-the Spirit in the bond-together of-the peace; one body and one Spirit,

vs. 4 According-as also YOU-were-called in one hope of YOUR calling;

vs. 5 One Jehovah, one trust, one baptism;

vs. 6 One God and Father of-all, the(one) on all and through all and in all,

vs. 7 But to-each one of-us the favor was-given according to the measure of-the gratuity of-the Messiah.

vs. 8 On-this-account he-is-saying: having-ascended into height he-led-into-captivity captivity, he-gave presents to-the MEN,

vs. 9 But the "he-ascended" what is-it if not that also he-descended into the lower parts of-the earth?

vs. 10 The(one) having-descended he himself is also the(one) having-ascended over-above all of-the heavens, in-order-that he-might-fulfill [the] all (things).

vs. 11 And he himself gave on-the-one-hand the apostles, on-the-other-hand the prophets, on-the-other-hand the bringers-of-good-news, on-the-other-hand the shepherds and teachers,

vs. 12 Toward the thorough-fitting of-the holy-ones with-reference-to (a) work of-ministry, with-reference-to building of-the body of-the Messiah,

vs. 13 As-far-as we-might [the] all arrive with-reference-to the unity of-the trust and of-the thorough-knowledge of-the Son of-the God, with-reference-to (a) perfect man with-reference-to (a) measure of-age of-the fulness of-the Messiah,

vs. 14 In-order that we-might no-longer be infants, being-tossed (by-waves) and being-brought-around by-every (strong) wind of-the-teaching in the dice-playing of-the MEN, in craftiness toward the method of-the leading-astray,

vs. 15 But speaking-the-truth in charity we-might-grow with-reference-to him (in) the all (things), who is the head, Messiah,

vs. 16 Out-of whom all the body (is) being-fitted-together and being-brought-to-agreement through every ligament of-the additional-supply according-to (an) operation in measure of-each one part it-is-itself-making the growth of-the body with-reference-to building (up) of-itself in charity.

vs. 17 This therefore I-am-saying and I-am-testifying in Jehovah, YOU no-longer to-be-walking-around according-as even the Gentiles (are) walking-around in aimlessness of their mind,

vs. 18 Being having-been-made-darkness-and-still-darkness in-the intellect, having-been-and-still-alienated of-the life of-the God, through the ignorance namely-the (ignorance) being in them, because-of the petrification of their heart,

vs. 19 They-who having-become-and-still-are-callous gave themselves over to-the wantonness with-reference-to (a) business of-all uncleanness in covetousness,

vs. 20 But YOU yourselves not thus learned the Messiah,

vs. 21 If that-is YOU-heard him and YOU-were-taught in him according-as truth is in [the] Jesus,

vs. 22 YOU place-off according-to the former conduct the old MAN namely-the (one) being-corrupted according-to the desires of-the deceit,

vs. 23 But to-be-being-made-young-again in-the spirit of-YOUR mind

vs. 24 And to-clothe-yourselves-in the new (quality) MAN namely-the (one) having-been-created according-to God in justice and hallowedness of-the truth.

vs. 25 On-this-account having-placed-off the lie YOU-be-speaking truth each (one) with his neighbor, because we-are members (of)-one-another,

vs. 26 YOU-be-being-made-wroth and YOU-be not sinning; let not the sun be-setting-thoroughly on YOUR exasperation,

vs. 27 Neither YOU-be-giving place to-the devil.

vs. 28 The (one) stealing no-longer let-him-be-stealing but rather let-him-be-tiring-from-labor working with-the hands the good (thing), in-order-that he-might-be-having to-be-impacting to-the (one) having need.

vs. 29 Let every rotten word not be-proceeding out-of

YOUR mouth, BUT if something good toward building (up) of-the need, in-order-that it-might-give favor to-the (ones) hearing.

vs. 30 And YOU-be not grieving the Holy Spirit of-the God, in whom YOU-were-sealed with-reference-to (a) day of-redemption-back.

vs. 31 let all bitterness and anger and wrath and clamor and blasphemy be-lifted-up from YOU with all malice.

vs. 32 But with-reference-to one-another YOU-be-becoming gracious, compassionate, bestowing-a-favor yourselves, according-as also the God in Messiah bestowed-a-favor to YOU.

Ephesians Chapter 5

vs. 1 Therefore YOU-be-becoming imitators of-the God, as cherished children,

vs. 2 And YOU-be-walking-around in charity, according-as also the Messiah cherished YOU and he-gave himself over in-behalf-of us (an) offering and sacrifice to-the God with-reference-to (a) smell of-fragrance,

vs. 3 But prostitution and all uncleanness or covetousness neither let-it-be-being-named among YOU, according-as it-is-becoming for-holy (ones),

vs. 4 And shamelessness and stupid-speaking or coarse-jesting, which (things) have-not-pertained-nor-still-pertain (to holy-ones), BUT rather giving-of-thanks.

vs. 5 For this YOU-are coming-to-know, that every (male)-prostitute or unclean (man) or covetous (man), who-is (an) idolater, he-is not having inheritance in the kingdom of-the Messiah and God.

vs. 6 let no-one be-deceiving YOU with-empty words; for because-of these (things) the wrath of-the God is-coming upon the sons of-the disobedience,

vs. 7 YOU-be not therefore becoming fellow-sharers of-them;

vs. 8 For YOU-were at-one-time darkness, but now light in Jehovah; YOU-be-walking-around as children of-light,

vs. 9 For the fruit of-the light (is) in all goodness and justice and truth,

vs. 10 Proving what is well-pleasing to-the Lord,

vs. 11 And YOU-be not participating-with the works of-the darkness namely-the (ones) without-fruits, but rather YOU even be-reproving,

vs. 12 For it-is shameful even to-be-saying the (things) secretly coming-to-pass of-them;

vs. 13 But all the (things) being-reproved are-being-manifested by the light;

vs. 14 For every (thing) being-manifested is light. On-this-account he-is-saying: you-rise the (one) sleeping, and you-stand-up out-of the dead(s), and the Messiah shall-beam-on you.

vs. 15 Therefore YOU-be-looking-at exactly how YOU-are-walking-around, not as unwise BUT as wise,

vs. 16 Buying-out-for-yourselfes the season, because the days are evil.

vs. 17 Because-of this YOU-be not becoming foolish, BUT YOU-be-perceiving what the will of-the Lord (is).

vs. 18 And YOU-be not being-gotten-drunk with-wine, in which is dissipation, BUT YOU-be-being-filled with (the) Spirit,

vs. 19 Speaking to-yourselfes in psalms and hymns and spiritual songs, singing-odes and playing-psalms-on-stringed-instruments in YOUR heart to-the Lord,

vs. 20 Giving-thanks always in-behalf-of all (things) in (the) name of our Lord Jesus Messiah to-the God and Father,

vs. 21 Subjecting-yourselfes to-one-another in fear of Messiah.

vs. 22 The wives to their own husbands as to-the Lord,

vs. 23 Because (a) husband is head of-the wife as also the Messiah (is) head of-the assembly, himself Savior of-the body.

vs. 24 BUT as the assembly is-itself-submitting to-the Messiah, thus also the wives to-the husbands in every (thing).

vs. 25 The husbands, YOU-be-cherishing the wives,

according - as also the Messiah cherished the assembly and gave himself over in-behalf-of her, vs. 26 In-order-that he-might-make her holy having-cleansed (her) by-the bath of-the water in (a) saying,

vs. 27 In-order-that he-might himself stand-alongside to-himself the assembly glorious, not having spot or wrinkle or any of-the (things) such-as-these, BUT in-order-that she-might-be holy and unblemished,

vs. 28 Thus also the husbands are-being-indebted to-be-cherishing the wives of-themselves as the bodies of-themselves. The (one) cherishing the wife of-himself is-cherishing himself;

vs. 29 And for not-one at-any-time hated the flesh of-himself, BUT he-is-nurturing and he-is-fostering it, according-as also the Messiah the assembly,

vs. 30 Because we-are members of his body,

vs. 31 Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and the two shall-be with-reference-to flesh, one.

vs. 32 This mystery is great, but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly.

vs. 33 Further also YOU the (ones), according-to one (man), thus let each be-cherishing the wife of-himself as himself, but in-order-that the wife might-be-fearing the husband.

Ephesians Chapter 6

vs. 1 The children, YOU-be-being-obedient to YOUR parents in Jehovah; for this is just.

vs. 2 You-be-honoring your father and [the] mother, one-which is (the) first commandment with promise,

vs. 3 In-order-that it-might-become well with-you and you-will-be long-timed on the earth.

vs. 4 And the fathers, YOU-be not exasperating YOUR children, BUT YOU-be-nurturing them in discipline and admonition of-Jehovah.

vs. 5 The slaves, YOU-be-obeying to-the lords according-to flesh with fear and trembling in simplicity of

YOUR heart as to-the Messiah,
vs. 6 Not according-to eyeslavery as MEN-pleasers,
 BUT as slaves of-Messiah doing the will of-the God,
vs. 7 Out-of (the) soul with goodwill being-slaves as
 to-the lord and not to-MEN,
vs. 8 Knowing-absolutely that each(one) if he-might-do
 any good (thing), this he-will-obtain-for-himself of
 Jehovah, whether slave or free(man).

vs. 9 And the lords, YOU-be-doing the same (things)
 toward them, dropping the threatening, knowing-
 absolutely that the lord also of-them and of-YOU
 is in (the) heavens, and partiality is not beside him,
vs. 10 Henceforth, YOU-be-being-made-powerful in
 Jehovah and in the might of his strength,

vs. 11 YOU-clothe-yourselves-in the full-armour of-the
 God toward YOUR being-able to-stand to the methods
 of-the devil;

vs. 12 Because the wrestling for-us is not with blood
 and flesh, BUT with the principalities, with the
 authorities, with the world-rulers of this darkness,
 with the spiritual (things?) of-the evil in the
 heavenlies.

vs. 13 Because-of this YOU-take-up the full-armour
 of-the God, in-order-that YOU-might-be-able to-
 withstand in the day namely the evil, and having-
 worked-out quite-all (things), to-stand.

vs. 14 YOU-stand therefore having-girded-yourselves
 around YOUR loin with truth, and having-clothed-
 yourselves-in the breastplate of-the justice,

vs. 15 And having-bound-yourselves-under the feet
 with preparation of-the good-news of-the peace,

vs. 16 Upon all, having-taken-up the
 shield of-the trust, with which YOU-will-be-able
 to-extinguish all the arrows, namely-the (ones)
 having-been-and-still-on-fire, of-the evil (one),

vs. 17 And YOU-receive the helmet of-the salvation,
 and the dagger of-the spirit, which (spirit) is
 (a) saying of-God,

vs. 18 Through all prayer and petition, praying
 in every season in spirit, and with-reference-to
 it, being sleepless, in all steadfast-endurance

and petition concerning all the holy (ones),
vs. 19 And in-behalf-of me, in-order-that(a) word
might-be-given to-me in opening of my mouth,
in boldness-of-speech to-make-known the mystery
of-the good-news,

vs. 20 In-behalf-of which I-am-being-a-delegate
in chain, in-order-that in it I-might-be-bold-
of-speech as it-is-essential (for) me to-speak,

vs. 21 But in-order-that YOU yourselves also might-
know-absolutely the (things) according-to me, what
I-am-practising, Tychicus, the cherished brother
and trustworthy minister in Jehovah will-make-
known to-YOU all (things),

vs. 22 Whom I-sent to YOU with-reference-to this
same (thing), in-order-that YOU-might-come-to-
know the (things) concerning us and he-might-
comfort YOUR hearts.

vs. 23 Peace to-the brothers and charity with trust
from God (the) Father and Jehovah Jesus Messiah,

vs. 24 The favor (be) with all the (ones) cherishing
our Lord Jesus Messiah in imperishability.

Ephesians

translated 7/81

Ephesians Chapter 1

vs. 1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ
Paul apostle of-Messiah Jesus
διὰ θελήματος Θεοῦ τοῖς ἁγίοις
through will of-God to-the holy-(ones)
τοῖς οὖσιν ἐν Ἐφέσῳ καὶ
namely-the (ones) being in Ephesus and
πιστοῖς ἐν Χριστῷ Ἰησοῦ.
trusting in Messiah Jesus:

Paul apostle of-Messiah Jesus through will of-God to-the holy (ones) namely-the (ones) being in Ephesus and trusting in Messiah Jesus:

vs. 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ
favor to-YOU and peace from God
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ
Father of-us and Jehovah Jesus Messiah.

Favor to-YOU and peace from God our Father and (from) Jehovah Jesus Messiah.

vs. 3 εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ
Blessed (be) the God and Father of-the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας
Lord of-us Jesus, Messiah, the (one) having-
ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
blessed us in every blessing spiritual
ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
in the heavenly (places) in Messiah,

Blessed (be) the God and Father of our Lord Jesus Messiah, the (one) having-blessed us in every spiritual blessing in the heavenly (places) in Messiah,

vs. 4 καθὼς ἐξελέξατο ἡμᾶς ἐν
according-as he-chose-for-himself us in

Commentary is on "A" (etc.) pages.

Chapter I King James verses are alongside.

vs. 1 The holy (ones) in Ephesus are the same ones "trusting" in Messiah Jesus. (Note the omission of the article before pistois, πιστοῖς) I have tried to use nouns, adjectives and verbs that are related in English as well as Greek. The noun "faith" has no equivalent verb, so I have preferred to use the noun "trust." The word pistos (πιστος) in this verse is given in the lexicons as trustworthy, faithful, trusting etc. Those in Ephesus to whom Paul was writing were holy (ones) by their trusting in the Lord Jesus as their Savior. If

p.1 **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: we use "faithful" or "trustworthy" (as KJ) it seems to me to imply more than could really be known.

If, on the other hand we use "trusting", it of course would be true for every believer, by definition.

vs. 2 From our proof course Jehovah we learn that kurios (κύριος) - "lord"; when used with the article should be translated "the Lord" but when there is no article it should be translated "Jehovah."

p.1 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. This makes an important difference in this verse. The KJ has inserted the article which is not in the

Greek text. I have translated Jehovah Jesus Messiah, Christ would always be better translated Messiah. It is always Messiah in the Hebrew New Testaments in Israel today. Here then we have a three-fold name: Jehovah of the O.T., Jesus in his humanity and Messiah in his priestly office. Jehovah who made the covenant with Abraham, Jesus who was the lamb sacrifice and the Messiah, the high-priest as well as King of kings.

p.1 vs. 3 This thought continues in this verse. "Lord" is correct, not "Jehovah", because the article is used. Note the blessings are in the heavenly (places) in "Messiah".
3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

2
αὐτῷ πρὸ καταβολῆς κόσμου,
him before casting-down of (a) world,
εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους
to-be us holy and unblemished
κατενώπιον αὐτοῦ ἐν ἀγάπῃ,
completely-in-sight of-him in charity,

According-as he-chose us for-himself in
him before casting-down of (a) world, we
to-be holy and unblemished completely-in-
sight of-him in charity,

vs. 5 προορίσας ἡμᾶς εἰς
having-appointed us before with-reference-to
υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ
adoption-as-(a)-son through Jesus Messiah
εἰς αὐτόν, κατὰ τὴν
with-reference-to him, according-to the
εὐδοκίαν τοῦ θελήματος αὐτοῦ,
well-thinking of-the will of-him,

Having-appointed us before with-reference-to
adoption-as-(a)-son through Jesus Messiah
with-reference-to him, according-to the
well-thinking of his will,

vs. 6 εἰς ἔπαινον δόξης τῆς
with-reference-to laudation, of-glory of-the
χάριτος αὐτοῦ, ἧς ἐχαρίτωσεν ἡμᾶς
favor of-him, of-which he-favored us
ἐν τῷ ἠγαπημένῳ,
in the(one) having-been-and-still-cherished,

With-reference-to laudation of-glory of his
favor, of-which he-favored us in the(one)
having-been-and-still-cherished,

vs. 7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν
in whom we-are-having the redemption-
διὰ τοῦ αἵματος αὐτοῦ, τὴν
back through of-the blood of-him, the

p.2 4 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:

vs. 4 It is important to pay close attention to pronouns. Back in vs. 2 we have "YOU",

that is, the ones to whom Paul is writing, spelled in capital letters to indicate plural. Then the pronoun "our". Next in vs. 3 we have "our" and "us" which would appear to refer to all believers! In vs. 4 we have "us" and "we" which continue from vs. 3. God's first choice was

ASV. Deut. 7. 6 For thou art a holy people unto Jê-hô'vâh thy God: Jê-hô'vâh thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth. 7 Jê-hô'vâh did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: 8 but because Jê-hô'vâh loveth you, and because he would keep the oath which he sware unto your fathers, hath Jê-hô'vâh brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Phâ-raoh king of E'gypt.

Israel which ought to be clear after 4000 years from Abraham.

← (LXX ἐξελέξατο ὑμᾶς - the exact verb as in verse 4)

The KJ is much weakened in this verse: "According-as he-chose us for-himself in him ---" (Greek p.1)

vs. 5 The pronoun "us" occurs also in this verse

p.2 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

but another important word is introduced, huiiothesia (υἰοθεσία), "adoption-as-son".

Rom. 9. 3 For I could wish that I myself were an-âth'ê-mâ from Christ for my brethren's sake, my kinsmen according to the flesh: 4 who are Is'râ-êl-ites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: 5 whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. A-mên.

This word occurs only 5x in the N.T. In Rom. 9:4, "the adoption-as-(a)son" is clearly connected with Israel.

← Rom. 8:15 clearly includes Gentiles also in this relation. →

Rom. 8. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Ab'ba, Father.

p.2 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

vs. 6 Continuing the pronoun, "us" in verse six the question

must be considered as to whether Paul is using "YOU" for those at Ephesus and "we" and "us" for Israel or does he include those in the Ephesus assembly as well, when he says "we" and "us"? It seems to me to be a rather unanswerable question because either alternative would be true, but keep this in mind as we continue. In verse 7 we encounter another important word, p.2, (ἀπολυτρωσις) apolutrōsin, "redemption-back." (cont. on 3A)

ἀφεσιν τῶν παραπτωμάτων κατὰ
 forgiveness of-the offences according-to
 τὸ πλοῦτος τῆς χάριτος αὐτοῦ,
 the riches of-the favor of-him,

In whom we-are-having the redemption-back
 through his blood, the forgiveness of-the offences
 according-to the riches of his favor,

vs. 8 ἧς ἐπερίσσευσεν εἰς
 of-which he-exceeded with-reference-to
 ἡμᾶς ἐν πᾶσιν σοφία καὶ φρονήσει
 us in all wisdom and prudence

Of-which he-exceeded with-reference-to
 us in all wisdom and prudence

vs. 9 γνωρίσας ἡμῖν τὸ μυστήριον
 having-made-known to-us the mystery
 τοῦ θελήματος αὐτοῦ, κατὰ τὴν
 of-the will of-him, according-to the
 εὐδοκίαν αὐτοῦ, ἣν προέθετο
 well-thinking of-him, which he-himself-placed-
 ἐν αὐτῷ
 before in him (see Alford and Lightfoot)

Having-made-known to-us the mystery of his
 will, according-to his well-thinking, which he-
 himself-placed-before in him

vs. 10 εἰς οἰκονομίαν
 with-reference-to administration-of-the-household
 τοῦ πληρώματος τῶν καιρῶν,
 of-the fulness of-the seasons,
 ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ
 to-sum-up the all (things) in the
 Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ
 Messia'h, the (things) on the heavens and
 τὰ ἐπὶ τῆς γῆς· ἐν αὐτῷ,
 the (things) on the earth; in him,

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

p.3

← this word translated redemption is apolutrōsis, translated in KJ. - 9x "redemption" and 1x "deliverance". Compare this to the word lutrōsis (λύτρωσις) - translated 2x "redemption" and 1x "redeemed".
apolutrōsis (ἀπολύτρωσις)
 ? lutrōsis (? λυτρωσις)

I cannot accept an opinion that when God uses two different words, even with a difference ever so small, that he intended them to mean the same thing. We saw in verse 5 commentary above (p. 2A) from Rom. 9:4 that the primary reference of (υἱοθεσία) huiothesia, "adoption-as-son", was to Israel. Here, apolutrōsis, "redemption-back", has a Heb. 9 K.J. primary reference to Israel.

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

← "with-reference-to redemption-back of-the transgressions on the first covenant" (see Hebrews Commentary p. 89)

We are still not clear as to whether the "we" in verse 7 is in a limited sense, that is, we the Jews; or a general sense we the Christians. There is a little bit in this verse to favor, "we the Jews", and that is the verb "we-are-having (pres. tense) the redemption-back." If, "we-the Christians", I would expect "we had", since "I-have-been-and-still-am-crucified-together with Messiah" (Gal. 2:20).

Gal. 2 ASV (συνεσταύρωμα - 1 per. sing. ← perf. ind. pass)

19 For I through the law died unto the law, that I might live unto God. 20 I have been crucified with Christ: and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.

8 Wherein he hath abounded toward us in all wisdom and prudence;

p.3

according to their opinion of the text. Of 39 occurrences, the KJ uses 19 different meanings. (see Young's Concordance) If the verb means "exceeded" (vs. 8 p.3) it tends to make

Ephesians vs. 8 The KJ has 3 Greek verbs translated "abound." It appears to me that this verb, perisseuō (περισσεύω) has been translated in KJ

this "us" refer more likely to the Jews.

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

p. 3

← vs. 9 Another "us"; Alford says, "--- not, the Apostles, but Christians in general---". This is a result of opinion, note Matt. 13:11 in KJ.

Matt. 13:11 KJ
11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

← Lit. "it-has-been-and-still-is-given" (δέδοται - 3per. sing. perf. ind. pass.) While Christians do know the revealed mysteries, all Christians know them only through the revelation of God's word given through the Jews. This is another place where the text leans more toward "us" the Jews, than to "us" the Christians

10 That in the dispensation of the fulness 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:

p. 3, 4

vs. 10 This verse is very complex. How each word is translated into English will make a big difference on

how it is understood by the reader. What is the "dispensation of the fulness of times?"

Alford says, "--- usage, and the sense, determine it to mean, the whole duration of the Gospel times ---".

The word translated "dispensation" is the Greek word *oikonomia* (οἰκονομία). Young's Concordance shows the meaning, "Law or arrangement of a house." The noun *oikonomos* (οἰκονόμος) is translated "steward" in the KJ. In order to keep this idea prominent I have used for *oikonomos*, "administrator-of-the-household"; and for *oikonomia*, "administration-of-the-household." (see Thayer's Lexicon etc.) The word "times" in the KJ should be "seasons." Thus we have, "With-reference-to administration-of-the-household of-the fulness of the seasons."

Rom. 11
25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen is-ra-el, until the fulness of the Gen'tiles be come in; 26 and so all is-ra-el shall be saved: even as it is written,

← "that petrification from part has-come-to-pass-and-still-is among the Israeli until of-which (season?) the fulness of the Gentiles might-come-in;" (cont. on 4A)

With-reference-to administration-of-the-household
of-the fulness of-the seasons, to-sum-up [the] all
(things) in the Messiah, the (things) on the
heavens and the (things) on the earth; in him,

vs. 11 ἐν ᾧ καὶ ἐκληρώθημεν
in whom also we-were-made-a-heritage
προορισθέντες κατὰ
having-been-appointed-before according-to
πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος
plan of-the(one) the all(things) operating
κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ,
according-to the purpose of-the will of-him,

In whom also we-were-made-a-heritage
having-been-appointed-before according-to (a) plan
of-the(one) operating [the] all(things) according-to
the purpose of his will,

vs. 12 εἰς τὸ εἶναι ἡμᾶς εἰς
with-reference-to the to-be us with-reference-to
ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότες
laudation of-glory of-him the(ones) having-hoped-
ἐν τῷ Χριστῷ.
before-and-still-hoping in the Messiah;

With-reference-to us to-be with-reference-to
(the) laudation of his glory, (namely), the (ones)
having-hoped-before-and-still-hoping in the Messiah;

vs. 13 ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον
in whom also YOU, having-heard the word
τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας
of-the truth, the good-news of-the salvation
ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες
of-YOU, in whom also having-trusted
ἔσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας
YOU-were-sealed by-the Spirit of-the promise
τῷ ἁγίῳ,
namely-the holy,

This petrified part along with the ones believing that Jesus is the Messiah will be saved; "and thus all Israel will-be-saved" (Rom. 11:26 - "it-will-be-saved", also John 6:39, "I-shall-stand it up in the last day.")

During this period of petrification the Israeli are in dispersion and Jerusalem has been occupied by a series of nations

Luke 21
24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jê-ru-sâ-lêm shall be trodden down of the Gen'tiles, until the times of the Gen'tiles be fulfilled.

← "until of-which seasons of-nations might-be-fulfilled."

The purpose of this period has been to sum-up (verse 10, p.3,4) all things "in the Messiah". Certainly with the existence of the State of Israel we should know that we are approaching the end of this period.

Rev. 11
11 And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. 3 And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Once more the Gentiles will control Jerusalem, this time however the Jews will be present. This summing up of all things in the Messiah will be explained further later on.

vs. 11 →
p.4 11 In whom also we have obtained an inheritance, being pre-destinated according to the purpose of him who worketh all things after the counsel of his own will:

These pronouns begin to be more clear at this point, especially if follow the translation on p.4. We - that is the Jews, were appointed before according to God's plan.

p.4 12 That we should be to the praise of his glory, who first trusted in Christ.

← vs. 12 - We - the Jews

13 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,

The KJ, "who first trusted in Christ" is a total disaster. There is no "who", no "first",

p.4,5

"trusted" is the the verb hope-before, the article before Christ has been omitted, and Christ should be Messiah. The Jews are, "the ones having-hoped-before-and-still-hoping in the Messiah.

vs. 13 - above YOU, having heard, YOUR salvation, and continuing, YOU were sealed.

ye were sealed with that holy Spirit of promise,

YOU, the Gentiles at Ephesus.

Now we see still more clearly, we - Jews, you - Gentiles. (cont. p. 5A)

In whom YOU also, having-heard the word of-the truth, the good-news of YOUR salvation, in whom also having-trusted YOU-were-sealed by-the Spirit of-the promise namely-the holy,

vs.14 ὅς (κ.τ.) ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἑπαιθὸν τῆς δόξης αὐτοῦ.
who he-is (the)down-payment of-the inheritance of-us, with-reference-to, redemption-back of-the possession, with-reference-to laudation of-the glory of him.

Who is (the) down-payment of our inheritance, with-reference-to redemption-back of-the possession, with-reference-to laudation of his glory.

vs.15 διὰ τοῦτο καὶ ἐγώ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,
because-of this I-also, having-heard the according-to YOU trust in the Lord Jesus and the charity, namely-the with-reference-to all the holy-(ones),

Because-of this I-also, having-heard (of) YOUR trust in the Lord Jesus and the charity namely-the (charity) with-reference-to all the holy-(ones),

vs.16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνηστὴν ποιούμενος ἐπὶ τῶν προσευχῶν μου,
not I-am-ceasing giving-thanks in-behalf-of YOU mention myself-making on the prayers of-me,

I-am not ceasing giving-thanks in-behalf-of YOU myself-making mention (of-YOU?) on my prayers, [see Alford]

p.5 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

vs. 14 Who is (ō's KJ has far better support than ō) not which is. This raises a very interesting question, to whom or what does this pronoun refer? The Holy Spirit is neuter, and hos (ō's), "who" being masculine, technically cannot refer to the Holy Spirit; but is this a case where the rule is violated to show the personality of the Holy Spirit? Or, does hos (ō's) refer in this verse (14) to "earnest" (ἀρραβών, arrabōn), which is masculine? (see Alford), I have translated this word "down-payment."

In any event the Holy Spirit is the down-payment, "with-reference-to redemption-back (see vs. 7 above) of-the possession," (see 1 Pet. 2:9) that is, Israel.

p.5 15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers;

verse 15, 16 Back to YOUR trust, that is, Gentiles at Ephesus. Paul writes, "I-am not ceasing giving-thanks in-behalf-of YOU."

p.6 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

verses 17, 18 "our" Lord, that is Lord of both Jewish and Gentile believers? but Paul continues his purpose of his prayers for those at Ephesus.

p.6 18 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,

"The eyes of YOUR heart" has far better support than understanding. Note also, YOUR is plural, but heart is singular as in the body of Christ. (vs. 23 below)

p.7 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

verses 19-23 vs. 19 "us" - all believers? "the ones trusting" p.7.

p.7 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

"in the Messiah", KJ again omits the article. At verse 10 in Alford's New Testament he states, "The article is not expressed with χριστός after a preposition, unless with some such special meaning..."

p.7 21 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:

p.7 22 And hath put all things under his feet, and gave him to be the head over all things to the church,

p.8 23 Which is his body, the fulness of him that filleth all in all.

"in this age BUT also in the one future" → p. 8A

vs. 17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν
 in-order-that the God of-the Lord of-us
 Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης,
 Jesus Messiah, the Father of-the glory,
 δῶν ὑμῖν πνεῦμα σοφίας καὶ
 he-would-give to-YOU (a) spirit of-wisdom and
 ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ
 of-uncovering in thorough-knowledge of-him,

In-order-that the God of our Lord Jesus Messiah,
 the Father of-the glory, would-give to-YOU (a)
 spirit of-wisdom and of-uncovering in thorough-
 knowledge of-him,

vs. 18 πεφωτισμένους τοὺς ὀφθαλμοὺς
 having-been-and-still-enlightened the eyes
 τῆς καρδίας ὑμῶν, εἰς τὸ
 of-the heart of-YOU, with-reference-to the
 εἶδέναι ὑμᾶς τίς ἐστὶν ἡ
 to-have-known-absolutely YOU what it-is the
 ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος
 hope of-the calling of-him, what the riches
 τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν
 of-the glory of-the inheritance of-him in
 τοῖς ἁγίοις,
 the holy-ones,

The eyes of YOUR heart having-been-and-
 still-enlightened with-reference-to YOUR having-
 known-absolutely what is the hope of his
 calling, what the riches of-the glory of his
 inheritance in the holy-ones,

vs. 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς
 and what the surpassing magnitude of-the
 δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς
 power of-him with-reference-to us the (ones)
 πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ
 trusting according-to the operation of-the
 κράτους τῆς ἰσχύος αὐτοῦ,
 might of-the strength of-him,

And what the surpassing magnitude of his power with-reference-to us, the (ones) trusting according-to the operation of-the might of his strength,

vs. 20 ἣν ἐνήργηκεν

which he-has-operated-and-still-operates

ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ

in the Messiah having-raised him out-of

νεκρῶν, καὶ καθίρας ἐν δεξιᾷ

dead(s), and having-seated (him) in right

αὐτοῦ ἐν τοῖς ἐπουρανίοις

(hand) of-him in the heavenlies

Which he-has-operated-and-still-operates in the Messiah having-raised him out-of dead(s), and having-seated (him) in his right (hand) in the heavenlies

vs. 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας

over-above of-all rule and authority

καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς

and power, and lordship, and of-every

ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ

name being-named not only in the

αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι.

age this BUT also in the(ONE) future;

Over-above of-all rule and authority and power and lordship and of every name being-named not only in this age BUT also in the(ONE) future;

vs. 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας

and all (things) he-subjected under the feet

αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ

of-him, and him he-gave (as) head above

πάντα τῇ ἐκκλησίᾳ,

all (things) to-the assembly,

And he-subjected all (things) under his feet, and he-gave him (as) head above all (things) to-the assembly,

vs. 23 ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ
 one-which it-is the body of-him, the
 πλήρωμα τοῦ τὰ πάντα ἐν
 fulness of-the(one) the all (things) with
 πᾶσιν πληρουμένου.
 all (things) himself-filling.

One-which is his body, the fulness of-the
 (one) himself-filling [the] all (things) with all
 (things).

Ephesians Chapter 2

vs. 1 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν
 and YOU being dead in-the offences
 καὶ ταῖς ἁμαρτίαις ὑμῶν,
 and in-the sins of-YOU,

And YOU being dead in YOUR offences and sins,

vs. 2 ἐν αἷς ποτὲ περιπατήσατε
 in which at-one-time YOU-walked-around
 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,
 according-to the age of-the world this,
 κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ
 according-to the ruler of-the authority of-the
 αἵρος, τοῦ πνεύματος τοῦ νῦν
 air, of-the spirit namely-the(one) now
 ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας.
 operating among the sons of-the disobedience;

In which (sins) at-one-time YOU-walked-around
 according-to the age of this world, according-
 to the ruler of-the authority of-the air,
 of-the spirit namely-the(one) now operating
 among the sons of-the disobedience;

vs. 3 ἐν οἷς καὶ ἡμεῖς πάντες
 among whom also we all
 ἀνεστράφημέν ποτὲ ἐν ταῖς
 we-were-turned-about at-one-time in the

vs. 22-23 "the assembly which is his body". (p. 8, 5A)
Not bodies but one body a subject to be developed further in chapter 2. There are some who would so emphasize the local "church" or the "denomination" as to make the local church the body. It does not say the assemblies which are his bodies, but -- "to-the assembly, one- which is his body" (p. 8)

Ephesians - Chapter 2

We will continue to notice the pronouns as we continue to see the parallel between the Jews condition and the Gentiles and how God takes from each and joins into one body.

p.8 AND you hath he quickened, who were dead in trespasses and sins;

← vs. 1, 2

"And YOU being-dead" not "who were dead" although that is the resultant meaning.

age - 2 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:

p.8

This is the starting point for Gentiles "being-dead" spiritually.

Dead in "offences" and "sins", but note the articles omitted in KJ- and in the freer translation p. 8 as well. The Greek, and this is one purpose of showing the Greek, has "in-the offences and in-the sins of-YOU".

vs 2 "In which (sins)" - not offences, which indicates things that displeased God. Not "in time past" as KJ but "at-one-time". KJ uses "course" to translate aiōn (αἰών), age. Gentiles walk around according to the particular "age" of the world in which they happen to live.

p. 8, 9 3 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.

vs. 3 "Among whom", that is, "the sons of-the disobedience" vs. 2 above, "We ourselves",

that is the Jews, "were also all at-one-time turned-about" etc. "Also" that is Jews as well as Gentiles. The Jews "turned-about" from serving God. This separation is further amplified by the fact that the Jews were then "children of-wrath even as the others", that is Gentiles. (KJ omits art.) p.9A

ἐπιθυμίας τῆς σαρκὸς ἡμῶν, ποιούντες
 desires of-the flesh of-us, doing
 τὰ θελήματα τῆς σαρκὸς καὶ τῶν
 the wills of-the flesh and of-the
 διανοιῶν, καὶ ἡμεῖθα τέκνα φύσει
 intellects, and we-were children by-nature
 ὀργῆς ὡς καὶ οἱ λοιποί.
 of-wrath as even the others;

Among whom we ourselves were also all at-one-time
 turned-about in the desires of our flesh, doing
 the wills of-the flesh and of-the intellects, and
 we-were by-nature children of-wrath even
 as the others;

vs. 4 ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει,
 the but God rich being, in mercy,
 διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν
 because-of the much charity of-him which
 ἠγάπησεν ἡμᾶς,
 he-cherished us,

But the God being rich in mercy, because-of
 his much charity (with) which he cherished us,

vs. 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι
 and being us dead (ones)? in-the offences
 συνεζωοποίησεν τῷ Χριστῷ
 he-made-alive-together (us) with-the Messiah,
 - χάριτί ἐστε σεσωσμένοι, -
 by-favor YOU-are having-been-and-still-are-
 saved,

And we being dead (ones) in-the offences
 he-made-(us)-alive-together with-the Messiah,
 -by-favor YOU-are having-been-and-still-
 are-saved,-

vs. 6 καὶ συνήγειρεν καὶ συνεκάθισεν
 and he-raised-together (us) and he-seated-together

p.9 4 But God, ^{rv} who is rich in mercy, for his great love wherewith he loved us.

vs.4 "us" still Jews. God's love or charity toward Israel is a constant subject throughout Scripture, and this, in spite of their conduct and rebellion.

p.9 5 ^h Even when we were dead ^{rv} in sins, ^{ro} hath ^l quickened us together with Christ, (³ by grace ^{rv} ye are saved;)

vs 5 These two groups, Jews and Gentiles, are now being drawn together. And "we" the Jews

being-dead, God made-alive-together, Jews and Gentiles (no word "us" here in the Greek) with-the Messiah. Note: again KJ omits the article.

"By-favor YOU" Gentiles at Ephesus, "are having-been-and-still-are-saved." (p.9)

Gentiles being dead (vs. 1)
in the offences and in the sins
Jews being dead (vs. 5)
in the offences

① Made alive together, "us" and "YOU" with or in the Messiah.

p.10 6 And ^{ro} hath raised us up ^{rv} together, and made us ^{rv} sit together ^m in heavenly places in Christ Jē'gus:

vs. 6 ② "He-raised-together,"

③ "He-seated-together" these two groups. Note particularly that in all three expressions the word "us" does not occur.

p.10 7 That in the ages to come he might shew the exceeding riches of his grace in ^{ro} his kindness toward us ^{rv} through Christ Jē'gus.

vs. 7-10 "In-order-that he-might-demonstrate in the ages namely-the- (ones) coming-on," when the prayer is realized, "thy will be done on earth."

p.10 8 ^o For by grace ^{rv} are ye saved ^p through faith; and that not of yourselves: ^q it is the gift of God:

p.10 9 ^r Not of works, ^{rv} lest any man should ^{rv} boast.

p.11 10 For we are ^h his workmanship, created in Christ Jē'gus ^{rv} unto good works, ^t which God ^{rv} hath before ⁴ ordained that we should walk in them.

Note the perfect tense in verse 8, "YOU-are having-been-still-are-saved." Not out-of-works - there is no way we can boast in ourselves. (vs.9)

vs. 10 "For of-him we-are" (p.11). The "we" is now Jewish Christians and Gentile Christians "--- of-him --- a thing-made" (p.10) poieema, (ποίημα), a word which only occurs here and Romans 1:20 KJ2

20 For ^m the invisible things of him ^{rv} from the creation of the world are clearly seen, being ^{rv} understood by the things that are made, even his ^{rv} eternal power and ^{rv} Godhead; ^{ro} ⁸ so that they ^{rv} are without excuse:

tois ποιήμασιν (tois poieemasin) This "thing-made" in vs.10, what is it? I believe it is his "body", Eph. 1:23 (p.8). "Thing-made" is neuter (p.11A)

10

ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,
(us) in the heavenly (places) in Messiah Jesus,

And he-raised-(us)-together and he-seated-(us)-together in the heavenly (places) in Messiah Jesus,

vs.7 ἵνα ἐνδείξῃται ἐν τοῖς
in-order-that he-might-demonstrate in the
αἰῶσιν τοῖς ἐπερχομένοις τὸ
ages namely-the-(ones) coming-on the
ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν
surpassing riches of-the favor of-him in
χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
graciousness on us in Messiah Jesus,

In-order-that he-might-demonstrate in the ages
namely-the-(ones) coming-on the surpassing
riches of his favor in graciousness on us in
Messiah Jesus,

vs.8 τῇ γὰρ χάριτι ἔστε σωσμένοι
by-the for favor YOU-are having-been-and
διὰ πίστεως· καὶ τοῦτο οὐκ
still-are-saved through trust; and this not
ἐξ ὑμῶν, θεοῦ τὸ δῶρον.
out-of YOU, of-God the gift;

For by-the favor YOU-are having-been-and-
still-are-saved through trust; and this not
out-of YOU, of-God the gift;

vs.9 οὐκ ἐξ ἔργων, ἵνα μὴ τις
not out-of works, in-order-that not some-
καυχῆσθαι.
one he-might-boast.

Not out-of works, in-order-that some-one
might not boast,

vs.10 αὐτοῦ γὰρ ἔσμεν ποίημα κτισθέντες
of-him for we-are (a) thing-made having-been-

11
ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς,
created in Messiah Jesus on works good,
οἷς προητοίμασεν ὁ Θεὸς
(to-which he-prepared-before the God
ἵνα ἐν αὐτοῖς περιπατήσωμεν,
in-order-that in them we-might-walk-around.

(For of-him we-are (a) thing-made having-been-
created in Messiah Jesus on good works, to-
which the God prepared-before (us?) in-order-
that we-might-walk-around in them, [see Alford]

vs. 11 διὸ μνημονεύετε ὅτι
on-this-account YOU-be-having-in-memory that
ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
at-one-time YOU the Gentiles in flesh, the (ones)
λεγόμενοι ἀκροβυστία ὑπὸ τῆς
being-said (to-be) uncircumcision by the-(one)
λεγόμενης περιτομῆς ἐν σαρκὶ
being-said (to-be) circumcision in flesh
(χειροποιήτου,
made-by-hand,

On-this-account YOU-be-having-in-memory that
at-one-time YOU the Gentiles in flesh, the
(ones) being-said (to be) uncircumcision by the
(one) being-said (to be) circumcision in flesh
made-by-hand,

vs. 12 ὅτι ἤτε τῷ καιρῷ ἐκείνῳ χωρὶς
that YOU-were in-the season that separate-
Χριστοῦ, ἀπηλλοτριωμένοι
(from Messiah, having-been-and-still-alienated
τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ἕενοι
of-the citizenship of-the Israeli and strangers
τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
of-the covenants of-the promise, hope
(μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ
not having and (ones) without God in the
κόσμῳ.
world.

and "body" is neuter, and body is a central thought of this epistle.

- p. 11 11 Wherefore "remember, that" ^v ye being in time past Gēn'tiles in the flesh, who are called Uncircumcision by that which is called ^v the Circumcision in the flesh made by hands;
- p. 11 12 ^v That ^v at that time ye were without Christ, ^z being aliens from the commonwealth of Is'ra-el, and strangers from ^a the covenants of ^v promise, ^b having no hope, ^c and without God in the world:
- p. 12 13 ^a But now in Christ Jē'sus ye ^v who sometimes were ^e far off are made nigh ^v by the blood of Christ.

VS. 11-13

Paul returns again to the separated condition of the Gentiles, "YOU"; "the Gentiles in flesh"; "the (ones) being-said (to be) uncircumcision"

VS. 12 "YOU"-were separate-from Messiah, not citizens of Israel,

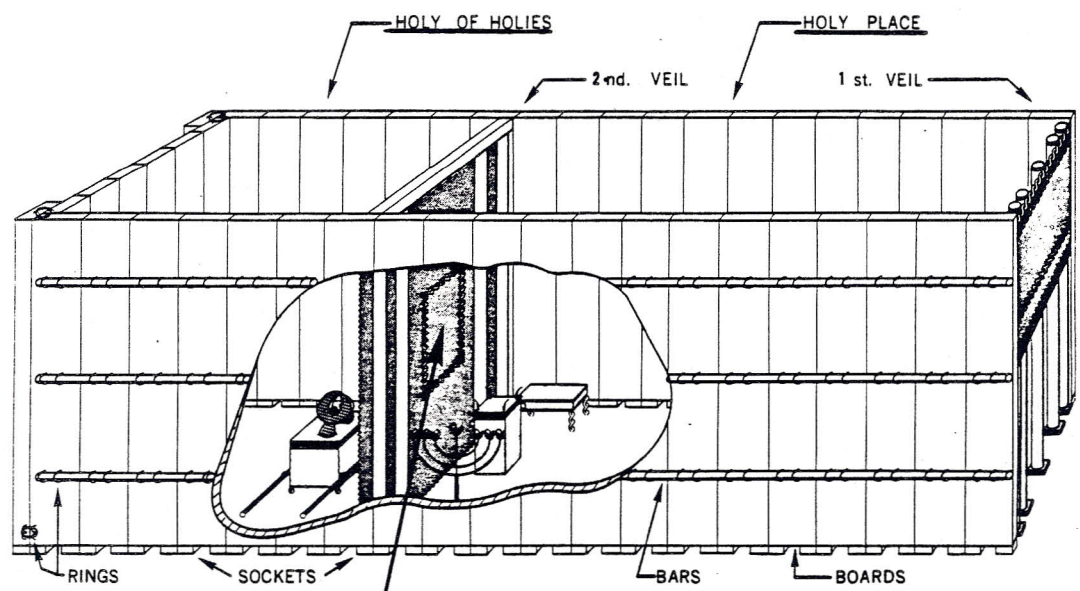
strangers to God's covenants of promise, not having hope, without God, (p. 11 interlinear).

VS. 13 "But at this instant in Messiah Jesus YOU,--- became near in the blood of the Messiah." (again see the interlinear p. 12)

- p. 12 14 For ^f he is our peace, ^g who ^r hath made both one, and ^v hath broken down the middle wall of partition ^o between us;

VS. 14 This critical verse has been misused and very much abused by translations overlooking

the facts that; "between us" is not in the Greek text and "both" is neuter, therefore not persons but places in reference to the tabernacle.



Matt. 27

50 And Jē'sus cried again with a loud voice, and yielded up his spirit. 51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Heb. 10

19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jē'sus, 20 by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;

It is through the rent veil, Jesus Messiah, that the Jews and Gentiles have access to God. (cont. on 13A)

That YOU-were in that season separate-from
 Messiah, having-been-and-still-alienated
 of-the citizenship of-the Israeli and strangers
 of-the covenants of-the promise, not having
 hope and (ones) without God in the world.

vs. 13 νῦν δὲ ἐν Χριστῷ Ἰησοῦ
 at-this-instant but in Messiah Jesus
 ὑμεῖς οἱ ποτε ὄντες μακρὰν
 YOU the (ones), at-one-time being far
 ἐγενήθητε ἕγγυς ἐν τῷ αἵματι τοῦ Χριστοῦ.
 YOU-became near in the blood of-the Messiah.

But at-this-instant in Messiah Jesus YOU,
 the (ones) at-one-time being far (away), YOU-
 became near in the blood of-the Messiah.

vs. 14 αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν,
 he for he-is the peace of-us,
 ὁ ποιήσας τὰ ἀμφοτέρωθεν ἓν
 the (one) having-made the both (places) one
 καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,
 even the midst-wall of-the fencing-in having-
 τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ
 broken-down, the enmity, in the flesh of-him

For he himself is our peace, the (one) having-
 made the both (places) one even having-broken-
 down the midst-wall of-the fencing-in, the
 enmity, in his flesh

vs. 15 τὸν νόμον τῶν ἐντολῶν ἐν
 the law of-the commandments in
 δόγμασιν καταργήσας, ἵνα
 decrees having-rendered-inactive, in-order-
 τοὺς δύο κτίσῃ ἐν ἑαυτῷ (κ.τ.λ.)
 that the two he-might-create in himself
 εἰς ἓν καινὸν ἄνθρωπον
 with-reference-to one new (quality) MAN
 ποιῶν εἰρήνην,
 making peace,

Having-rendered-inactive the law of-the
commandments in decrees, in-order-that
he-might-create the two in himself with-
reference-to one new (quality) MAN making
peace,

vs. 16 καὶ ἀποκατάλλαξεν τοὺς ἀμφοτέρους
and he-might-reconcile-in-full the both
ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ,
in one body to-the God through the cross,
ἀποκτείναν τὴν ἐχθρὰν ἐν αὐτῷ.
having-killed the enmity in it;

And he-might-reconcile-in-full the both (Jews and
Gentiles) in one body to-the God through the cross,
having-killed the enmity in it;

vs. 17 καὶ ἐλθὼν εὐηγγελίσασατο
and having-come he-himself-brought-good-news
εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην
peace to-YOU to-the (ones) far and peace
τοῖς ἐγγύς.
to-the (ones) near;

And having-come he-himself-brought-good-news
peace to-YOU to-the (ones) far and peace to-the (ones) near;

vs. 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν
because through him we-are-having the,
προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι
leading-near the both in one Spirit
πρὸς τὸν πατέρα.
to the Father.

Because through him we-are-having the leading-
near, the both in one Spirit to the Father.

vs. 19 ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ
so therefore no-more YOU-are strangers and
παροικοί, ἀλλὰ ἐστὲ συμπολίται
dwellers-abroad, BUT YOU-are fellow-citizens

It is worthwhile to show a few of these corruptions that are from Eph. 2:14.

The Living Bible

14 For Christ Himself is our way of peace. He has made peace between us Jews and you Gentiles by making us all one family,³ breaking down the wall of contempt⁴ that used to separate us.

15 By his death He ended the angry resentment between us, caused by the Jewish laws which favored the Jews and excluded the Gentiles, for He died to annul that whole system of Jewish laws. Then He took the two groups that had been opposed to each other and made them parts of Himself; thus He fused us together to become one new person, and at last there was peace.

Not only is it a false "translation" but it teaches things contrary to fact.

The following so called "translation" is even more evil.

This is by Clarence Jordan 1968.

The Cotton Patch Version of Paul's Epistles

11. So then, always remember that previously you Negroes,¹ who sometimes are even called "niggers" by thoughtless white church members, were at one time outside the Christian fellowship, denied your rights as fellow believers, and treated as though the gospel didn't apply to you, hopeless and God-forsaken in the eyes of the world. Now, however, because of Christ's supreme sacrifice, you who once were so segregated are warmly welcomed into the Christian fellowship.

14. He himself is our peace. It was he who integrated us and abolished the segregation patterns which caused so much hostility. He allowed no silly traditions and customs in his fellowship, so that in it he might integrate the two into one new body. In this way he healed the hurt. and by his sacrifice on the cross he joined together both sides into one body for God. In it the hostility no longer exists.

There is no end to the perverted texts that are being sold to the people as translations.

Perhaps three examples are enough but there are more.

Refer to page 13 and the interlinear of verse 15. The Messiah "rendered-inactive the law---", not "--- He died to

The Twentieth Century New Testament

He made the two divisions of mankind one, broke down the barrier that separated them, and in his human nature put an end to the cause of enmity between them-

annul that whole system of Jewish laws; as in The Living Bible above.

p. 12, 13 15 ^h Having abolished, ⁱ in his flesh the enmity, ^even the law of commandments contained in ordinances; ^r for to make in himself of ^r twain one ^k new man, so making peace;

p. 13 16 And ^r that he might ^r reconcile ^r both unto God in one body by the cross, ^m having slain the enmity ⁵ thereby:

vs. 15 - "Having-rendered-inactive"---
← "in-order-that he-might-create (not make) the two in himself with-reference-to one new (quality) MAN"

← vs. 16 - "And he-might-reconcile-in-full the both---" (A.T. Robertson, A Grammar of the Greek New Testament

p. 1379) "Both", in this verse is masculine, therefore Jews and Gentiles, in one body, which is the subject under discussion in this epistle.

"enmity" - Webster - "ENMITY suggests positive hatred which may be open or concealed." (cont. p. 13B)

The word "enmity", ekthra (ἐχθρα) occurs 6x in the New Testament.

Luke 23

11 And Hēr'ōd with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Hēr'ōd and Pilate became friends with each other that very day: for before they were at enmity between themselves.

Herod and Pilate hated each other.

διότι τὸ φρόνημα
for-the-reason-that the opinion
τῆς σαρκὸς ἐχθρα εἰς
of-the flesh (is) enmity with-
θεόν.
reference-to God;

Rom. 8

5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

(ἐχθρα)-enmities
(hatreds)

(see James Commentary)
"--- the friendship of the world is enmity of the God?" i.e. the Father, National Israel is to rely on God.

Gal. 5
19 Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jē'sus have crucified the flesh with the passions and the lusts thereof.

James 4

4 Ye adulteresses, know ye not that the friendship of the world is enmity with God? Who-soever therefore would be a friend of the world maketh himself an enemy of God.

Eph. 2

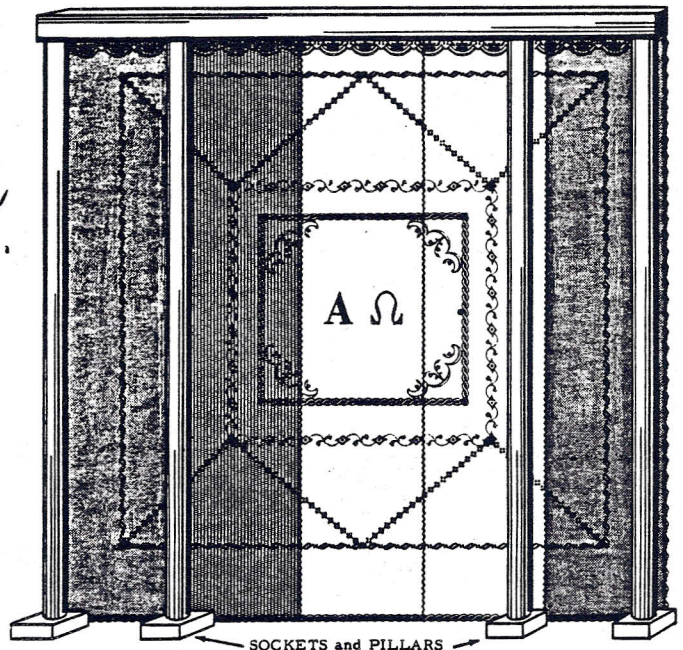
14 For he is our peace, who made both one, and brake down the middle wall of partition, 15 having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; 16 and might reconcile them both in one body unto God through the cross, having slain the enmity thereby:

"the enmity"
Note the article.
The enmity between man and God.

This enmity could only be killed through the cross.

Jew and Gentile in Messiah now form the one body, the "church".

THE VEIL, that is to say HIS FLESH
Hebrews 10:20



p. 13 17 And came and preached peace to you which were afar off, and to them that were nigh. vs. 17

Literally; "And having-come he-himself-brought-good-news, peace to-YOU (the Gentiles) to-the (ones) far and peace to-the (ones) near." (i.e. the Jews).

p. 13 18 For through him we both have access by one Spirit unto the Father. vs. 18 Again, "both" is masculine. "We-are-having the leading-near, the both in one Spirit to the Father, (cont. 13 C)

Peace was only completed at the cross, therefore vs. 17 "having-come" is after the cross. When? How?

John 14

16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 even the Spirit of truth: whom the world cannot receive; for it becometh him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you desolate: I come unto you.

I will not leave you orphans.

Acts 26

23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

Jews and Gentiles.

p. 13, 14 19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

vs. 19 Again YOU (Gentiles) "strangers" (Ξένοι) and in verse 12 above, Gentiles in Messiah are no longer strangers of-the covenants, being now part of the "seed" of Abraham. (Gal. 3:28,29) Not "foreigners" but "no more dwellers-abroad." "BUT YOU-are (i.e. the Gentiles in Messiah) fellow-citizens of the holy-places and of household of-the God." ↑ Not "with the saints." (vs. 19)

p. 14 20 And are built upon the foundation of the apostles and prophets, Jē'sus Christ himself being the chief corner stone;

vs. 20 The apostles and prophets are not themselves the foundation but rather the apostle's and prophet's foundation is our foundation. Note the distortion in The Living New Testament

1 Cor. 3

10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. 11 For other foundation can no man lay than that which is laid, which is Jē'sus Christ.

20 What a foundation you stand on now: the apostles and the prophets; and the cornerstone of the building is Jesus Christ Himself!

a contradiction

Jesus is not only the foundation but the chief corner.

1 Pet. 2

5 ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jē'sus Christ. 6 Because it is contained in scripture. Behold, I lay in Zi'on a chief corner stone, elect, precious:

Isa. 28

16 therefore thus saith the Lord Jē-hō'vāh, Behold, I lay in Zi'on for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste.

vs. 21 A "holy-sanctuary" rather than "holy temple"

vs. 22 "a residence of-the God"

p. 14 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

p. 14 22 In whom ye also are builded together for an habitation of God through the Spirit.

(μωρῆ)- abode only uses in N.T

John 14

2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

1 Tim. 3

15 but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.

his body

(cont. on 15A)

23 Jē'sus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ
of-the holy-places and of-a-household of-the God,

So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,

vs. 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
having-been-built-up on the foundation
τῶν ἀποστόλων καὶ προφητῶν, ὄντος
of-the apostles and prophets, being
ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,
chief-corner of-it Messiah Jesus,

Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

vs. 21 ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη
in whom all building-up being-fitted-
αὐξᾷ εἰς ναὸν ἅγιον
together it-is-growing into (a) sanctuary holy
ἐν κυρίῳ,
in Jehovah,

In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,

vs. 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε
in whom also YOU YOU-are-being-built-together
εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.
into (a) residence of-the God in spirit.

In whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.

Ephesians Chapter 3

vs. 1 τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος
of-this for-sake-of I Paul the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
 of-the Messiah Jesus in-behalf-of YOU
 τῶν ἔθνῶν
 of-the Gentiles

For-sake-of this I Paul the prisoner of-the
 Messiah Jesus in-behalf-of YOU of-the Gentiles

vs. 2 - εἰ γὰρ ἠκούσατε τὴν οἰκονομίαν
 if that-is YOU-heard the administration-
 τῆς χάριτος τοῦ Θεοῦ
 of-the-household of-the favor of-the God
 τῆς δωθείσης μοι
 namely-the (favor) having-been-given to-me
 εἰς ὑμᾶς,
 with-reference-to YOU,

If, that-is, YOU-heard (of) the-administration-
 of-the-household of-the favor of-the God namely-
 the (favor) having-been-given to-me with-reference-to YOU,

vs. 3 ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη
 that according-to (an) uncovering it-was-made-
 μοι τὸ μυστήριον, καθὼς
 known to-me the mystery, according-as
 προέγραψα ἐν ὀλίγῳ,
 I-wrote-before in (a) little-bit,

That according-to (an) uncovering the mystery
 was-made-known to-me, according-as I-wrote-before
 in (a) little-bit,

vs. 4 πρὸς ᾧ δύνασθε ἀναγινώσκοντες
 toward which YOU-can reading
 νοῆσαι τὴν σύνεσίν μου ἐν τῷ
 to-understand the intelligence of-me in the
 μυστηρίῳ τοῦ Χριστοῦ,
 mystery of-the Messiah,

Toward which, reading, YOU-can understand my
 intelligence in the mystery of-the Messiah,

p. 15 FOR this cause I Paul, ^athe prisoner of Jē'sus Christ ^bfor you Gentiles,

Chapter 3 vs. 1 Paul refers to himself as "the prisoner". The KJ translation reads "of Jesus Christ" yet the Greek text reads, "of-the Messiah Jesus" (τοῦ χριστοῦ Ἰησοῦ). The reason, "in-behalf-of YOU, of-the Gentiles", again keeping the pronoun YOU, the Ephesians. Paul's next reference to himself as "the prisoner" is in Ch. 4 vs. 1 where he calls himself "the prisoner in Jehovah." In 2 Tim. 1:8 he is "the prisoner" of the Lord. Two further references to Paul, these times, as (a) prisoner occur in Philemon, vs. 1, 9. Both places the Nestle text has "Messiah Jesus."

p. 15 2 If ye have heard of ^cthe dispensation of the grace of God ^dwhich is given me to you-ward:

vs. 2

← See p. 15 and the interlinear.
 " --- the administration-of-the-household of-the favor of-the God namely-the (one, i.e. favor) having-been-given-to-me with-reference-to YOU." Refer to chapter 1, vs. 10 again, page 3B. Paul is thus regarded in a special way in regards to the Gentiles.



Once the veil of the temple was rent the parable of the tabernacle takes on a sort of New Covenant picture. The lampstand, which earlier represented the tribe of Levi and then John the Baptist, seems now to indicate Paul as the 13th apostle; Matthias having replaced Judas among the twelve. Paul writes to exactly 7 "churches."

p. 15 3 ^eHow that ^fby revelation ^ghe made known unto me the mystery; (^has I wrote ⁱafore in few words,

vs. 3 The mystery of the will of God to sum up all things in the Messiah began to be

explained in chapter 1 vs. 9, 10

p. 15 4 Whereby, when ye read, ye may understand my knowledge ^jin the mystery of Christ)

vs. 4 "reading, YOU-can understand my intelligence in the mystery of-the Messiah", not "of Christ" as KJ, a proper name, but the sacrifice and priesthood of the Messiah.
 (16A →)

vs 5 ὅ ἑτέραις γενεαῖς οὐκ
 which to-other (different) generations not
 ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
 it-was-made-known to-the sons of-the MEN
 ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις
 as now it-was uncovered to-the holy
 ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,
 apostles of-him and prophets in spirit,

Which to-other (different) generations was not made-known to-the sons of-the MEN as it-was now uncovered to his holy apostles and prophets in spirit,

vs 6 εἶναι τὰ ἔθνη συγκληρονόμα καὶ
 to-be the Gentiles heirs-together and
 σύσσωμα καὶ συμμετόχα
 members-of-a-united-body and fellow-sharers
 τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ
 of-the promise in Messiah Jesus through
 τοῦ εὐαγγελίου,
 the good-news,

The Gentiles to-be heirs-together and members-of-a-united-body and fellow-sharers of-the promise in Messiah Jesus through the good-news,

vs 7 οὗ ἑγενήθην διάκονος κατὰ
 of-which I-became (a) minister according-to
 τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τῆς
 the gratuity of-the favor of-the God namely-
 δωθείσης μοι κατὰ
 the (favor) having-been-given to-me according-to
 τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ,
 the operation of-the power of-him.

Of-which I-became (a) minister according-to the gratuity of-the favor of-the God namely-the (favor) having-been-given to-me according-to the operation of his power.

p.16 5 * 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;

vs. 5 Not "in other ages" but rather, "to-other (different) generations, this mystery of-the Messiah, was not made known as now. With the presence of the Holy Spirit this mystery is uncovered.

p.16 6 That the Gen'tiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

vs. 6 The Gentiles are to be gathered into a body with Israel. 1. "heirs-together" 2. "members-of-a-united-body" 3. "fellow-sharers of-the promise in Messiah Jesus" (KJ Greek has "in the Messiah")

p.16 7 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.

vs. 7 Not, "I was made" but "I-became." Since this mystery is explained only by Paul I think it may be wrong to read, "Of-which I-became (a) minister", but rather, "Of-which I-became minister," especially in the light of the next verse

p.17 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gen'tiles the unsearchable riches of Christ;

vs. 8 "to-bring-good-news-to-the Gentiles", not "preach" as KJ. (of the Messiah - art. also in KJ)

p.17 9 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:

vs. 9 Here, "to make all men see" is not the Greek of the KJ. "And to-enlighten (some manuscripts have "all") what (is) the administration-of-the-household of-the mystery ---" (KJ Greek has "fellowship", poorly supported) (see Eph. 1:10; 3:2 above). Not "from the beginning of the world" as KJ but "hidden-back from the ages". (see p.17)

p.17 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

vs. 10 The heavenly powers NOW know the wisdom of God through the assembly (church). (see p. 17, 18)

p.18 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

vs. 11 Again the KJ English is not following the Greek text, it should read, "According-to (the) plan of-the ages ---" (see p.18)

p.18 12 In whom we have boldness and access with confidence by the faith of him.

vs. 12 "we-are-having the boldness-of-speech and leading-near in reliance through the trust-of-him" (cont. p. 19A)

vs.8 ἔμοι τῷ ἐλαχιστοτέρῳ πάντων ἁγίων
 to-me the less-than-the-least of-all holy-ones
 ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν
 it-was-given the favor this, to-the Gentiles
 εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος
 to-bring-good-news the untraceable riches
 τοῦ Χριστοῦ,
 of-the Messiah,

To-me the less-than-the-least of-all holy-ones
 this favor was-given, to-bring-good-news to-the
 Gentiles the untraceable riches of-the Messiah,

vs 9 καὶ φωτίσαι τίς ἡ οἰκονομία
 and to-enlighten what (is) the administration-
 τοῦ μυστηρίου τοῦ
 of-the-household of-the mystery namely-the (one)
 ἀποκεκρυμμένου ἀπὸ τῶν
 having-been-and-still-hidden-back from the
 αἰώνων ἐν τῷ θεῷ τῷ τὰ
 ages in the God namely-the (one) the
 πάντα κτίσαντι,
 all (things) having-created,

And to-enlighten what (is) the administration-
 of-the-household of-the mystery namely-the
 (one) having-been-and-still-hidden-back from
 the ages in the God namely-the (one) having-
 created [the] all (things),

vs 10 ἵνα γνωρισθῆν ἡ
 in-order-that it-might-be-made-known now
 ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις
 to-the principalities and to-the authorities
 ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας
 in the heavenlies through the assembly
 ἡ πολυποίκιλος σοφία τοῦ θεοῦ,
 the much-variegated wisdom of-the God,

In-order-that the much-variegated wisdom
 of-the God might-be-made-known now to-the

principalities and to-the authorities in the
heavenlies through the assembly,

vs. 11 κατὰ πρόθεσιν τῶν αἰώνων ἣν
according-to, (the) plan of-the ages, which,
ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ
he-made in the Messiah Jesus the Lord
ἡμῶν,
of-us,

According-to (the) plan of-the ages which he-
made in the Messiah Jesus our Lord,

vs. 12 ἐν ᾧ ἔχομεν τὴν παρρησίαν
in whom we-are-having the boldness-of-
καὶ προσαγωγὴν ἐν πεποιθήσει
speech and leading-near in reliance
διὰ τῆς πίστεως αὐτοῦ.
through the trust of-him.

In whom we-are-having the boldness-of-speech
and leading-near in reliance through the trust of-him.

vs. 13 διὸ αἰτοῦμαι μὴ ἔγκακεῖν
on-this-account I-am-requesting not to-be-
ἐν ταῖς θλίψεσίν μου ὑπὲρ
being-weary in the tribulations of-me in-
ὑμῶν, ἧτις
behalf-of of-YOU, (the-tribulations)-which
ἐστὶν δόξα ὑμῶν.
it-is glory of-YOU.

On-this-account I-am-requesting (YOU) not
to-be-being-weary in my tribulations in-behalf
of-YOU, (the-tribulations)-which are YOUR glory.

vs. 14 τούτου χάριν κάμπτω τὰ γόνατα
of-this for-sake-of I-am-bending the knees
μου πρὸς τὸν πατέρα,
of-me to the Father,

For-sake-of this I-am-bending my knees
to the Father,

vs 15 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς
out-of of-whom every lineage in heavens
καὶ ἐπὶ γῆς ὀνομάζεται,
and on earth it-is-being-named,

Out-of whom every lineage in heavens
and on earth is-being-named,

vs 16 ἵνα δῶ ὑμῖν κατὰ
in-order-that he-might-give to-YOU according-to
τὸ πλοῦτος τῆς δόξης αὐτοῦ δυναμει
the riches of-the glory of-him with-power
κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ
to-be-made-mighty through the Spirit of-him
εἰς τὸν ἔσω ἄνθρωπον,
with-reference-to the inside MAN,

In-order-that he-might-give to-YOU according-to
the riches of his glory with-power to-be-made-
mighty through his Spirit with-reference-to the
inside MAN,

vs 17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς
to-reside the Messiah through the
πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ
trust in the hearts of-YOU, in charity
ἑρριζωμένοι καὶ τεθεμελιωμένοι,
having-been-and-still-rooted also having-been-and
still-founded,

The Messiah to-reside through the trust
in YOUR hearts, having-been-and-still-rooted
also having-been-and-still-founded in charity,

vs 18 ἵνα ἐξισχύσητε καταλάβεσθαι
in-order-that YOU-might-be-quite-able to-
σὺν πᾶσιν τοῖς ἁγίοις τί
apprehend with all the holy-ones what

p. 18 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

p 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

18, 19 p. 19 15 Of whom the whole family in heaven and earth is named,

p. 19 16 That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

p. 19 17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

p. 20 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height,

p. 20 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

p. 20 20 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.

p 20, 21 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

vs. 13 YOU - note the pronoun.

vs 15 I have used, "Out-of-whom every lineage" instead of "the whole family" as KJ.

vs. 16-20 Note p. 19, 20 the inter-linear. These verses are not too difficult.

Note the personal pronouns to the Ephesians: vs. 16 YOU, vs. 17 YOUR and YOU, vs. 19 YOU. (Paul's prayer vs. 14)

In vs. 20 we and us are all believers, the attributes are God's,

vs. 21 The KJ has taken a great deal of liberty in translating this verse. From the interlinear p. 20, 21.

"To-him (be) the glory in the assembly and in Messiah Jesus with-reference-to all the generations of-the age of-the ages; amen."

★ This "and" (kai) is not in the KJ Greek.

Chapter 4 vs. 1 Paul has now concluded the explanation of the mystery and proceeds with instructions for this new "body" to operate.

p. 21 **T**HEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

p. 21 3 Endeavouring to keep the unity of the Spirit in the bond of peace.

p. 22 4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

p. 22 5 One Lord, one faith, one baptism,

vs. 1 "The prisoner in Jehovah" "YOU therefore to-walk-around worthy of-the calling---"

vs. 2, 3

It is not different Greek in the K.J. that makes the difference in this translation, for the Greek is the same, but I believe a more accurate English rendering of each Greek word.

"lowliness" -- "humbleness-of-opinion"

"longsuffering" -- "patience"

"forbearing one another" -- "tolerating one-another"

"endeavouring" -- "being-diligent"

vs. 4 One body and one Spirit

vs. 5 One Jehovah, one trust, one baptism (cont. p. 22A)

τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος,
the breadth and length and height and depth,

In-order-that YOU-might-be-quite-able-to-apprehend with all the holy-ones what the breadth and length and height and depth,

vs. 19 γινῶναι τε τὴν ὑπερβάλλουσαν
to-know and-additionally the surpassing
τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,
of-the knowledge charity of-the Messiah,
ἵνα πληρωθῆτε εἰς
in-order-that YOU-might-be-filled with-reference-
πᾶν τὸ πλήρωμα τοῦ Θεοῦ.
to all the fulness of-the God.

And-additionally to-know the charity of-the Messiah surpassing [the] knowledge, in-order-that YOU-might-be-filled with-reference-to all the fulness of-the God.

vs. 20 τῷ δὲ δυναμένῳ ὑπὲρ πάντα
to-the (one) but being-able above all (things)
ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα
to-do far-beyond of-which (things) we-are-
ἢ νοοῦμεν κατὰ
requesting or we-are-understanding according-to
τὴν δύναμιν τὴν ἐνεργουμένην
the power namely-the (power) operating
ἐν ἡμῖν,
in us,

But to-the (one) being-able to-do above all (things) far-beyond of-which (things) we-are-requesting or we-are-understanding according-to the power namely-the (power) operating in us,

vs. 21 αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ
to-him (be) the glory in the assembly and
ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς
in Messiah Jesus with-reference-to all the

21

γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.
generations of-the age of-the ages: amen.

To-him (he) the glory in the assembly and
in Messiah Jesus with-reference-to all the
generations of-the age of-the ages: amen.

Ephesians Chapter 4

vs 1 παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος
I-am-entreating therefore YOU I the prisoner
ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως
in Jehovah, worthy to-walk-around of-the calling
ἧς ἐκλήθητε,
of-which YOU-were-called,

I myself the prisoner in Jehovah am-entreating
YOU therefore to-walk-around worthy of-the
calling of-which YOU-were-called,

vs 2 μετὰ πάσης ταπεινοφροσύνης καὶ
with all humbleness-of-opinion, and
πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι
meekness, with patience, tolerating
ἀλλήλων ἐν ἀγάπῃ,
one-another in charity,

With all humbleness-of-opinion and meekness,
with patience, tolerating one-another in charity,

vs 3 σπουδάζοντες τηρεῖν τὴν ἐνότητα
being-diligent to-be-keeping the unity
τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς
of-the Spirit in the bond-together of-the
εἰρήνης· ἐν σῶμα καὶ ἐν πνεῦμα,
peace; one body and one Spirit,

Being-diligent to-be-keeping the unity of-the
Spirit in the bond-together of-the peace;
one body and one Spirit,

vs. 4 καθὼς καὶ ἐκλήθητε ἐν μιᾷ
 according-as also YOU-were-called in one
 ἐλπίδι τῆς κλησεως ὑμῶν.
 hope of-the calling of-you;

According-as also YOU-were-called in one
 hope of YOUR calling;

vs. 5 εἰς κύριος, μία πίστις, ἐν βάπτισμα.
 one Jehovah, one trust, one baptism;

One Jehovah, one trust, one baptism;

vs. 6 εἰς θεὸς καὶ πατὴρ πάντων, ὁ
 , one God and Father of-all, the (one)
 ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.
 on all and through all and in all.

One God and Father of-all, the (one) on all
 and through all and in all.

vs. 7 ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη
 to-one but to-each of-us it-was-given
 ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς
 the favor according-to the measure of-the gratuity
 τοῦ Χριστοῦ.
 of-the Messiah.

But to-each one of-us the favor was-given
 according-to the measure of-the gratuity of-the Messiah

vs. 8 διὸ λέγει ἄναβας
 on-this-account he-is-saying: having-ascended
 εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν
 into height he-led-into-captivity captivity,
 ἔδωκεν δόματα τοῖς ἀνθρώποις.
 he-gave presents to-the MEN.

On-this-account he-is-saying: having-ascended
 into height he-led-into-captivity captivity,
 [see Ps. 68:18] he-gave presents to-the MEN.

p. 22 6 One God and Father of all, who is above all, and through all, and in you all.

vs. 6 "One God and Father of all"

p. 22 7 But unto every one of us given grace according to the measure of the gift of Christ.

vs. 7 "to each one of us", that is each one trusting in Jesus.

This word "gift" is *dōrea* (δωρεά) which I have translated "gratuity". K.J. translates 9 Greek words by the English "gift" which greatly confuses the subject. In this case the favor was given according to the measure of the Messiah's gratuity

(see also Eph. 3:7)

p. 22 8 Wherefore he saith, When he ascended up on high, he led captive, and gave gifts unto men.

vs. 8 He gave presents to the MEN.

KJ has "gifts" here also but this time it is the Greek word *doma* (δόμα), a different word, occurring also in Matt. 7:11, Luke 11:13, and Phil. 4:17.

How are these verses to be understood? There are all kinds of opinions as to their meaning but I have not found any analysis of them. The key word, I believe, is ONE.

➔ ONE body 1
1 Cor. 15

39 All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

There is more than ONE body. We must ask, why here in Ephesians does it say ONE body? The answer is easy, but wait.

➔ Why ONE spirit? 2

Rev. 16
13 And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: 14 for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.

So there is more than ONE spirit, so why then does it say ONE spirit? You say that the answer to that is easy, but wait.

➔ ONE hope of your calling 3

Acts 24
14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

Acts 16
19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers.

So there is more than ONE hope?

Gal. 5
5 For we through the Spirit by faith wait for the hope of righteousness.

Remember (κύριος) kurios without the article "the" is Jehovah.

➔ ONE Jehovah 4

Gen. 19
24 Then Jē-hō'vāh rained upon Sōd'ōm and upon Gō-mōr'rāh brimstone and fire from Jē-hō'vāh out of heaven;

There is more than ONE Jehovah.

➔ ONE trust 5

Acts 14
9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

There is more than ONE trust or if you prefer, faith.

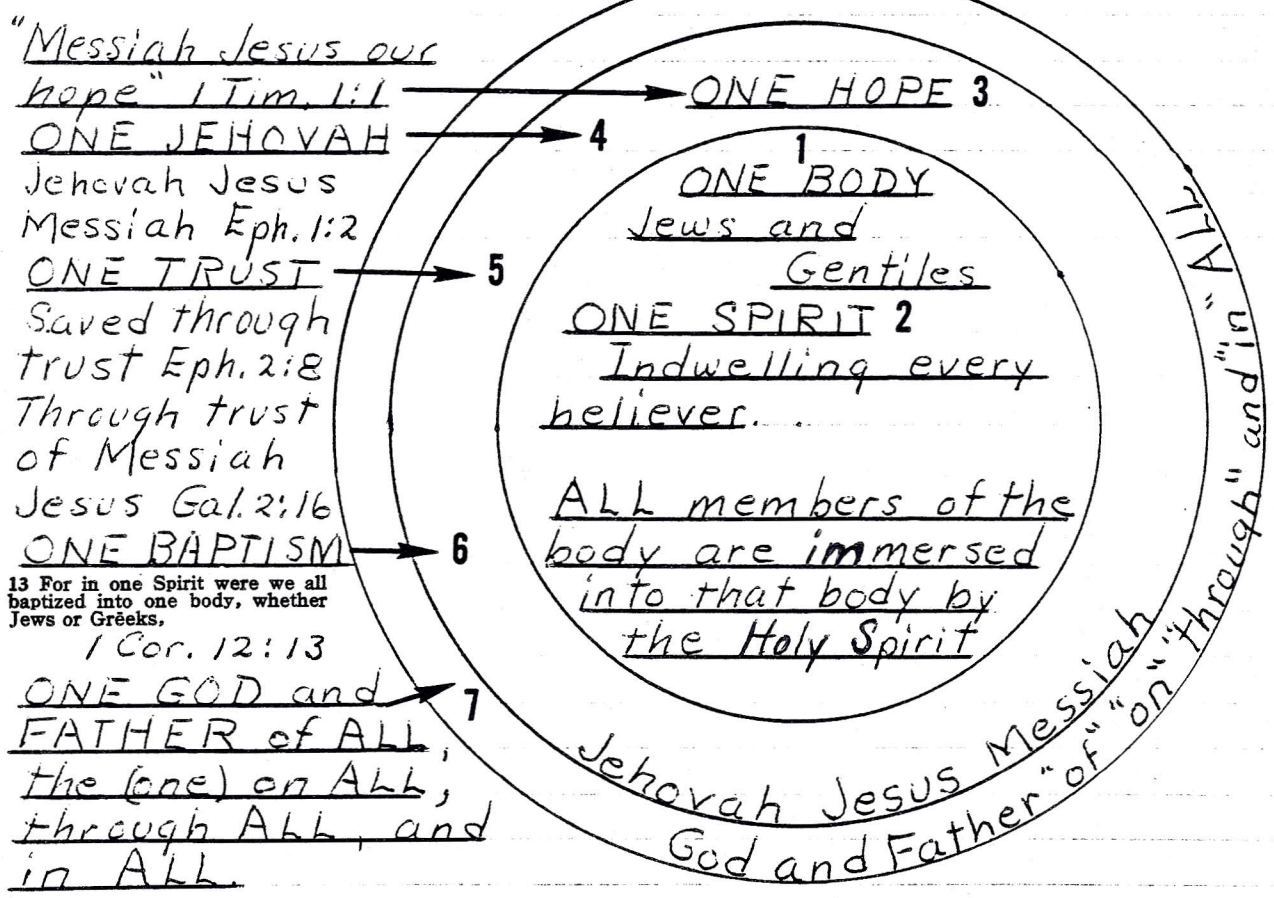
James 2
17 Even so faith, if it have not works, is dead in itself. 18 Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith.

(cont. 22 B)

➔ ONE baptism 6 There is more than ONE baptism
 Matt. 20 Luke 12 ← Jesus.
 25 The baptism of John, whence was it? from heaven or from men?
 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

➔ ONE God and Father 7 There is more than ONE god.
 John 10 Acts 7
 33 The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jē'sūs answered them, Is it not written in your law, 'I said, Ye are gods?' 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?
 40 saying unto Aār'ōn, Make us gods that shall go before us: for as for this Mō'sēs, who led us forth out of the land of E'gypt, we know not what is become of him.
 Notice in KJ, Eph. 4:4 p. 19A the words, "There is" are not in the Greek text but have been inserted as is also the case in the ASV 1901.

The word "ONE" occurs 7X and is a sort of summary. The summary is an explanation of the first 3 chapters of this book where ONE occurs 4X, Eph. 2: 14, 15, 16, 18, refer to pages 12, 13, vs. 14, The holy place and holy of holies made ONE. vs. 15, Jews and Gentiles now ONE new quality MAN. vs 16, Jews and Gentiles now ONE body through the cross. vs 18, Jews and Gentiles led to the Father in ONE Spirit.



vs. 9 τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ
 the but "he-ascended" what is-it if not
 ὅτι καὶ κατέβη εἰς τὰ κατώτερα
 that also he-descended into the lower
 μέρη τῆς γῆς;
 parts of-the earth? [see Nestle]

But the "he-ascended" what is-it if not that
 also he-descended into the lower parts of-the earth?

vs. 10 ὁ καταβὰς αὐτός ἐστιν καὶ
 the (one) having-descended he he-is also
 ὁ ἀναβὰς ὑπὲρ ἅνω πάντων
 the (one) having-ascended over-above all
 τῶν οὐρανῶν, ἵνα πληρῶσῃ
 of-the heavens, in-order-that he-might-fulfill
 τὰ πάντα.
 the all (things).

The (one) having-descended he himself is also
 the (one) having-ascended over-above all of-the
 heavens, in-order-that he-might-fulfill [the] all (things).

vs. 11 καὶ αὐτὸς ἔδωκεν τοὺς μὲν
 and he he-gave the on-the-one-hand
 ἀποστόλους, τοὺς δὲ προφῆτας,
 apostles, the on-the-other-hand prophets,
 τοὺς δὲ εὐαγγελιστάς,
 the on-the-other-hand bringers-of-good-news,
 τοὺς δὲ ποιμένας καὶ διδασκάλους,
 the on-the-other-hand shepherds and teachers,

And he himself gave on-the-one-hand the apostles,
 on-the-other-hand the prophets, on-the-other-hand
 the bringers-of-good-news, on-the-other-hand
 the shepherds and teachers,

vs. 12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων
 toward the thorough-fitting of-the holy-ones
 εἰς ἔργον διακονίας, εἰς
 with-reference-to (a) work of-ministry, with-reference-

Having understood chapter 4 verses 1-6 better let us begin again with verse 7. It is to be

p. 22 7 But "unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, "When he ascended up on high, he led captivity captive, and gave gifts unto men.

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

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

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

noted that verse 8 is not an exact quote of Ps. 68:18.

Ps. 68

18 Thou hast ascended on high, thou hast led away captives; Thou hast received gifts among men,

It is assumed by some commentators that verse 8 refers to the "gifts" of 1 Cor. 12.

1 Cor. 12

4 Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of ministrations, and the same Lord. 6 And there are diversities of workings, but the same God, who worketh all things in all. 7 But to each one is given the manifestation of the Spirit to profit withal. 8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; 9 to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; 10 and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues: 11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

charisma, a "bestowed-favor" by the Holy Spirit. ($\chi\alpha\rho\iota\sigma\mu\alpha$, charis, is the word "grace" which I have translated "favor".)

In verse 7 above, KJ "gift" is ($\delta\omicron\rho\epsilon\acute{\alpha}$) dōrea, which always refers to the Holy Spirit, I have translated "gratuity".

(see the course, "Spiritual? Gifts", R.H. Mount, 1977)

Acts 2:38

Repent ye, and be baptized every one of you in the name of Jē'sus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

the "gratuity of the Holy Spirit"

In verse 8, "gifts" is ($\delta\omicron\mu\alpha$) dōma which I have translated "present". A clear verse is Luke 11:13, "--- to give good presents to your children ---"

Luke 11
13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

The "presents" Jesus gave to MEN, i.e. mankind, are those of verse 11.

John 16

7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

The "gratuity" of the Messiah is the 3rd person of the Trinity the Comforter, the Holy Spirit.

13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come.

Col. 2

13 And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses; 14 having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross; 15 having spoiled the principalities and the powers, he made a show of them openly, triumphing over them in it.

The phrase, "he-led-into-captivity captivity" (vs. 8) is explained in various ways. The Messiah's ascending into the heavens was a triumph over all powers taking what Satan had made captive, back, captive to himself. Verse 9 is taken by many to refer to the Messiah's descent into Hades, but this is too involved to discuss here.

vs. 10 The Messiah ascended, "--- over-above all of the heavens". Hebrews says, ch. 4:14, "Having therefore (a) great chief-priest having-gone-through-and-still-through the heavens---

vs. 11 Verse 11 lists the 4 "presents" the Messiah gave to mankind. First there were apostles, then prophets, then bringers-of-good-news, and finally shepherd-teachers. (see the course - Church I, R.H. Mount, 1976.) Notice too, it is emphatic, "He himself gave".

p 23 24 ¹² For the perfecting of the saints, ^{rv} for the work of ^v the ministry, ^a for the edifying of ^b the body of Christ:

vs. 12 "Toward the thorough-fitting of the holy-ones", not "perfecting" as KJ. The ultimate goal of these "presents" to men is toward "the thorough-fitting of the Christians" for whatever task God has for them. As all of these 4 classes of persons proclaimed God's Word the Holy Spirit saved some of course, but the purpose of these 4 groups was to develop the "saints" in two particular areas. First, the saints are to be fitted, and that thoroughly, "with-reference-to (a) work of-ministry" or service. Second, the saints are to be fitted, "with-reference-to building of-the body of-the Messiah."

p 24 ¹³ Till we all ^{rv} come ^b in the unity of the faith, ^c and of the knowledge of the Son of God, unto ^a a ^v perfect man, unto the measure of the ^b stature of the fulness of Christ:

vs. 13 "Till" better "as-far-as", (see p. 24) Alford says, "until, marks the duration of the offices of the ministry." Not "we all" but "the all", arrive at the unity of-the trust and of-the thorough-knowledge of-the Son of God with reference to (a) perfect man, (note singular.) in the Messiah. These "presents" exist until the body is complete and since it is quite clear that believers exist in the Laodicean assembly (Rev. 3:14-22) the completion of the body must include the Laodicean period of church history. This purpose of these "presents" is not being carried out as the "apostates" (see 2 Peter), and the "infiltrators" (see Jude) have taken over the majority of the local assemblies and the "church" has become a church of "mob rule", (24B)

οἰκόδομην τοῦ σώματος τοῦ Χριστοῦ
to building of-the body of-the Messiah,

Toward the thorough-fitting of-the holy-ones
with-reference-to (a) work of-ministry, with-
reference-to building of-the body of-the Messiah,

vs. 13 μέχρι καταστήσωμεν οἱ πάντες
as-far-as we-might-arrive the all
εἰς τὴν ἐνότητα τῆς πίστεως
with-reference-to the unity of-the trust
καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ
and of-the thorough-knowledge of-the Son of-the
θεοῦ, εἰς ἄνδρα τέλειον,
God, with-reference-to (a) man perfect,
εἰς μέτρον ἡλικίας τοῦ
with-reference-to (a) measure of-age of-the
πληρώματος τοῦ Χριστοῦ,
fulness of-the Messiah,

As-far-as we-might [the] all arrive with-
reference-to the unity of-the trust and of-the
thorough-knowledge of-the Son of-the God, with-
reference-to (a) perfect man with-reference-to
(a) measure of-age of-the fulness of-the Messiah,

vs 14 ἵνα μηκέτι ὦμεν νήπιοι,
in-order-that no-longer we-might-be infants,
κλυδωνιζόμενοι καὶ περιφερόμενοι
being-tossed (by-waves) and being-brought-
παντὶ ἀνέμῳ τῆς διδασκαλίας
around by-every (strong)wind of-the teaching
ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν
in the dice-playing of-the MEN, in
πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης,
craftiness toward the method of-the leading- astray

In-order that we-might no-longer be infants,
being-tossed (by-waves) and being-brought-around by-every
(strong)wind of-the-teaching in the dice-playing of-the MEN
in craftiness toward the method of-the leading- astray,

(See Revelation Vol. I, ch. 1-3, Laodicean assembly.)

p.24 14 That we ^rhenceforth be no more ^echildren, ^ftossed to and fro, and ^gcarried about with every ^hwind of doctrine, by the sleight of men, ^rand cunning craftiness, ^hwhereby they lie in wait to deceive;

vs. 14 More correctly the contrast is more clear if we use "infants" rather than "children". Since in

our day a "thorough knowledge" of the Son of God is almost non-existent in the churches the "infants" are "being brought around by every strong wind of the teaching in the dice-playing of the MEN, in craftiness toward the method of-the leading -astray." (p.24)

p.25 15 But ⁱ speaking ^ro the truth in love, ^h may grow up ^rv into him in all things, ^l which is the head, ^even Christ:

vs. 15, 16 It is better to use the word Messiah rather than Christ. (see the interlinear p.25)

p.25 16 ^m From whom ^rv the whole body fitly ^rv joined together and compacted by that which every joint supplieth, according to the ^ro effectual working in ^rv the measure of ^rv every part, maketh ^rv increase of the body unto the ^rv edifying of itself in love.

rather, "building (up) of-itself in charity." (p.25)

p.25,26 17 This I say therefore, and testify in the Lord, that ⁿ ye ^rv henceforth walk not as other Gen'tiles walk, ^o in the vanity of their mind.

vs. 17 The Gentiles are walking around in aimlessness of their mind. (p.26)

p.26 18 ^rv ^p Having the understanding darkened, ^q being alienated from the life of God ^rv through the ignorance that is in them, because of the ^rv ^r2 blindness of their heart:

vs. 18 "understanding" is better "intellect." "The petrification of their heart;" the same word being used in reference to the Jews in Rom. 11:25. (p.26)

p.26 19 ^s Who being past feeling ^rv ^z have given themselves ^rv over unto lasciviousness, to work all uncleanness with greediness.

vs 19 These verses are not very difficult but the interlinear (p.26) makes some changes following the

Greek-English Dictionary, R.H. Mount, 1980.

"Past feeling" is "having-become-and-still-are callous". "Greediness" is "covetousness".

p.26,27 20 But ye ^rv have not so learned Christ;

vs. 20-23 vs. 20 "the Messiah".

p.27 21 ^u If so be that ye ^ro have heard him, and ^rv have been taught by him, as ^ro the truth is in Jē'sus:

vs. 21 "taught in him"
vs. 22 "conversation" better "conduct".

p.27 22 That ye ^z put ^rv off concerning ^v the former conversation ^z the old man, which ^rv is corrupt according to the deceitful lusts;

vs. 23 "be renewed" better "to-be-being-made-young-again" (p.27)

p.27 23 And ^rv ^a be renewed in the spirit of your mind;

p.27,28 24 And ^ro that ye ^b put on the new man, which after God ^rv ^c is created in righteousness and ^rv ³ true holiness.

vs. 24 (see interlinear p.27,28)
vs. 25 (p.28) The word "lying" turns this verse into a simple order to reform, but the Greek says,

p.28 25 Wherefore putting away ^rv lying, ^a speak every man truth with his neighbour: for ^e we are members one of another.

"having-placed-off the lie." (cont. 28A)

vs. 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξησόμεναι
 speaking-the-truth but in charity we-might-
 εἰς αὐτὸν τὰ πάντα,
 grow with-reference-to him (in) the all (things),
 ὅς ἐστιν ἡ κεφαλὴ, Χριστός,
 who he-is the head, Messiah,

But speaking-the-truth in charity we-might-grow with-reference-to him (in) the all (things), who is the head, Messiah,

vs. 16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον
 out-of whom all the body being-fitted-together
 καὶ συμβιβασόμενον διὰ πάσης
 and being-brought-to-agreement through every
 ἀφᾶς τῆς ἐπιχορηγίας κατ'
 ligament of-the additional-supply according-to
 ἐνέργειαν ἐν μέτρῳ ἐρὸς ἑκάστου
 (an) operation in measure of-one each
 μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται
 part the growth of-the body it-is-itself-
 εἰς οἰκοδομὴν ἑαυτοῦ
 making with-reference-to building (up) of-itself
 ἐν ἀγάπῃ.
 in charity.

Out-of whom all the body (is) being-fitted-together and being-brought-to-agreement through every ligament of-the additional-supply according-to (an) operation in measure of-each one part it-is-itself-making the growth of-the body with-reference-to building (up) of-itself in charity.

vs. 17 τοῦτο οὖν λέγω καὶ μαρτύρομαι
 this therefore I-am-saying and I-am-testifying
 ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν
 in Jehovah, no-longer you to-be-walking-around
 καθὼς καὶ τὰ ἔθνη περιπατεῖ
 according-as even the Gentiles it-is-walking-around
 ἐν ματαιότητι τοῦ νοῦ αὐτῶν,
 in aimlessness of-the mind of-them,

This therefore I-am-saying and I-am-testifying
in Jehovah, YOU no-longer to-be-walking-around
according-as even the Gentiles (are) walking-
around in aimlessness of their mind,

vs. 18 ἔσκοτωμένοι
 having-been-made-darkness-and-still-darkness
 τῆ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι
 in-the intellect being, having-been-and-
 τῆς ζωῆς τοῦ θεοῦ, διὰ
 still-alienated of-the life of-the God, through
 τὴν ἄγνοιαν τὴν οὖσαν
 the ignorance namely-the-(ignorance) being
 ἐν αὐτοῖς, διὰ τὴν πύρωσιν τῆς
 in them, because-of the petrification of-the
 καρδίας αὐτῶν,
 heart of-them,

Being having-been-made-darkness-and-still-
darkness in-the intellect, having-been-and-
still-alienated of-the life of-the God, through
the ignorance namely-the (ignorance) being
in them, because-of the petrification of their
heart, *turned to stone*

vs 19 οἷτινες ἀπηληγκότες
 they-who having-become-and-still-are-callous
 ἑαυτοῦς παρέδωκαν τῇ ἀσελγείᾳ
 themselves they-gave-over to-the wantonness
 εἰς
 ἐργασίαν ἀκαθαρσίας
 with-reference-to (a) business of-uncleanness
 πάσης ἐν πλεονεξίᾳ.
 of-all in covetousness.

They-who having-become-and-still-are-callous
gave themselves over to-the wantonness with-
reference-to (a) business of-all uncleanness
in covetousness.

vs 20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,
 YOU but not thus YOU-learned the Messiah,

But YOU yourselves not thus learned the Messiah,

vs. 21 εἰ γὰρ αὐτὸν ἤκούσατε καὶ ἐν αὐτῷ
 if that-is him YOU-heard and in him
 ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια
 YOU-were-taught according-as it-is truth
 ἐν τῷ Ἰησοῦ,
 in the Jesus,

If that-is YOU-heard him and YOU-were-
 taught in him according-as truth is in [the] Jesus,

vs. 22 ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν
 to-place-off YOU according-to the former
 ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν
 conduct the old MAN namely-the (one)
 φθειρόμενον κατὰ τὰς ἐπιθυμίας
 being-corrupted according-to the desires
 τῆς ἀπάτης,
 of-the deceit,

YOU place-off according-to the former conduct
 the old MAN namely-the (one) being-corrupted
 according-to the desires of-the deceit,

vs. 23 ἀνανεοῦσθαι δὲ τῷ πνεύματι
 to-be-being-made-young-again but in-the spirit
 τοῦ νοῦς ὑμῶν
 of-the mind of- YOU

But to-be-being-made-young-again in-the
 spirit of-YOUR mind

vs. 24 καὶ ἐνδύσασθαι τὸν καινὸν
 and to-clothe-yourselves-in the new (quality)
 ἄνθρωπον τὸν κατὰ Θεὸν
 MAN namely-the (one) according-to God
 κτισθέντα ἐν δικαιοσύνῃ καὶ
 having-been-created in justice and
 ὁσιότητι τῆς ἀληθείας,
 hallowedness of-the truth.

And to-clothe-yourselves-in the new (quality) MAN namely-the (one) having-been-created according-to God in justice and hallowedness of-the truth.

vs 25 διὸ ἀποθέμενοι τὸ ψεῦδος
on-this-account having-placed-off the lie
λαλεῖτε ἀλήθεια ἕκαστος μετὰ
YOU-be-speaking truth each (one) with
τοῦ πλησίον αὐτοῦ, ὅτι ἐσμέν ἀλλήλων μέλη.
the neighbor of-him, because we-are (of)-one-another members.

On-this-account having-placed-off the lie YOU-be-speaking truth each (one) with his neighbor, because we-are members (of)-one-another.

vs 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε.
YOU-be-being-made-wroth and not YOU-be-
ὁ ἥλιος μὴ ἐπιδυέτω
sinning; the sun not let-it-be-setting-thoroughly
ἐπι παροργισμῶ ὑμῶν,
on exasperation of-YOU,

YOU-be-being-made-wroth and YOU-be not sinning; let not the sun be-setting-thoroughly on YOUR exasperation,

vs 27 μηδὲ δίδοτε τόπον τῷ διαβόλῳ.
neither YOU-be-giving place to-the devil.

Neither YOU-be-giving place to-the devil.

vs 28 ὁ κλέπτων μηκέτι κλεπτέτω
the (one) stealing no-longer let-him-be-stealing
μᾶλλον δὲ κοπιάτω
rather but let-him-be-tiring-from-labor
ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν, ἵνα
working with-the hands the good (thing), in-order
ἔχη μεταδιδόναι τῷ
that he-might-be-having to-be-imparting to-the (one)

Remember, the article is a pointer; to what lie does it point?

John 8 KJ

43 ^a Why do ye not understand my speech? *even* because ye cannot hear my word.

44 ^e Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and ^f abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

II Thes. 2 KJ

7 For ^k the mystery of ^v iniquity doth already work: only ^v he who now letteth *will let*, until he be taken out of the way.

8 And then shall ^v that Wicked be revealed, ⁱ whom the Lord ^v shall consume ^m with the spirit of his mouth, and ^v shall destroy ⁿ with the brightness of his coming:

9 *Even ^v him, whose coming is ^v after the working of Sa'tan with all power and ^p signs and lying wonders,*

10 And with all ^v deceivableness of unrighteousness ^v in ^q them that ^v perish; because they received not the love of the truth, that they might be saved.

11 And ^r for this cause God ^v shall send them strong delusion, ^t that they should believe a lie:

12 That they all might be ^v damned who believed not the truth, but ^h had pleasure in unrighteousness.

the lie

"The lie" I believe to be Satan's whole idolatrous system to which by far most of the world belongs. The article before

the word "lie" occurs just 4 x.

"presence" (not coming)

The believers in Eph. 4:25 are said to, "having-placed-off the lie"; that is they no longer follow Satan's system (see verse 27 below)

"the lie"

"shall send" is "is sending" in Alford.

Note also in verse 25, "neighbor" is used in the sense of a member of the body.

p. 28 26 Be ye angry, and sin not: let not the sun go down upon your wrath:
p. 28 27 Neither give place to the devil.

the sun be-setting-thoroughly on YOUR exasperation, vs 27 Having-placed-off the devil's lie these believers were to give no place to the devil.

p. 28, 29 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

p. 29 29 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.

p. 29 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

p. 29, 30 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

p. 30 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

vs. 26 "YOU-be-being-made-wroth and YOU-be not sinning; let not

vs 28 The commands continue.

"let-him-be-tiring-from-labor working with-the hands ---" (p. 29)

vs. 29 (p. 29) "rotten word" (λόγος)

vs. 30 vs 31 (p. 29, 30)

"bitterness" - "anger" - "wrath" - "clamor" - "blasphemy," to be consistent.

vs. 32 "gracious", "compassionate", "bestowing-a-favor", to be consistent.

Chapter 5 continues to set forth Christian principles in living as part of the body. (cont. 30A)

χρείαν ἔχοντι.
need having.

The (one) stealing no-longer let-him-be-stealing
but rather let-him-be-tiring-from-labor working
with-the hands the good(thing), in-order-that
he-might-be-having to-be-imparting to-the (one)
having need.

vs 29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος
every word rotten out-of the mouth
ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ
of-YOU not let-it-be-proceeding-out, BUT
εἰ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς
if something good toward building(up) of-the
χρείας, ἵνα δῶ χάριν
need, in-order-that it-might-give favor
τοῖς ἀκούουσιν.
to-the (ones) hearing.

Let every rotten word not be-proceeding out-of
YOUR mouth, BUT if something good toward
building(up) of-the need, in-order-that it-might-
give favor to-the (ones) hearing.

vs 30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
and not YOU-be-grieving the Spirit namely-the
ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε
Holy of-the God, in whom YOU-were-sealed
εἰς ἡμέραν ἀπολυτρώσεως,
with-reference-to (a) day of-redemption-back.

And YOU-be not grieving the Holy Spirit of-the
God, in whom YOU-were-sealed with-reference-
to (a) day of-redemption-back.

vs 31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ
all bitterness and anger and wrath and
κραυγὴ καὶ βλασφημία ἀρθήτω
clamor and blasphemy let-it-be-lifted-up

ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
from YOU with all malice.

Let all bitterness and anger and wrath and clamor and blasphemy be-lifted-up from YOU with all malice.

vs. 32 γίνεσθε δὲ εἰς
YOU-be-becoming but with-reference-to
ἀλλήλους χρηστοί, εὐσπλαγχνοὶ, χαριζόμενοι
one-another gracious, compassionate, bestowing-
ἑαυτοῖς καθὼς καὶ ὁ
a-favor (by) yourselves according-as also the
θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.
God in Messiah he-bestowed-a-favor to YOU.

But with-reference-to one-another YOU-be-becoming gracious, compassionate, bestowing-a-favor yourselves, according-as also the God in Messiah bestowed-a-favor to YOU.

Ephesians Chapter 5

vs. 1 γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ,
YOU-be-becoming therefore imitators of-the God,
ὡς τέκνα ἀγαπητά,
as children cherished,

Therefore YOU-be-becoming imitators of-the God, as cherished children,

vs. 2 καὶ περιπατεῖτε ἐν ἀγάπῃ,
and YOU-be-walking-around in charity,
καθὼς καὶ ὁ Χριστὸς ἠγάπησεν
according-as also the Messiah he-cherished
ὑμᾶς καὶ παρέδωκεν ἑαυτόν ὑπὲρ
YOU and he-gave-over himself in-behalf-of
ἡμῶν προσφοράν καὶ θυσίαν τῷ θεῷ
us (an) offering and sacrifice to-the God
εἰς ὀσμὴν εὐωδίας.
with-reference-to (a) smell of-fragrance.

[Note especially "in-behalf-of us" - Sews? Alford has "You"]

p. 30 **B**E ye therefore followers of God,
 as dear children;
 2 And walk in love, as Christ also
 hath loved us, and hath given him-
 self for us an offering and a sacrifice
 31,32 to God for a sweetsmelling savour.
 3 But fornication, and all unclean-
 ness, or covetousness, let it not be
 p. 31 once named among you, as becometh
 saints;
 4 Neither filthiness, nor foolish
 talking, nor jesting, which are not con-
 p. 31 venient: but rather giving of thanks.
 5 For this ye know, that no whore-
 p. 31 monger, nor unclean person, nor
 31,32 covetous man, who is an idolater,
 hath any inheritance in the kingdom
 of Christ and of God.
 p. 32 6 Let no man deceive you with vain
 words: for because of these things
 cometh the wrath of God upon the
 children of disobedience.
 p. 32 7 Be not ye therefore partakers
 with them.

Chapter 5 vs. 1 Adjusting some
 words to the Greek-English
 Dictionary will help clarify the
 passage. (interlinear p. 30 -)
vs. 1 "imitators of the God"
 "cherished children."
vs. 2 "in charity", "a smell of-
 fragrance."
vs. 3 "prostitution" (p. 31)
vs. 4 "shamelessness", "stupid-
 speaking", "coarse-jesting", not
 "not convenient" but "have not
 pertained (to holy ones)" (p. 31) vs. 5 "(male-) prostitute"
vs. 6 "empty-words", "sons-of-the disobedience" (p. 32)
vs. 7 "fellow-sharers of-them." (p. 32)

I have long felt that it is not really necessary
 to spend a great deal of time telling Christians
 how to live since the Scriptures are realitively
 very easy in regards to the Christian life. Certainly
 these verses when translated with uniformity
 are quite clear.

p. 32 8 For ye were sometimes darkness,
 but now are ye light in the Lord:
 walk as children of light:
 p. 32,33 9 (For the fruit of the Spirit is in all
 goodness and righteousness and
 truth;)
 p. 33 10 Proving what is acceptable unto
 the Lord.
 p. 33 11 And have no fellowship with the
 unfruitful works of darkness, but
 rather reprove them.
 p. 33 12 For it is a shame even to speak
 of those things which are done of
 them in secret.
 p. 33 13 But all things that are reprovod
 are made manifest by the light: for
 whatsoever doth make manifest is
 light.
 p. 33,34 14 Wherefore he saith, Awake thou
 that sleepest, and arise from the
 dead, and Christ shall give thee light.

vs. 8 "light in Jehovah" (p. 32)
vs. 9 "For the fruit of-the light"
 (KJ. Greek text has Spirit.)
vs. 10 "well-pleasing" (p. 33)
vs. 11 "YOU-be not participating-
 with the works of the darkness."
vs. 12 (p. 33) vs. 13 (p. 33)
vs. 14 "he-is-saying" or "it-is-saying."

What is the reference to which
 Paul refers? "You (sing.) rise
 (a word usually used with N.T. believers) the
(one) sleeping (voluntarily), and you-stand-up
out-of the dead(s), and the Messiah shall
beam-on you." (p. 34)

Alford says that the introduction of "the
 Messiah" indicates an OT passage
 paraphrased and he insists that
 the reference is to Isa. 60:1, to
 which Paul, by inspiration, attaches
 a New Testament explanation. (34A)

Isa. 60
 60 Arise, shine: for thy light
 is come, and the glory of Je-
 ho'vâh is risen upon thee. 2 For,
 behold, darkness shall cover the
 earth, and gross darkness the peo-
 ples; but Je-ho'vâh will arise up-
 on thee, and his glory shall be
 seen upon thee. 3 And nations
 shall come to thy light, and kings
 to the brightness of thy rising.

And YOU-be-walking-around in charity,
according-as also the Messiah cherished YOU
and he-gave himself over in-behalf-of us (an)
offering and sacrifice to-the God with-reference-
to (a) smell of-fragrance,

vs 3 πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ
 prostitution but and uncleanness all or
 πλεονεξία μηδὲ ὀνομαζέσθω
 covetousness neither let-it-be-being-named
 ἐν ὑμῖν, καθὼς πρέπει ἁγίοις
 among YOU, according-as it-is-becoming for-holy(ones),

But prostitution and all uncleanness or covetousness
neither let-it-be-being-named among YOU, according-
as it-is-becoming for-holy(ones),

vs 4 καὶ αἰσχροσύνη καὶ μυρολογία
 and shamelessness and stupid-speaking
 ἢ εὐτραπέλεια, ἃ οὐκ ἀνήκει,
 or coarse-jesting, which (things) not it-has-
 ἀλλὰ μᾶλλον
 pertained-and-still-pertains, BUT rather
 εὐχαριστία,
 giving-of-thanks,

And shamelessness and stupid-speaking or
coarse-jesting, which (things) have-not-pertained-
nor-still-pertain (to holy-ones), BUT rather
giving-of-thanks.

vs. 5 τοῦτο γὰρ ἔστε γινώσκοντες, ὅτι
 this for YOU-are coming-to-know, that
 πᾶς πόρνος ἢ ἀκάθαρτος ἢ
 every (male)-prostitute or unclean (man) or
 πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης,
 covetous (man), who he-is (an) idolater
 οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ
 not he-is-having inheritance in the kingdom
 τοῦ Χριστοῦ καὶ Θεοῦ,
 of-the Messiah and God,

includes
female
masculine

For this YOU-are coming-to-know, that every (male)-prostitute or unclean (man) or covetous (man), who is (an) idolater, he-is not having inheritance in the kingdom of-the Messiah and God.

vs 6 μηδεις ὑμᾶς ἀπατάτω κενοῖς
no-one YOU let-him-be-deceiving with-
λόγοις· διὰ ταῦτα γὰρ
empty words; because-of these (things), for
ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ
it-is-coming the wrath of-the God upon
τοὺς υἱοὺς τῆς ἀπειθείας.
the sons of-the disobedience.

Let no-one be-deceiving YOU with-empty words; for because-of these (things) the wrath of-the God is-coming upon the sons of-the disobedience

vs 7 μὴ οὖν γίνεσθε συμμέτοχοι
not therefore YOU-be-becoming fellow-sharers
αὐτῶν·
of-them;

YOU-be not therefore becoming fellow-sharers of-them

vs 8 ἦτε γὰρ ποτε σκότος, νῦν δὲ
YOU-were for at-one-time, darkness, now but
φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς
light in Jehovah; as children of-light
περιπατεῖτε,
YOU-be-walking-around,

For YOU-were at-one-time darkness, but now light in Jehovah; YOU-be-walking-around as children of-light,

vs 9 -ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ
the for fruit of-the light (is) in all
ἀγαθωσύνη καὶ δικαιοσύνη καὶ ἀληθεία,
goodness and justice and truth,

For the fruit of-the light (is) in all goodness and justice and truth,

vs. 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον
 proving what it-is well-pleasing
 τῷ κυρίῳ
 to-the Lord,

Proving what is well-pleasing to-the Lord,

vs. 11 καὶ μὴ συγκοινωνεῖτε τοῖς
 and not YOU-be-participating-with the
 ἔργοις τοῖς ἀκάριστοις τοῦ
 works namely -the (ones) without-fruits of-the
 σκότους, μᾶλλον δὲ καὶ ἐλέγχετε,
 darkness, rather but even YOU-be-reproving,

And YOU-be not participating-with the works of-the darkness namely-the (ones) without-fruits, but rather YOU even be-reproving,

vs. 12 τὰ γὰρ κρυφῆ γινόμενα αὐτῶν
 the (things), for secretly coming-to-pass of-them
 αἰσχρὸν ἐστὶν καὶ λέγειν.
 shameful it-is even to-be-saying;

For it-is shameful even to-be-saying the (things) secretly coming-to-pass of-them;

vs. 13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ
 the (things) but all being-reproved by
 τοῦ φωτὸς φανεροῦται.
 the light it-is-being-manifested; [see Alford]

But all the (things) being-reproved are-being-manifested by the light;

vs. 14 πᾶν γὰρ τὸ φανερούμενον φῶς
 every (thing) for the being-manifested light
 ἐστὶν. διὸ λέγει ἔγειρε,
 it-is on-this-account he-is-saying: you-rise,

ὁ καθεύδων, καὶ ἀνάστα ἐκ
 the (one) sleeping, and you-stand-up out-of
 τῶν νεκρῶν, καὶ ἐπιφαύσει σοι
 the dead(s), and he-shall-beam-on you
 ὁ Χριστός.
 the Messiah. [see Alford-Isa. 60:1,2 - NOTE "yoü sing.-Israel?"]

For every (thing) being-manifested is light.
On-this-account he-is-saying: you-rise the (one)
sleeping, and you-stand-up out-of the dead(s),
and the Messiah shall-beam-on you.

vs. 15 βλέπετε οὖν ἀκριβῶς πῶς
 YOU-be-look-ing-at therefore exactly how
 περιπατεῖτε, μὴ ὡς ἄσοφοι
 YOU-are-walk-ing-around, not as unwise (ones)
 ἀλλ' ὡς σοφοί,
 BUT as wise (ones),

Therefore YOU-be-look-ing-at exactly how
YOU-are-walk-ing-around, not as unwise
BUT as wise,

vs 16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι
 buy-ing-out-for-your-selves the season, because
 αἱ ἡμέραι πονηραὶ εἰσιν.
 the days evil they-are.

Buy-ing-out-for-your-selves the season, because
the days are evil.

vs. 17 διὰ τοῦτο μὴ γίνεσθε
 because-of this not YOU-be-becoming
 ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα
 foolish, BUT YOU-be-perceiving what the will
 τοῦ κυρίου.
 of-the lord (is).

Because-of this YOU-be not becoming foolish,
BUT YOU-be-perceiving what the will of-the
Lord (is).

- p. 34 15 See then that ye walk circumspectly, not as fools, but as wise,
 16 Redeeming the time, because the days are evil.
- p. 34 17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
- p. 35 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
- p. 35 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- p. 35 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jē'sus Christ;
- p. 35 21 Submitting yourselves one to another in the fear of God.

Returning to the exhortations.
 vs. 15 the translation on page 34 is quite different, there is no word "fools"; "not as unwise BUT as wise."
 vs. 16 "Buying-out-for-yourselfes the season ---" (p. 34)
 vs. 17 "Be not becoming foolish --- but YOU-be-perceiving ---"

vs. 18 "in which is dissipation" (p. 35)
 vs. 19 "--- singing-odes and playing-psalms-on stringed-instruments in YOUR heart ---" (p. 35)
 vs. 20 (p. 35) vs. 21 (p. 35) There is a Greek text difference. "Fear of God" is a more usual expression but the manuscripts in this place strongly favor, "in fear of Messiah."

We come now to a very much disputed series of verses. First of all Paul is writing to believers

- p. 36 22 Wives, submit yourselves unto your own husbands, as unto the Lord.
- p. 36 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- p. 36 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
- p. 36 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- p. 37 26 That he might sanctify and cleanse it with the washing of water by the word,

To introduce into the passage an "unsaved" husband introduces total confusion. An "unsaved" husband cannot possibly love his wife as Christ loved the church. If a Christian woman was forced by God to be subject to an "unsaved" husband "in

every thing" (vs. 24) then she would be forced to worship idols with him in the temple etc.

vs. 22 "as to the lord", this also qualifies as to how a wife submits to a husband. (p. 36)
 vs. 23 again indicates a believing husband (p. 36)
 vs. 24 "as the assembly" to Messiah "thus also" wives to husbands - As the wife is parallel to the assembly so the husband is made parallel to the Messiah, certainly not an "unsaved" man.
 vs. 25 The husbands are admonished to "be-cherishing the wives according-as also the Messiah cherished the assembly", again a believing husband
 vs. 26 "he-might-make her holy", "by the bath of-the water in (a) saying," (p. 37) See 1 Pet. 3:21. Some see here baptism, but baptism does not save. (37A)

vs. 18 καὶ μὴ μεθύσκεσθε
 and not YOU-be-being-gotten-drunk
 οἴνω, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ
 with-wine, in which it-is dissipation, BUT
 πληροῦσθε ἐν πνεύματι,
 YOU-be-being-filled with spirit,

And YOU-be not being-gotten-drunk with-wine,
 in which is dissipation, BUT YOU-be-being-
 filled with (the) Spirit,

vs. 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις
 speaking to-yourselves in psalms and hymns
 καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
 and songs spiritual, singing-odes and
 ψάλλοντες
 playing-psalms-on-a-stringed-instrument(s)
 τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
 in-the heart of-YOU to-the Lord,

Speaking to-yourselves in psalms and hymns and
 spiritual songs, singing-odes and playing-psalms-
 on-stringed-instruments in YOUR heart to-the Lord,

vs. 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων
 giving-thanks always in-behalf-of all (things)
 ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 in name of-the Lord of-us Jesus Messiah
 τῷ θεῷ καὶ πατρί,
 to-the God and Father,

Giving-thanks always in-behalf-of all (things)
 in (the) name of our Lord Jesus Messiah to-the
 God and Father,

vs. 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
 subjecting-yourselves to-one-another in fear
 Χριστοῦ.
 of-Messiah. [K.J. has God]

Subjecting-yourselves to-one-another in fear of Messiah.

vs. 22 αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν
 the wives, to-the (one's)-own husbands
 ὡς τῷ κυρίῳ,
 as to-the Lord,

The wives to their own husbands as to-the Lord,

vs 23 ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναῖκος
 because (a) husband he-is head of-the wife
 ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας,
 as also the Messiah head of-the assembly,
 αὐτὸς σωτὴρ τοῦ σώματος,
 himself Savior of-the body.

Because (a) husband is head of-the wife
 as also the Messiah (is) head of-the assembly,
 himself Savior of-the body.

vs. 24 ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται
 BUT as the assembly it-is-itself-subjecting
 τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς
 to-the Messiah, thus also the wives to-the
 ἀνδράσιν ἐν παντί.
 husbands in every (thing).

BUT as the assembly is-itself-subjecting to-the
 Messiah, thus also the wives to-the husbands in
 every (thing).

vs. 25 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας,
 the husbands, YOU-be-cherishing the wives,
 καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν
 according-as also the Messiah he-cherished the
 ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ
 assembly and himself he-gave-over in-behalf-of
 αὐτῆς,
 her, [see Alford]

The husbands, YOU-be-cherishing the wives, according-
 as also the Messiah cherished the assembly and gave
 himself over in-behalf-of her,

vs. 26 ἵνα αὐτὴν ἀγιάσῃ
 in-order-that her he-might-make-holy
 καθάρισας τῷ λουτρῷ τοῦ ὕδατος
 having-cleansed by-the bath of-the water
 ἐν ῥήματι,
 in (a) saying, [see Alford]

In-order-that he-might-make her holy having-cleansed (her) by-the bath of-the water in (a) saying,

vs. 27 ἵνα παραστήσῃ αὐτὸς
 in-order-that he-might-stand-alongside himself
 ἑαυτῷ ἐνδοξοῦ τὴν ἐκκλησίαν, μὴ
 to-himself glorious the assembly, not
 ἔχουσαν σπῖλον ἢ ρυτίδα ἢ τι τῶν
 having spot or wrinkle or any of-the (things)
 τοιούτων, ἀλλ' ἵνα ἢ
 such-as-these, BUT in-order-that she-might-be
 ἁγία καὶ ἀμωμος,
 holy and unblemished,

In-order-that he-might himself stand-alongside to-himself the assembly glorious, not having spot or wrinkle or any of-the (things) such-as-these, BUT in-order-that she-might-be holy and unblemished,

vs. 28 οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες
 thus they-are-being-indebted also the husbands
 ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς
 to-be-cherishing the of-themselves wives as
 τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν
 the of-themselves bodies, the (one) cherishing
 τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.
 the of-himself wife himself he-is-cherishing;

Thus also the husbands are-being-indebted to-be-cherishing the wives of-themselves as the bodies of-themselves. The (one) cherishing the wife of-himself is-cherishing himself;

p. 37 27 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.

p. 37 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

p. 38 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

p. 38 30 For we are members of his body, of his flesh, and of his bones.

p. 38 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

p. 38 32 This is a great mystery: but I speak concerning Christ and the church.

p. 39 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

vs. 27 "he-might himself stand-alongside to-himself the assembly glorious," (p. 37)

vs. 28 "are-being-indebted" (p. 37)

vs. 29 "BUT he-is-nurturing and he-is-fostering it;" KJ Greek has "the Lord" other manuscripts have "the Messiah," (p. 38)

vs. 30 Sufficient number of Greek manuscripts add,

ἐκ τῆς σαρκὸς αὐτοῦ, καὶ out-of the flesh of-him, and

ἐκ τῶν ὀστέων αὐτοῦ. (p. 38) out-of the bones of-him.

vs. 31 (p. 38) This was spoken prophetically in Gen. 2 Genesis 2:24.

23 And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

vs. 32 The "mystery" is in reference to Messiah and the assembly. (p. 38)

vs. 33 "reverence" should be "fear"

Before leaving this controversial subject it might be well to consider some related passages.

1 Cor. 11
 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

- 1. The God Aqain, this speaks
- 2. The Messiah of Christian men.
- 3. The man (Believer) If the man or
- 4. Woman husband is not in

Col. 3
 18 Wives, be in subjection to your husbands, as is fitting in the Lord. 19 Husbands, love your wives, and be not bitter against them.

← "as was pertaining in Jehovah" wife must be subject to the Messiah.

1 Peter 3: 1, 2 is sometimes used to prove that the woman is to be subject even to an unsaved husband. This passage is written to Jewish Christians; "likewise wives, subjecting-yourselves to (YOUR)-own husbands, in-order-that if also some are-disobeying the word, through the conduct of-the wives apart-from (a) word they-will-be-gained, having-viewed your pure conduct in fear." Jewish husbands disobeying the word, not Godless men. (see course 1 Peter, R.H. Mount, Dec. 1980) We move now to Ephesians chapter 6 and the commands to children. (to 39A →)

vs. 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ
 and-not-one for at-any-time the of-himself
 σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ
 flesh he-hated, BUT he-is-nurturing and
 θάλπει αὐτήν, καθὼς καὶ ὁ
 he-is-fostering, it, according-as also the
 Χριστὸς τὴν ἐκκλησίαν,
 Messiah the assembly,

And for not-one at-any-time hated the flesh
 of-himself, BUT he-is-nurturing and he-is-
 fostering it, according-as also the Messiah the assembly

vs. 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.
 because members we-are of-the body of-him.

Because we-are members of his body. [see additions]

vs. 31 ἀντὶ τούτου καταλείψει ἄνθρωπος
 instead-of this he-shall-leave-behind man
 τὸν πατέρα καὶ τὴν μητέρα καὶ
 the father and the mother and
 προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
 he-shall-be-very-united to the wife of-him,
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
 and they-shall-be the two with-reference-to flesh one.

Instead-of this (a) MAN shall-leave-behind the
 father and the mother and he-shall-be-very-
 united to his wife and the two shall-be with-
 reference-to flesh, one.

vs. 32 τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ
 the mystery this great it-is, I
 δὲ λέγω εἰς Χριστὸν καὶ
 but I-am-saying with-reference-to Messiah and
 εἰς τὴν ἐκκλησίαν.
 with-reference-to the assembly.

This mystery is great, but I myself am-saying with-
 reference-to Messiah and with-reference-to the assembly.

vs 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα
 further also YOU the(ones)according-to one (man)
 ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
 each the of-himself wife thus
 ἀγαπᾶτω ὡς ἑαυτόν, ἡ δὲ
 let-him-be-cherishing as himself, the but
 γυναῖκα ἵνα φοβῆται τὸν ἄνδρα,
 wife in-order-that she-might-be-fearing the husband.

Further also YOU the (ones), according-to one (man), thus let each be-cherishing the wife of-himself as himself, but in-order-that the wife might-be-fearing the husband.

not reverence, necessarily, maybe respect.

Ephesians Chapter 6

vs 1 τὰ τέκνα, ὑπακούετε τοῖς
 the children, YOU-be-being-obedient to-the
 γονεῦσιν ὑμῶν ἐν κυρίῳ. τὸτο γὰρ ἐστὶν
 parents of-YOU in Jehovah; this for it-is
 δίκαιον,
 just.

The children, YOU-be-being-obedient to YOUR parents in Jehovah; for this is just.

vs 2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα,
 you-be-honoring the father of-you and the mother,
 ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,
 one-which it-is commandment first with promise,

You-be-honoring your father and [the] mother, one-which is (the) first commandment with promise,

vs 3 ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.
 in-order-that well with-you it-might-become and
 you-will-be long-timed on the earth.

In-order-that it-might-become well with-you and you-will-be long-timed on the earth.

- p.39 **C**HILDREN, obey your parents in the Lord: for this is right.
 2 Honour thy father and mother; which is the first commandment with promise;
 p.39 3 That it may be well with thee, and thou mayest live long on the earth.
 p.39

Chapter 6 vs.1

"The children, YOU-be-being-obedient to YOUR parents in Jehovah. Jehovah rather than Christ or

the Lord. (see the course Jehovah, R.H. Mount, Nov. 79)
 Are these Christian parents and, or Christian children? "In Jehovah" may indicate more God conscious than what we call "saved." The O.T. was complete but the N.T. was not yet in existence

Col. 3

20 Children, obey your parents in all things, for this is well-pleasing in the Lord.

← Consider Col. 3:20

"The children, YOU-be-being-obedient to-the parents according-to all (things,) for this is well-pleasing in Jehovah" (p.39)

The "according-to all things" clearly keeps this injunction within a "Christian" reference at least.

vs. 2,3

Ex. 20

12 Honor thy father and thy mother, that thy days may be long in the land which Jê-hô'vâh thy God giveth thee.

Note the direct connection with this commandment in Ex. 20:12. The "church" today has been neglecting the O.T. so long that total confusion has been introduced.

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

p.40

vs. 4 "And the fathers, YOU-be not exasperating YOUR children, BUT YOU-be nurturing them in discipline and admonition of Jehovah." (The Greek text in KJ is the same as that for Nestle.) Here, again, it is very clear we are not dealing with fathers outside the "Christian" sphere. (p.40)

p.40

5 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;

p.40

6 Not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

p.40

7 With good will doing service, as to the Lord, and not to men:

p.41

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

vs. 5 "Slaves" rather than "servants." "to-the lords" not "your masters." "singleness" - better "simplicity" "as unto the Messiah" (p.40)

vs. 6 "as slaves of -Messiah"

Not "from the heart" the word is (ψυχῆς) psuchēes, soul.

vs. 7 "being-slaves" as to the

Lord, not "doing-service". (p.40)

vs. 8 "this he-will-obtain-for-himself of Jehovah." (KJ. Greek has "from the Lord") "whether slave or free" The KJ translates (δοῦλος) doulos; "bond" 6x, "bondman" 1x and "servant" 120x; "slave" can be used consistently. (p.41)

(cont. p. 41A)

vs. 4 καὶ οἱ πατέρες, μὴ παροργίζετε
 and the fathers, not YOU-be-exasperating
 τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε
 the children of YOU, BUT YOU-be-nurturing
 αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου,
 them in discipline and admonition of-Sehovah

And the fathers, YOU-be not exasperating
 YOUR children, BUT YOU-be-nurturing them
 in discipline and admonition of-Sehovah,

vs. 5 οἱ δούλοι, ὑπακούετε τοῖς
 the slaves, YOU-be-obeying to-the
 κατὰ σάρκα κυρίοις· μετὰ φόβου καὶ
 according-to flesh lords with fear and
 τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν
 trembling in simplicity of-the heart of-YOU
 ὡς τῷ Χριστῷ,
 as to-the Messiah,

The slaves, YOU-be-obeying to-the lords
 according-to flesh with fear and trembling in
 simplicity of YOUR heart as to-the Messiah,

vs. 6 μὴ κατὰ ὀφθαλμοδουλίαν ὡς
 not according-to eyeslavery as
 ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι Χριστοῦ
 MEN-pleasers, BUT as slaves of-Messiah
 ποιῶντες τὸ θέλημα τοῦ Θεοῦ,
 doing the will of-the God,

Not according-to eyeslavery as MEN-
 pleasers, BUT as slaves of-Messiah doing the
 will of-the God,

vs. 7 ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες
 out-of (the) soul with goodwill being-slaves
 ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,
 as to-the Lord and not to-MEN,

Out-of (the) soul with goodwill being-slaves as

to-the Lord and not to-MEN, [see Alford]

vs. 8 εἰδότες ὅτι ἕκαστος εἰάν τι
 knowing-absolutely that each if any
 ποιήσῃ ἀγαθόν, τούτο κημισεται
 he-might-do good(thing), this he-will-obtain-
 Παρὰ κυρίου, εἴτε δούλος εἴτε
 for-himself of Jehovah, whether slave or
 ἐλεύθερος,
 free (man).

Knowing-absolutely that each (one) if he-might-do
 any good(thing), this he-will-obtain-for-himself
 of Jehovah, whether slave or free (man).

vs. 9 καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε
 and the lords, the same(things) YOU-be-doing
 πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες
 toward them, dropping the threatening, knowing-
 ὅτι καὶ αὐτῶν καὶ ὑμῶν
 absolutely that also of-them and of-YOU
 ὁ κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσωποληψία
 the Lord he-is in (the) heavens, and partiality
 οὐκ ἐστὶν παρ' αὐτῶ,
 not it-is beside him.

And the lords, YOU-be-doing the same (things)
 toward them, dropping the threatening, knowing-
 absolutely that the Lord also of-them and of-YOU
 is in (the) heavens, and partiality is not beside him.

vs. 10 τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν
 henceforth, YOU-be-being-made-powerful in
 κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.
 Jehovah and in the might of-the strength of-him.

Henceforth, YOU-be-being-made-powerful in Jehovah
 and in the might of his strength.

vs. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ
 YOU-clothe-yourself-in the full-armour of-the God

p. 41 9 And, ye ^lmasters, do the same things unto them, ^{rv} ^{3m} forbearing threatening: knowing that ^{rv} ⁴ⁿ your Master also is in heaven; ^{rv} ^o neither is there respect of persons with him.

p. 41 10 Finally, ^{ro} my brethren, be strong in the Lord, and ^p in the ^{rv} power of his might.

vs. 9 "And the lords",
 "and the Lord also of them and of YOU is in (the heavens)"
 "respect of persons" is satisfactory,

but I have used "partiality" as given in Moulton and Milligan, and also in modern Greek. (p. 41)
 vs. 10 I prefer (κύριος) kurios, without the article, in Jehovah. (p. 41)

41, 42 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

p. 42 12 For ^{rv} we wrestle not against ^{5r} flesh and blood, but against ^{rv} ^s principalities, against ^{rv} powers, against ^l the ^{rv} rulers of the darkness of this world, against ² spiritual wickedness in ³ high places.

p. 42 13 Wherefore take ^{rv} unto you the whole armour of God, that ye may be able to withstand ² in the evil day, and ⁴ having done all, to stand.

vs. 11 "to-stand to the methods, (μεθοδεΐας) methodeias, of-the devil;"
 vs. 12 The spiritual forces in the world are very complex and very little known to us. Paul has already referred to these

forces in Eph. 2:2. (p. 8) Gentiles walk-around "according-to the ruler of-the authority of the air." Who is this ruler? Note further in Eph. 2:2, "of-the spirit namely-the (one) now operating among the sons of-the disobedience."

2 Cor. 4
 3 And even if our gospel is veiled, it is veiled in them that ^{1p}perish: 4 in whom the god of this ^{1w}orld hath blinded the ^{1m}inds of the unbelieving, ^{1t}hat the ^{1l}ight of the ^{1g}ospel of the glory of Christ, who is the image of God, should not dawn upon them.

← "the god of this age blinded the thoughts of-the unbelieving---"
 The devil or Satan is the principal adversary against God, and of course believers. The believers

are not wrestling against men, flesh and blood, vs. 12 above, but:
 with the principalities (the Greek word in the singular, in the plural principalities or governments, but why not just "rulers"?)
 with the authorities
 with the world-rulers of this darkness
 with the spiritual (things?) of-the evil in the heavenlies.

Dan. 10
 12 Then said he unto me. Fear not, Dān'iel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake.
 13 But the prince of the kingdom of Pēr'si-ā withstood me one and twenty days; but, lo, Mī'chā-ēl, one of the chief princes, came to help me: and I remained there with the kings of Pēr'si-ā.

The Bible has several such comments on spiritual forces in the heavenlies, To explore these here would be too much for this course. I have reproduced the remarks of The Bible Commentary, Charles Scribner's Sons, New York, 1899, (p 42 A

πρὸς τὸ δύνασθαι ὑμᾶς στηναὶ πρὸς
 toward the to-being-able YOU to-stand to
 τὰς μεθοδείας τοῦ διαβόλου.
 the methods of-the devil;

YOU-clothe-yourselfes-in the full-armour of-the God
toward YOUR being-able to-stand to the
methods of-the devil;

vs. 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς
 because not it-is for-us the wrestling with
 αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς,
 blood and flesh, BUT with the principalities,
 πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας
 with the authorities, with the world-rulers
 τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ
 of-the darkness this, with the spiritual (things?)
 τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.
 of-the evil in the heavenlies. [see Alford]

Because the wrestling for-us is not with blood
and flesh, BUT with the principalities, with the
authorities, with the world-rulers of this darkness,
with the spiritual (things?) of-the evil in the
heavenlies.

vs. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν
 because-of this YOU-take-up the full-armour
 τοῦ Θεοῦ, ἵνα δυναθῆτε
 of-the God, in-order-that YOU-might-be-able
 ἀντιστηναὶ ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ
 to-withstand in the day namely-the evil
 καὶ ἅπαντα κατεργασάμενοι στηναὶ,
 and quite-all (things) having-worked-out to-stand,

Because-of this YOU-take-up the full-armour
of-the God, in-order-that You-might-be-able
to-withstand in the day namely-the evil, and
having-worked-out quite-all (things), to-stand,

13. The prince of the kingdom of Persia withstood me. This verse gives the reason why, during the "three whole weeks" (vv. 2, 3), no answer had been vouchsafed.

"There was war in heaven" (cp. Rev. xii. 7); it was no contest between princes of the earth, or between angels of heaven and earthly kings, or between good and evil genii, nor was it waged in earthly courts; but the guardian-angel of Persia opposed the guardian-angel of Israel (cp. v. 21, xii. 1). "There are actual celestial powers which correspond to the powers and kingdoms of earth; there is a purely spiritual and heavenly history which corresponds to the history of earth and men; behind all that is visible is that invisible and higher power which is at once necessary to, and the connecting-link of, all human things" (Ewald). The conception is one, to which such Old Test. passages as Isai. xxiv. 21 and (more indirectly) Isai. xlvii. 2, Jer. xlvi. 25, xlix. 3, as well as the remarkable reading of some codices of the Greek version in Deut. xxxiii. 8 (cp. Frankel, 'Vorstudien z. d. Septuaginta,' p. 66), Baruch iv. 7 (δαμόνια, cp. 1 Cor. x. 20, 21), and Ecclesiasticus xvii. 17 (ἰγόμενος), furnish parallels; but which finds its most natural illustration from the books and sculptures of Babylonian "wisdom." Every city, every tribe, and every country, had its special protecting god. In war the conqueror carried away, more often than he destroyed, the image of the tutelary god of the country or city captured. It was a sign that the "prince of his kingdom" had been victorious over the "prince" of the withstanding people (cp. xi. 8). The original of the word "withstood" is taken in a past sense by the versions: but the word (as at present pointed) is a participle; and a present sense, "he is withstanding me," would convey more clearly — what is evident from the rest of the verse and v. 20 — that the contest was still continuing. The original of the expression also gives prominence to the "face to face" nature of the contest — "he is standing before me" (cp. LXX. ἀνθεστήκει ἐναντίον μου).

vs. 13 The believer needs the "full-armor" of God to withstand these forces. (p. 42)



p. 43
p. 43
p. 43
p. 43
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p. 44
p. 44

14 Stand therefore, ^vhaving ^{rv}your loins girt about with truth, and ²having ^{rv}on the breastplate of righteousness;

15 ^aAnd ^{rv}your feet shod with the preparation of the gospel of peace;

16 ^{rv}Above all, taking ^{rvv}the shield of faith, wherewith ye shall be able to quench all the fiery darts of the ^{rv}wicked.

17 And ^ctake the helmet of salvation, and ^athe sword of the Spirit, which is the word of God:

18 ^{rv}e Praying always with all prayer and supplication in the Spirit, and ^vwatching thereunto ^{rv}with all perseverance and ^gsupplication for all ^{rv}saints;

19 ^hAnd ^{rv}for me, that utterance may be given unto me ^{rv}, that I may open my mouth ^{rv}boldly, to make known ^{rv}the mystery of the gospel,

The above is a Greek soldier. vs. 14 Note, there is no piece of armor named with the girdle of truth, but the breastplate is named with justice.

vs. 15 Note, no piece of equipment is named with the foot wear, "preparation of the good-news of the peace".
vs. 16 The shield is called, "the shield of the trust."
vs. 17 The helmet is called, "the helmet of the salvation. The dagger is called, "the dagger of the spirit. Only 4 pieces of armor named. (cont. 44A)

vs. 14 στῆτε οὖν περιζωσάμενοι
 YOU-stand therefore having-girded-yourselfes
 τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ
 around the loin of-YOU with truth, and
 ἐνδυσάμενοι τὸν θώρακα
 having-clothed-yourselfes-in the breastplate
 τῆς δικαιοσύνης,
 of-the justice,

YOU-stand therefore having-girded-yourselfes
 around YOUR loin with truth, and having-clothed-
 yourselfes-in the breastplate of-the justice,

vs. 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν
 and having-bound-yourselfes-under the feet with
 ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,
 preparation of-the good-news of-the peace,

And having-bound-yourselfes-under the feet with
 preparation of-the good-news of-the peace,

vs. 16 ἐπὶ πᾶσιν ἀναλαμβάνετε τὸν θυρεὸν
 upon all having-taken-up the shield
 τῆς πίστεως, ἐν ᾧ δυνησθε πάντα
 of-the trust, with which YOU-will-be-able all
 τὰ βέλη τοῦ πονηροῦ τὰ
 the arrows of-the evil (one) namely-the (ones)
 πεπυρωμένα σβέσαι.
 having-been-and-still-on-fire to-extinguish;

Upon all, having-taken-up the shield
 of-the trust, with which YOU-will-be-able to-
 extinguish all the arrows, namely-the (ones) having-
 been-and-still-on-fire, of-the evil (one).

vs. 17 καὶ τὴν περικεφαλαίον τοῦ σωτηρίου
 and the helmet of-the salvation
 δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος,
 YOU-receive, and the dagger of-the spirit,
 ἧς ἡ ἀρχὴ ἐστὶν ῥῆμα θεοῦ, [see Alford]
 which (spirit) it-is (a) saying of-God, [see Nestle p. 775]

And YOU-receive the helmet of-the salvation,
and the dagger of-the spirit, which (spirit) is
(a) saying of-God,

vs.18 διὰ πάσης προσευχῆς καὶ δεήσεως,
through all prayer and petition,
προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι,
praying in every season in spirit,
καὶ εἰς αὐτὸ ἀγρυπνοῦντες
and with-reference-to it being-sleepless
ἐν πάσῃ προσκατεργήσει καὶ δεήσει
in all steadfast-endurance and petition
περὶ πάντων τῶν ἁγίων,
concerning all the holy (ones), [Note: αὐτὸ-neut.]

Through all prayer and petition, praying in
every season in spirit, and with-reference-to
it being-sleepless in all steadfast-endurance and
petition concerning all the holy (ones),

vs.19 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι
and in-behalf-of me, in-order-that to-me
δοθῆ λόγος ἐν ἀνοίξει τοῦ
it-might-be-given (a) word in opening of-the
στόματός μου, ἐν παρρησίᾳ γνωρίσαι
mouth of-me, in boldness-of-speech, to-make-
τὸ μυστήριον τοῦ εὐαγγελίου,
known the mystery of-the good-news,

And in-behalf-of me, in-order-that (a) word
might-be-given to-me in opening of my mouth,
in boldness-of-speech to-make-known the
mystery of-the good-news,

vs.20 ὑπὲρ οὗ πρεσβεύω
in-behalf-of of-which I-am-being-a-delegate
ἐν ἀλύσει, ἵνα ἐν αὐτῷ
in chain, in-order-that in it [the mystery of the
παρρησιάζωμα ὡς δεῖ
good news] I-might-be-bold-of-speech as it-is-essential

I would like to look at some details of this array of equipment, which we are to put on, to stand against the methods of the devil.

Two pieces of our full-armor are not compared to standard armor.

1. Girding ourselves with truth. (vs. 14 p. 43)

John 17
17 Sanctify them in the truth: thy word is truth.

It is "the loin" that is to be "girded-around". Why is this not compared to a military "girdle"?

← "having-yourselves-girded-up the loins of your intellects---"

1 Pet. 1
13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jē'sus Christ;

Study of the Word of God,

2. Binding under our feet, "preparation of the good-news of the peace." The good-news of the peace has been explained in Eph. 2:11-22, especially vs. 17. "Preparedness" (see Alford) is again, study of the Word of God.

We come now to 4 pieces of military equipment: breastplate, shield, helmet and dagger.

1. Having clothed ourselves in the breastplate of the justice (or righteousness). This is defensive armor, and there is great danger of putting on the wrong breastplate.

Rom. 10
10 Brethren, my heart's desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth.

Phil. 3 8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jē'sus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, 9 and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

the right breastplate is the righteousness through trust of Messiah, the righteousness from God upon "trust."

Rom. 10
17 So belief cometh of hearing, and hearing by the word of Christ.

← "So the trust (is) out-of hearing, but the hearing through saying of-Messiah" How will we hear except by study of the Word of God?

2. Having-taken-up the shield of the trust, How big is your shield? Or do you even have a shield? Since trust depends on the Word, the size of our shield must again depend on study of the Word of God, our only defense. (p. 44 B)

3. "YOU-receive the helmet of the salvation.
Salvation is a gift from God and so indeed
the helmet protects the believer. (Eph. 2:8)(p.10).

1 Thes. 5
8 But
let us, since we are of the day, be
sober, putting on the breastplate
of faith and love; and for a helmet,
the hope of salvation.

← Both the breastplate and the
helmet are mentioned again.
"breastplate of trust and charity"
"helmet hope of salvation"
← Salvation likewise is through trust,
by study of the Word of God.

Eph. 2
8 for by grace
have ye been saved through faith;
and that not of yourselves, it is the
gift of God:

4. "YOU-receive the helmet of-the salvation
and the dagger of-the spirit, which (spirit)
is saying of God." Not only is the study of
the Word of God our defense but it is our only
offense. If we have received the helmet
of salvation, we are told in the same sentence
to receive the dagger of the spirit.

p.
44, 45 20 For which *I am an ambassador
in rv bonds: that rv therein m I may
speak boldly, as I ought to speak.
21 But n that ye also may know my
affairs, ro and how I do, o Tych'i-c'us,
p. +5 rv a beloved brother and faithful min-
ister in the Lord, shall make known
to you all things:
22 p Whom I have sent unto you for
p. +5 rv the same purpose, that ye rv might
know our rv affairs, and that he
p rv might comfort your hearts.
+5, 46 23 q Peace be to the brethren, and
love with faith, from God the Fa-
ther and the Lord Jē'gus Christ.
24 Grace be with all them that love
p. 46 our Lord Jē'gus Christ r 7 in rv sincer-
ity. ro Amen.

Beginning with vs. 18 p. 44 (KJ
on page 42A we have Paul's
closing remarks which require
very little comment.
vs. 20 "delegate in chain"
vs. 24 "in imperishability"

με λαλήσαι.
me to-speak.

In-behalf-of which I-am-being-a-delegate
in chain, in-order-that in it [see above] I-might-
be-bold-of-speech as it-is-essential (for) me to-speak.

vs 21 ἵνα δὲ εἰσῆτε
in-order-that but YOU-might-know-absolutely
καὶ ὑμεῖς τὰ κατ' ἐμέ, τί
also YOU the (things) according-to me, what
πράσσω, πάντα γνωρίσει
I-am-practising, all (things) he-will-make-known
ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ
to-YOU Tychicus the cherished brother and
πιστὸς διάκονος ἐν κυρίῳ,
trustworthy minister in Jehovah,

But in-order-that YOU yourselves also might-know-
absolutely the (things) according-to me, what
I-am-practising, Tychicus the cherished brother
and trustworthy minister in Jehovah will-make-
known to-YOU all (things),

vs 22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
whom I-sent to YOU with-reference-to
αὐτὸ τοῦτο, ἵνα γνῶτε
same this (thing), in-order-that YOU-might-come-
to-know τὰ περὶ ἡμῶν καὶ
τὴν παρακαλέσῃ τὰς καρδίας ὑμῶν.
he-might-comfort the hearts of-YOU.

Whom I-sent to YOU with-reference-to this
same (thing), in-order-that YOU-might-come-
to-know the (things) concerning us and he-might-
comfort YOUR hearts.

vs 23 εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ
peace to-the brothers and charity with

πίστεως ἀπὸ Θεοῦ πατρὸς καὶ κυρίου
trust from God (the) Father and Jehovah
Ἰησοῦ Χριστοῦ.
Jesus Messiah.

Peace to-the brothers and charity with trust
from God (the) Father and Jehovah Jesus Messiah.

vs.24 ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων -
the favor (be) with all the (ones) cherishing
τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν
the Lord of-us Jesus Messiah in
ἀφθαρσία,
imperishability.

The favor (be) with all the(ones) cherishing
our Lord Jesus Messiah in imperishability.