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R.C. Sproul, General Editor

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The EPISTLE of PAUL the APOSTLE to the

Ephesians

TITLE AND AUTHOR

The title of the book comes from the salutation (1:1). The author is Paul, as evidenced by the letter itself (1:1; 3:1). Themes and language common in Paul's earlier letters appear frequently in Ephesians, and the verbal similarities with Colossians are especially striking. The similarities are most easily explained by assuming that Paul wrote Ephesians shortly after completing Colossians. Paul's devotional and prayerful tone reaches its height as he contemplates the eternal and universal significance of Christ's church. In this way, he continues his reflections on the subject that dominated his correspondence with the Colossians—the eternal and universal significance of Christ.

DATE AND OCCASION

This letter may have had a broader audience than the church at Ephesus alone. Some of the oldest Gk. manuscripts do not include "in Ephesus" in the address of the letter (1:1). Many scholars believe Ephesians was written as a general letter to a number of churches in the region, which would be in keeping with the sweeping contents of the letter as a whole. It is possible that Paul originally sent the letter to Ephesus, but as the letter was sent from church to church the address was omitted. Questions about to whom Paul wrote this letter also lead to questions about when he wrote the letter.

The imprisonment mentioned in 3:1 and 6:20 is the same as that in Colossians 4:3, 10, 18, and is probably Paul's two-year house arrest in Rome (A.D. 60–62), recounted in Acts 28.

Ephesus was the capital of the Roman province of Asia on the west coast of Asia Minor (modern-day Turkey). It lay between the eastern and western halves of the Roman Empire and was among the five most prominent cities in the empire during the first century. During Paul's unusually long stay in Ephesus, it became the center for evangelizing the western part of Asia Minor (Acts 19:10). Paul's affectionate ties with this church are evident in his farewell speech to its elders (Acts 20:16–38).

Ephesus's most prominent civic monument, the temple of the goddess Diana, was one of the Seven Wonders of the Ancient World. The city is described in one inscription as the "nurturer" of the goddess, and the goddess in turn makes Ephesus the "most glorious" of the Asian cities. People from the area would have appreciated the irony of Paul's words about Christ's nourishing His own body, the church (5:29). They would have appreciated the point of contrast when Paul describes Christ's church as a glorious or radiant bride (5:27). It was also in Ephesus that Paul's preaching of Christ came into dramatic conflict with an important trade dependent on pagan worship (Acts 19:23–41) and that the gospel inspired a great turning away from the occult (Acts 19:17–20). Paul's call to expose the

deeds of darkness (5:8–14) and prepare for war against “the spiritual forces of evil in the heavenly places” (6:12; cf. 1:20, 21; 3:10) would have struck the original readers with force.

CHARACTERISTICS AND THEMES

Ephesians generally follows the standard epistolary conventions of the first century. It contains a standard letter opening (1:1, 2), body (1:3–6:20), and conclusion (6:21–24). As he does in his other epistles, Paul adapts the standard conventions to his own purposes.

The most striking feature of this book is how it reflects a deeply and thoroughly Pauline approach to thinking about the Christian life. Chapters 1–3 build up the “indicatives,” the glorious statements of fact that undergird Christianity. Here Paul lays out the riches that are ours in Christ Jesus through His work of redemption. Chapters 4–6 then offer the “imperatives,” the commands regarding how we are to live in light of our calling and the riches that are already ours in Christ.

One of the key words in this letter is “mystery,” which appears seven times (1:9; 3:3, 4, 6, 9; 5:32; 6:19). The first statement is the most important: Paul tells us that God is now revealing the “mystery of his will,” which is the uniting of all things in heaven and on earth in Christ. The great evidence that this cosmic redemption is happening is the church, the body of Christ, His new humanity (1:23; 2:15). In the church, God is uniting Jew and Gentile, reconciling them and tearing down the “wall of hostility” between them through the cross (2:14). This “mystery of Christ” was hidden in past times (i.e., before the coming of Christ), but is now seen clearly: “the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ through the gospel” (3:6).

That means, then, that the church is central to God’s purpose in the world because it is a sign of the final reconciliation of all things in Christ. The church is God’s precious possession, a colony in which the Lord of history has begun to fashion the renewed humanity after His own image (1:10–14; 2:11–22; 3:6, 9–11; 4:1–6:9). The church is a community where God’s power to reconcile people to Himself is

experienced and shared in transformed relationships (2:1–10; 4:1–16; 4:32–5:2; 5:22–6:9). It is a new temple, a building of people, grounded in the sure revelation of what God has done in history (2:19–22; 3:17–19). The church is an organism in which power and authority are exercised after the pattern of Christ (1:22; 5:25–27), and its stewardship is a means of serving Him (4:11–16; 5:22–6:9). The church is an outpost in a dark world (5:3–17), looking for the day of final redemption. Above all, the church is the bride preparing for the approach of her lover and husband (5:22–32).

CHRIST IN EPHESIANS

Ephesians helps us to understand the critical biblical doctrine of union with Christ. The importance of this doctrine is evident from the opening verses of the book. It is “in Christ” that the Father “has blessed us . . . with every spiritual blessing in the heavenly places” (1:3) and that in whom He “chose us before the foundation of the world” and “predestined us for adoption” (1:4, 5). It is “in the Beloved” that we have been “blessed” by the Father’s “glorious grace,” and in Christ that we have “redemption through his blood, the forgiveness of our trespasses” (1:6, 7). In Christ “we have obtained an inheritance” (1:11), and “in him . . . you were sealed with the promised Holy Spirit” (1:13).

Furthermore, it was by being united to Jesus Christ in His death and resurrection that we were saved by the grace of God (2:1–10). In Christ, the whole church is “being built together into a dwelling place for God by the Spirit” (2:22) and is the bride of Christ (5:25–33). We are joined to Christ, as the body is to the head, and thus grow into maturity (4:15, 16).

In this letter, Paul particularly emphasizes Christ as raised from the dead as well as our union with Christ in His resurrection. The very same Spirit who raised Jesus from the dead made us alive together with Christ (2:5), presently indwells us (3:16, 17), and is at work in us presently “according to the working of his great might that he worked in Christ when he raised him from the dead” (1:19, 20a). Paul’s point is plain—in Christ and by the Spirit of the risen Christ, believers have all the resources they need to walk with God in this age.

Chapter 1

1^aSee 2 Cor. 1:1
 1^bSee 1 Cor. 1:1
 c Col. 1:2
 2^dSee Rom. 1:7
 3^e2 Cor. 1:3; 1 Pet. 1:3
 1^fSee Rom. 15:6
 1^gver. 20; ch. 2:6; 3:10; 6:12
 4^h[ch. 2:10;
 2 Thess. 2:13;
 1 Pet. 1:2]
 1ⁱJames 2:5;
 [Deut. 7:6; 26:18]
 1^j[2 Tim. 1:9] See
 Matt. 13:35^k ch.
 5:27; Col. 1:22;
 1 Thess. 4:7
 5^lver. 11; Rom. 8:29; 30^m See
 Rom. 8:15ⁿ ver.
 9; [Luke 2:14;
 Heb. 2:4] See
 Luke 12:32
 6^over. 12, 14
 1^p[John 3:35;
 10:17; Col. 1:13]
 See Matt. 3:17
 7^qCol. 1:14^r Rom.
 3:24; 1 Cor. 1:30;
 [ch. 4:30] 1^sSee
 Acts 20:28^t See
 Acts 2:38^u [ch.
 3:8, 16; Col. 1:27]

GREETING

1 Paul, ^aan apostle of Christ Jesus ^bby the will of God,
 To the saints who are in Ephesus, and ^care faithful ⁱin Christ Jesus:
 2^dGrace to you and peace from God our Father and the Lord Jesus Christ.

SPIRITUAL BLESSINGS IN CHRIST

3^eBlessed be ^fthe God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing ^gin the heavenly places, ^{4^h}even as he ^cchose us in him ⁱbefore the foundation of the world, that we should be ^kholy and blameless before him. In love ^{5^l}he predestined us ²for ^madoption to himself as sons through Jesus Christ, ^{6^o}according to the purpose of his will, ^{6^o}to the praise of his glorious grace, with which he has blessed us in ⁿthe Beloved. ^{7^q}In him we have ^rredemption ^{8^s}through his blood, ^tthe forgiveness of our trespasses, ^uaccording to the riches of his grace, ^{8^s}which he lavished upon us, in all wisdom and insight ^{9^v}making known ³to us the mystery of his will, ^uaccording to his purpose, which he ^wset forth in Christ ¹⁰as a plan for ^xthe fullness of time, ^yto unite all things in him, things in heaven and things on earth.

¹¹In him we have obtained ^zan inheritance, ^ahaving been predestined ^baccording to the purpose of him who works all things according to ^cthe counsel of his

¹Some manuscripts saints who are also faithful (omitting in Ephesus) ²Or before him in love, ³having predestined us ³Or he lavished upon us in all wisdom and insight, making known . . .

See Rom. 2:4 ⁹See Rom. 16:25 [See ver. 5 above] ¹⁰[ver. 11; Rom. 8:28; 9:11] ¹⁰See Mark 1:15 ¹⁰Col. 1:16, 20; [ch. 3:15; Phil. 2:9, 10] ¹¹Deut. 4:20; 32:9; See ver. 14 ¹¹ver. 5 ¹¹ch. 3:11; [Rev. 4:11] See Rom. 8:28 ¹¹[Acts 20:27]

1:1 apostle of Christ Jesus. An authorized delegate commissioned and sent by the risen Lord Jesus, with the authority to receive and declare His special revelation.

in Ephesus. Some early manuscripts lack these words, suggesting that this epistle was a circular letter intended to be read by churches in various cities in the province of Asia in addition to Ephesus (cf. Col. 4:16; Rev. 1:4, 11).

1:3–14 The passage, which is one long sentence in Greek, is an expansion on the praise of God's purpose in Rom. 8:28–30. Praise goes to the Father who elects (vv. 4–6), the Son who redeems (vv. 7–12), and the Spirit who seals (vv. 13, 14). Paul reflects on believers' election from eternity, their forgiveness in the present, and their inheritance in the future. Note throughout the repetition of the phrases "in Christ" or "in him," referring to the intimate union God has established between Christ and His people.

1:3 in the heavenly places. Two of the other five instances where this phrase appears in Ephesians have a bearing on its meaning here. Christ was raised from the dead and seated at the right hand of the Father "in the heavenly places," from where He governs "all things to [for the sake of] the church" (v. 22). Moreover, believers have also been raised up and seated with Him "in the heavenly places" (2:6). Christ's victory over death has won believers a series of benefits

("every spiritual blessing") for which Paul blesses the Father.

1:4 he chose us in him. Paul rejoices that God chooses people for a relationship with Himself (Rom. 8:29–33; 9:6–26; 11:5, 7, 28; 16:13; Col. 3:12; 1 Thess. 1:4; 2 Thess. 2:13; Titus 1:1). Paul says explicitly that the sole ground of God's predestinating love is His own good pleasure (vv. 5, 10; cf. Deut. 7:7, 8), not anything the elect have done or will do (Rom. 9:11, 16). "In him" means that God's choice always has had in view a fallen people in union with their Redeemer (2 Tim. 1:9). Cf. 1 Pet. 1:18–21; Rev. 13:8.

holy and blameless. Cf. 5:27; Col. 1:22. God intends to bring His elect all the way from spiritual death in sin (2:1–5) to the forgiveness of sins in Christ (1:7), and finally to the elimination of all sin from their experience (Rom. 8:29, 30). It is therefore untrue to say that election leads to careless, sinful living (cf. 2:10; 4:1–3, 17–24; 5:25–27).

In love. The phrase explains predestination not simply as a matter of God's decision, but as an act of His love (Hos. 11:1).

1:5 adoption. See Rom. 8:14–17, 29; Gal. 3:26, 27.

1:7 redemption. This means deliverance by paying a price or ransom. In view here is the deliverance from the guilt of sin by the blood of Christ shed at the cross.

1:9 mystery. For Paul, "mystery" is not a conundrum impenetrable to finite human reason, but a truth previously and partially hidden that is now fully revealed through the coming of Christ. See 3:3, 5, 6, 10; Col. 1:27; Rom. 16:25–27. The use of "mystery" in Paul always has to do in some way with OT prophecies, most of which have begun to be fulfilled during the church age (cf. 3:3, 4, 9; 5:32).

1:10 the fullness of time. This does not refer simply to the future. Christ has already come to bring redemption and adoption (cf. Gal. 4:4, 5, where "fullness of time" refers to the latter days that have begun with Christ's birth and redemptive work).

That Christ is "to unite" all things refers to His managerial or stewardship role in God's economy. The idea appears to be that the household of the cosmos has become fragmented and in disarray because the household managers allowed this to happen (Adam and his progeny). Christ is a faithful household manager who has come to put the fragmented household back together, especially the splintered relationships in the family of that household.

1:11 all things . . . his will. A sweeping statement on the comprehensive extent of God's will and His sovereign power to enact His entire purpose and plan. Believers have been "predestined" to receive an "inheritance."

will,¹² so that we who were the first to hope in Christ might be ^dto the praise of his glory.¹³ In him you also, when you heard ^ethe word of truth, the gospel of your salvation, and believed in him,^f were sealed with the ^gpromised Holy Spirit,¹⁴ who is ^hthe guarantee¹ of our inheritance until ⁱwe acquire ^kpossession of it,² ^jto the praise of his glory.

THANKSGIVING AND PRAYER

¹⁵For this reason,^m because I have heard of your faith in the Lord Jesus and your love³ toward all the saints,¹⁶ I ⁿdo not cease to give thanks for you,^o remembering you in my prayers,¹⁷ that ^pthe God of our Lord Jesus Christ, the Father of glory,^q may give you the Spirit of wisdom and of revelation in the knowledge of him,¹⁸ ^rhaving the eyes of your hearts enlightened, that you may know what is ^sthe hope to which he has called you, what are ^tthe riches of his glorious inheritance in the saints,¹⁹ and what is the immeasurable greatness of his power toward us who believe,^u according to the working of ^vhis great might²⁰ that he worked in Christ ^wwhen he raised him from the dead and ^xseated him at his right hand²¹ in the heavenly places,²² far above ^yall rule and authority and power and dominion, and above ^zevery name that is named, not only in ^{aa}this age but also in the one to come.²² And ^{ab}he put all things under his feet and gave him as ^{ac}head over all things to the church,²³ which is his body,^{ad} the fullness of him ^{ae}who fills⁵ all in all.

BY GRACE THROUGH FAITH

2 ^{af}And you were ^{ag}dead in the trespasses and sins²⁴ in which you once walked, following the course of this world, following ^{ah}the prince of the power of the air, the spirit that is now at work in ^{ai}the sons of disobedience—^{aj} among whom we all once lived in ^{ak}the passions of our flesh, carrying out the desires of the body⁴ and the mind, and ^{al}were by nature ^{am}children of wrath, like the rest of mankind.⁵

¹Or down payment ²Or until God redeems his possession ³Some manuscripts omit your love ⁴Greek flesh ⁵Greek like the rest

Col. 2:10. **23**^f ch. 4:12, 16; 5:30; Col. 1:18, 24; [ch. 5:23; 1 Cor. 12:27] ^g ch. 3:19; See John 1:16 ^h ch. 4:10 ⁱ [Jer. 23:24; Col. 3:11] **Chapter 2** ¹ [Col. 2:13; [Col. 1:21] ⁴ ver. 5; [ch. 4:18]; See Luke 15:24 ² [ch. 4:17, 22; 5:8; Col. 3:7; See Rom. 11:30; 1 Cor. 6:11 ^m [ch. 6:12; Rev. 9:11]; See John 12:31 ⁿ ch. 5:6; [1 Pet. 1:14] ³ Gal. 5:16 ^p See Ps. 51:5; Rom. 5:12 ^q [2 Pet. 2:14]

12^d ver. 6, 14; [Phil. 1:11]
13^e 2 Cor. 6:7; Col. 1:5; 2 Tim. 2:15; [Acts 13:26; 15:7] ^f ch. 4:30 ^g See Acts 14
14^h 2 Cor. 1:22 ⁱ Acts 20:32; [ver. 18] ^j Titus 2:14; See ver. 7 ^k See 1 Pet. 2:9 ^l ver. 6, 12
15^m Col. 1:4; Phil. 5; See Rom. 1:8
16ⁿ Col. 1:9 ^o Rom. 1:9; 2 Tim. 1:3
17^p See Rom. 15:6 ^q [Col. 1:9]
18^r [Heb. 6:4; 10:32; Rev. 3:17, 18]; See Acts 26:18 ^s ch. 4:4; [ch. 2:12] ^t ch. 3:8, 16; Col. 1:27; See ver. 7
19^u ch. 3:7; Phil. 3:21; Col. 1:29; 2:12 ^v ch. 6:10; [Dan. 4:30]
20^w See Acts 2:24 ^x See Mark 16:19; Acts 2:33; 1 Pet. 3:22 ^y See ver. 3
21^z ch. 4:10; Col. 2:10; See John 3:31 ^{aa} 1 Cor. 15:24 ^{ab} ch. 3:15; Phil. 2:9; [Heb. 14] ^{ac} [Matt. 12:32]
22^{ad} Cited from Ps. 8:6; See 1 Cor. 15:27 ^{ae} ch. 4:15; 5:23; Col. 1:18; 2:19; [1 Cor. 11:3;

1:14 guarantee. The Spirit is not only a fulfillment of God's promise to indwell His people, but also a guarantee that He will bring them to their final inheritance. As a down payment or first installment on their full redemption (2 Cor. 1:22; 5:5), the Spirit is a foretaste of the glory of the age to come (Rom. 8:18–23). This is a prime example that the latter days have begun (the end-time inheritance in the new creation) but are not yet consummated.

possession. God's people are His "inheritance," which He will redeem finally and fully in our resurrection (Rom. 8:23). The OT teaches that God chose a people as His inheritance (Deut. 32:9; Ps. 33:12) and purchased them out of bondage to become His prized possession (Ex. 19:5; Deut. 7:6; 14:2; Mal. 3:17). Paul alludes to this theme in v. 18, mentioning God's "glorious inheritance in the saints."

The goal of the Spirit's sealing work is that it be "unto the praise of His glory." This is the main point of vv. 3–14, and this phrase is repeated as the goal and main

point of the Father's work in vv. 3–6 (cf. v. 6) and of the Son's work in vv. 7–12 (cf. v. 12). Thus, the overriding main point of all of vv. 3–14 is that the work of the Trinity in electing, redeeming, and sealing is to the glory of God. If believers could contribute anything independently to their salvation, then Paul could say that they get a share of the glory, but instead, he says all the glory belongs to God.

1:19–23 These verses distill the NT's teaching on the resurrection and enthronement of Jesus (Col. 1:18 note). They also make two vital contributions to understanding Jesus' resurrection and the status of believers. First, the same power that raised Jesus from the dead is at work in believers (2.4, 5; 3:16, 17). Second, Christ enjoys His position as head over everything for the sake of the church. Not only is Christ at the most exalted position in the universe, He is there representing believers (2:6; Col. 3:3) and governing the universe for their sake. The principles of conduct in Ephesians emphasize that authority exists for the sake of service. Jesus' majestic use of

power and authority in the interest of His people is the Christian's model (4:1, 2, 7–13; 4:32–5:2, 22–33). Paul reminds his Gentile readers of two specific ways in which Christ's power has blessed them: He brought them from death to life (2:1–10) and from alienation from God's people to inclusion with them (2:11–22). Paul alludes to OT passages cited elsewhere in the NT as fulfilled in Jesus' heavenly enthronement at God's right hand (Ps. 110:1; cf. Mark 12:36; 14:62; Acts 2:34–36; Rom. 8:34; Heb. 1:13) and in the submission of all things under His feet (Ps. 8:6; cf. 1 Cor. 15:25–27; Heb. 2:8, 9).

1:21 above all rule and authority. Paul boldly declares that in Jesus' resurrection and ascension, God exalted Him above all unseen forces, and that Jesus yields His supreme dominion for the sake of His church. "Rule and authority" here focuses on evil powers.

2:1–3 The natural state of all human beings is spiritual death. This condition is universal: both Gentiles (v. 2) and Jews (v. 3) are "by nature children of wrath" (v. 3; on

⁴ver. 7; Titus 3:5; See Rom. 2:4
⁵See John 3:16
⁵ver. 1; [Rom. 5:6, 8, 10] ⁶Col. 2:12, 13; [John 14:19; Rev. 20:4]
⁶ver. 8; See Acts 15:11
⁶See ch. 1:20
⁷ver. 4
⁷Titus 3:4
⁸ver. 5 ⁹1 Pet. 1:5; [Rom. 4:16]
⁹[2 Cor. 3:5]
⁹[John 4:10; Heb. 6:4]
⁹2 Tim. 1:9; Titus 3:5; See Rom. 3:20, 28
⁹1 Cor. 1:29; [Judg. 7:2]
¹⁰Deut. 32:6, 15; Ps. 100:3
⁹[ch. 3:9; 4:24; Col. 3:10] ⁹ch. 4:24 [ch. 1:4]
⁷Col. 1:10
¹¹Rom. 2:26, 28; [Col. 2:11, 13]
¹²1 Cor. 12:2; [ch. 5:8, Col. 3:7]

⁴But ¹God, being ^rrich in mercy, ⁵because of the great love with which he loved us, ⁵even ¹when we were dead in our trespasses, ⁶made us alive together with Christ—⁷by grace you have been saved—⁶and raised us up with him and ¹⁰seated us with him in the heavenly places in Christ Jesus, ⁷so that in the coming ages he might show the immeasurable ^xriches of his grace in ⁹kindness toward us in Christ Jesus. ⁸For ²by grace you have been saved ⁴through faith. And this is ³not your own doing; ^cit is the gift of God, ⁹^dnot a result of works, ^eso that no one may boast. ¹⁰For ^fwe are his workmanship, ⁹created in Christ Jesus ^hfor good works, ⁱwhich God prepared beforehand, ^jthat we should walk in them.

ONE IN CHRIST

¹¹Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called ^kthe circumcision, which is made in the flesh by hands—¹²remember ^lthat you were at that time separated from Christ, ^malienated from the commonwealth of Israel and strangers to ⁿthe covenants of promise, ^ohaving no hope and without God in the world. ¹³But now in Christ Jesus you who once were ^pfar off have been brought near ^qby the blood of Christ. ¹⁴For ^rhe himself is our peace, ^swho has made us both one and has broken down ^tin his flesh the

¹Or: And

^mch. 4:18; Col. 1:21; [Ezek. 14:5; Gal. 2:15, 4:8] ⁿSee Rom. 9:4 ¹Thess. 4:13; See ch. 1:18 ¹³ver. 17; Acts 2:39 ^q[Col. 1:20]; See Rom. 3:25 ¹⁴r Ps. 72:7; Mic. 5:5; Zech. 9:10; [Col. 3:15]; See Luke 2:14 ¹See Gal. 3:28 ¹Col. 1:21, 22; [Rom. 7:4]

Paul’s view of “nature,” see Rom. 1). Second, in their natural state, all people are in active rebellion against God; note the use of “walked” in regard to Gentiles in v. 2 and “lived” in reference to Jews in v. 3. Third, they are subject to the evil rule of Satan (called in v. 2 “the prince of the power of the air”; cf. Gal. 4:3; Col. 1:13). Fourth, they are totally unable to cease their rebellion against God (John 3:3). Fifth, they are exposed to the just anger of God (v. 3; 5:6; Rom. 1:18–20).

2:4 But God. Paul paints this bleak portrait of the human situation to throw into relief God’s gracious and merciful response to it.

because of the great love. God loves His people of His own will. Paul excludes any consideration of merit, effort, or ability on the part of those who come to life (cf. Deut. 7:7, 8). The hopeless condition of sinners apart from Christ that Paul has described in vv. 1–3 is the context for understanding his teaching on God’s election in 1:4–6 and on His gift of life here in vv. 4–10.

2:7 The ground of our salvation is God’s love and mercy, and its goal is the promotion of His grace and kindness (3:6).

2:8 you have been saved. Salvation is a completed action that has a present effect. Because salvation ultimately encompasses several realities—including predestination, regeneration, justification, adoption, sanctification, and glorification—the apostle can speak of it as a past event (predestination, regeneration, justification, adoption), present process

(sanctification), and a future reality (glorification). No matter the emphasis in any one passage, all who truly experience one of the aspects of salvation will certainly experience all of them (Rom. 8:28–30). Salvation is a completed action with a present effect because it is accomplished by God and sure to be consummated in all of its fullness. All who have true faith, having been justified, will certainly be glorified.

And this is not your own doing; it is the gift of God. This parenthesis most likely refers to the whole complex of salvation by grace through faith as a gift of God. Others, however, take “this” as referring specifically to “faith.” In either case, since faith is included in the whole complex of salvation, faith itself must be understood as a gift of God and not as a human achievement. Sinners are dependent on God’s gracious gift for their believing response to Christ from the moment of conversion. Paul makes explicit here what is implicit elsewhere in the NT about the ultimate source of saving faith (Acts 13:48; Phil. 1:29).

2:9 not a result of works. The spiritual death, dominion by the devil and defiling desires, and liability to divine wrath that characterize both Gentile and Jew apart from the loving and gracious initiative of God in Christ show that salvation is wholly God’s work, received through faith alone, and in no way contingent on the intentions or actions of those whom God saves. The Christian’s utter dependence on divine grace and kindness (v. 7)

silences all human boasting (Rom. 3:19–27; 1 Cor. 1:26–31).

2:10 for good works. Only faith, not works, can bring acceptance with God (vv. 8, 9). But good works are the vital and indispensable consequence and evidence of life with God (Titus 2:14; 3:8, 14; James 2:14–26). God chose His elect to make them holy sons and daughters (1:4, 5), and He has now fashioned them to be new bearers of His image (4:24), designed for the kind of life that conforms to God’s character (4:1–6:20). Our good works are the fruit of salvation, not its cause, and those who do not have good works show that they do not have saving faith (cf. Rom. 6; James 2:12–26).

2:12 without God in the world. God has revealed Himself to all humanity in nature and in the conscience. Yet this general or natural revelation is insufficient to save, and apart from the Lord’s act of regeneration, all people suppress the truth that this revelation gives them (4:17, 18; Acts 17:22–31; Rom. 1:18–2:16). The Gentiles whom Paul addresses in Ephesians were particularly bad off before Christ because they had no access to the Lord’s special revelation to Israel, which reveals the plan of salvation, and so they turned to idolatry. It remains true today that all those who are strangers to the covenants of promise and have no access to special revelation (the Bible) are without hope and without God in the world. They have no way of knowing His plan of redemption.

2:14 the dividing wall of hostility. This refers to the courts of the temple in

dividing wall of hostility¹⁵ by abolishing the law of commandments expressed in "ordinances, that he might create in himself one^v new man in place of the two, so making peace,¹⁶ and might^w reconcile us both to God in one body through the cross, thereby killing the hostility.¹⁷ And he came and^x preached peace to you who were^y far off and peace to those who were^z near.¹⁸ For^a through him we both have^b access in^c one Spirit to the Father.¹⁹ So then you are no longer^d strangers and aliens,ⁱ but you are^e fellow citizens with the saints and^f members of the household of God,²⁰ built on the foundation of the^h apostles and prophets,ⁱ Christ Jesus himself being^g the cornerstone,²¹ in whom the whole structure, being joined together, grows into^l a holy temple in the Lord.²² In him^m you also are being built togetherⁿ into a dwelling place for God by² the Spirit.

THE MYSTERY OF THE GOSPEL REVEALED

3 For this reason I, Paul, ^aa prisoner of Christ Jesus ^pon behalf of you Gentiles—²assuming that you have heard of^a the stewardship of^r God's grace that was given to me for you, ³how the mystery was made known to me^t by revelation, ⁴as I have written briefly. ⁴When you read this, you can perceive my insight into^w the mystery of Christ,⁵ which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. ⁶This mystery is³ that the Gentiles are^x fellow heirs, ^ymembers of the same body, and ^zpartakers of the promise in Christ Jesus through the gospel.

⁷Of this gospel I was made^b a minister according to the gift of^c God's grace, which was given me^d by the working of his power. ⁸To me, ^ethough I am the very least of all the saints, this grace was given, ^fto preach to the Gentiles the^g unsearchable^h riches of Christ, ⁹andⁱ to bring to light for everyone what is the plan

¹Or sojourners ²Or in ³The words This mystery is are inferred from verse 4

See Rom. 16:25; 2 Cor. 12:1 ¹⁵[ch. 1:9, 10] ⁴[2 Cor. 11:6] ¹⁶Col. 4:3 ⁶See Gal. 3:29 ^pch. 2:16 ^rch. 5:7 ⁷Col. 1:23, 25 ⁸See 2 Cor. 3:6 ^eSee ver. 2 ^d[ver. 20]. See ch. 1:19 ⁸See 1 Cor. 15:9/See Acts 9:15 ⁹[Job 5:9; Rom. 11:33] ¹⁶See ch. 1:18; Rom. 2:4 ⁹See ver. 2, 3

Jerusalem. A wall separated Gentiles and Jews, and signs were posted excluding Gentiles from the inner courts where sacrifices for sin were performed. Paul interprets it as emblematic of the law's function of keeping Israel separate from the surrounding pagan peoples.

2:15 abolishing the law of commandments. Christ offered in His own body the final sacrifice to which the temple's sacrifices merely pointed. The ceremonial laws of the Old Testament that separated Jews and Gentiles are no longer appropriate for God's people after their fulfillment in Christ.

create in himself one new man. Paul repeats the "creation" theme of v. 10, implying now that the age-old division between Jew and Gentile has been overcome in the reconciling death of Christ on the cross (v. 16). As the last Adam (1 Cor. 15:45; cf. Rom. 5:12–21), Christ is the head of a new human race, which is distinguished not only by unprecedented unity but also by His "true righteousness and holiness" (4:24).

2:19–22 The building of a new spiritual temple replaces the outmoded one in Jerusalem.

2:20 The foundation of God's house was laid once for all by the NT apostles and prophets (cf. Rev. 21:14). The cornerstone is Christ (1 Cor. 3:10, 11). In 3:4–6, Paul will show that the foundational role of the apostles and prophets lies in their reception of the revelation of the previously undisclosed mystery of Christ, and the Gentiles' inclusion among His people. The fact that the apostles and prophets make up the foundation of the church is an indicator that these offices have passed away. Since the foundation has been laid, there is no longer any need for apostles or prophets in the church. Until Christ returns, the church will build on this foundation, not by adding new revelation but by coming to an ever fuller understanding of what the apostles have given us and an ever more faithful application of their teaching to believers.

3:1 Paul begins a prayer that his Gentile readers will be filled with the presence of Christ and be able to grasp the truth about their Redeemer's love and power (vv. 14–21). Yet Paul's mention of his special call to serve the Gentiles leads him to interrupt himself to explain the nature of his own ministry and insight into the union of Jew and Gentile in Christ (vv. 2–13).

prisoner. Paul is under house arrest in Rome as he writes this epistle (Acts 28:16, 30).

3:5 as it has now been revealed. The silence of the OT about Paul's mystery—the union of Jews and Gentiles on equal terms in the church (v. 6)—is relative, not absolute. Many OT prophecies speak of the bringing together of Jews and Gentiles into one people of God, a fact that Paul recognized in his teaching (Is. 19:25; 56:3–7; 66:18; Acts 26:22, 23; Rom. 4; 15:8–12). The membership of Jews and Gentiles in the church on fully equal terms, however, was not explicitly articulated in the OT Scripture; nor was it fully implemented in history until Christ's death and exaltation inaugurated the new covenant. That is, the precise mystery that was not fully revealed is that Gentiles can become part of true Israel by identification with Christ. They do not need to travel to geographical Israel and become Jews, obeying the kosher laws, being circumcised, and so forth. Christ is now the only identifier for a true Israelite.

3:6 Gentiles are fellow heirs. Only in the light of Christ's sacrifice does God's plan become clear: in one magnificent act,

¹⁵Col. 2:14, 20

¹⁶See Rom. 6:4

¹⁶Col. 1:20–22; [1 Cor. 12:13]

¹⁷Isa. 57:19 ^vver. 13 ^rDeut. 4:7, Ps. 148:14

¹⁸[John 14:6] ²ch. 3:12; [John 10:7, 9]; See Rom. 5:2 ^cch. 4:4; 1 Cor. 12:13; [John 4:23]

¹⁹4ver. 12; [Heb. 11:13; 13:14] ⁴Phil. 3:20; [Heb. 12:22, 23] ⁷See Gal. 6:10

²⁰[Jer. 12:16]; See 1 Cor. 3:9 ⁴Matt. 16:18; Rev. 21:14 [1 Cor. 3:11] ¹Pss. 118:22; Isa. 28:16

²¹ch. 4:15, 16 ⁷See 1 Cor. 3:16, 17

²²1 Pet. 2:5 ¹[ch. 3:17; 2 Cor. 6:16; 1 Tim. 3:15]

Chapter 3

¹ch. 4:1; Acts 23:18; Phil. 1:7; [ch. 6:20] ^vver. 13; Col. 1:24

²ch. 1:30; Col. 1:25; 1 Tim. 1:4 ^vver. 7, ch. 4:7; See Acts 11:23; Rom. 1:5

³Acts 22:17, 21; 26:16–18 [Dan. 2:29];

9^fCol. 1:26 ^gRev.

4:1; [ch. 2:10]

10^fRom. 11:33

^m[1 Pet. 1:12]

ⁿch. 1:21; [ch.

6:12] ^oSee

ch. 1:3

11^fSee ch. 1:11

12^fHeb. 4:16;

10:19 ^gSee ch.

2:18 ^h2 Cor. 3:4

ⁱMark 11:22;

Phil. 3:9

13^fver. 1 ^o[2 Cor.

1:6]

15^fSee ch.

1:10, 21

16^fSee ver. 8

¹1 Cor. 16:13; [ch.

6:10; Phil. 4:13;

Col. 1:11] ²See

Rom. 7:22

17^f[ch. 2:22]

^gCol. 2:7 ^hCol.

1:23

18^f[John 1:5]

^gRom. 8:39; [Job

11:8, 9]

19^f[Phil. 4:7]

^gCol. 2:10

^hch. 1:23

20^fRom. 16:25;

Jude 24 ¹[2 Cor.

9:8] ²[ver. 7]

21^fSee Rom. 11:36

Chapter 4

1^mSee ch. 3:1

ⁿCol. 1:10, 2:6;

1 Thess. 2:12;

[Phil. 1:27] ^oSee

Rom. 8:28

2^fActs 20:19;

Phil. 2:3; Col.

3:12; 1 Pet. 3:8;

5:5; [Col. 2:18, 23]

^gGal. 5:23 ^hCol.

1:11 ⁱCol. 3:13

3^fCol. 3:14; [Acts

8:23]

4^hch. 2:16

of the mystery ^fhidden for ages in ^rGod, ^kwho created all things, ¹⁰so that through the church the manifold ^lwisdom of God ^mmight now be made known to ⁿthe rulers and authorities ^oin the heavenly places. ¹¹This was ^paccording to the eternal purpose that he has realized in Christ Jesus our Lord, ¹²in whom we have ^qboldness and ^raccess with ^sconfidence through our ^tfaith in him. ¹³So I ask you not to lose heart over what I am suffering ^ufor you, ^vwhich is your glory.

PRAYER FOR SPIRITUAL STRENGTH

¹⁴For this reason I bow my knees before the Father, ¹⁵from whom ^wevery family ^xin heaven and on earth is named, ¹⁶that according to ^ythe riches of his glory ^zhe may grant you to be strengthened with power through his Spirit ^{aa}in your inner being, ¹⁷so that Christ may dwell in your hearts through faith—that you, being ^{ab}rooted and ^{ac}grounded in love, ¹⁸may have strength to ^{ad}comprehend with all the saints what is the breadth and length and ^{ae}height and depth, ¹⁹and to know the love of Christ ^fthat surpasses knowledge, that ^{af}you may be filled with all ^{ah}the fullness of God.

²⁰Now to ^{ai}him who is able to do far more abundantly than all that we ask or think, ^{aj}according to the power at work within us, ²¹to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

UNITY IN THE BODY OF CHRIST

4 I therefore, ^{ma}a prisoner for the Lord, urge you to ^{mb}walk in a manner worthy of ^{mc}the calling to which you have been called, ²with all ^{md}humility and ^{me}gentleness, with ^{mf}patience, ^{mg}bearing with one another in love, ³eager to maintain the unity of the Spirit in ^{mh}the bond of peace. ⁴There is ^{mi}one body and ^{mj}one Spirit—just as you were called to the one ^{mk}hope that belongs to your call—⁵^{ma}one Lord, ^{mb}one faith, ²one baptism, ⁶^{ma}one God and Father of all, ^{mb}who is over all and through all and in all. ⁷But ^{mc}grace was given ^{md}to each one of us ^{me}according to the measure of Christ's gift. ⁸Therefore it says,

^f“When he ascended on high ^ghe led a host of captives, and he gave gifts to men.”³

¹Or by ²Or from whom all fatherhood, the Greek word *patria* in verse 15 is closely related to the word for Father in verse 14 ³The Greek word *anthropoi* can refer to both men and women

⁵See ch. 2:18 ⁶ch. 1:18 ⁷5^aZech. 14:9; See 1 Cor. 1:13; 8:6 ⁸[ver. 13; Jude 3] ⁹See Gal. 3:27, 28 ⁶¹Cor. 12:5, 6 ⁸Rom. 9:5 ⁷See ch. 3:2 ⁴[Matt. 25:15; 1 Cor. 12:7] ⁸Rom. 12:3; [ver. 16] ⁸^fCited from Ps. 68:18 ^gJudg. 5:12; [Col. 2:15]

He removed the enmity between Himself and humanity and also took away the divisions that fracture humanity (2:14–18).

3:10 the rulers . . . in the heavenly places. For Paul, there is no more basic division in the human race than that between Jew and Gentile. That they can be united with each other in Christ displays the profound wisdom of God (Is. 55:8, 9; 1 Cor. 2:6–10), and it proves even to supernatural powers that Jesus is Lord of the universe (1:20–23).

3:16 strengthened with power. Paul returns to the motifs of power and knowledge (v. 19, 20) that were the subject of his prayer for illumination of believers' minds (1:19–22).

3:17 grounded in love. The strength and knowledge for which Paul prays for believers are directed not toward their individual achievements but toward their love for each other, in response to the

immeasurable love of Christ for them (v. 19; 4:32–5:2).

3:20 the power at work within us. See 1:19–23; 2:5, 6. This power is the Spirit of the risen Christ.

3:21 glory. Because of the power that God has given to the church, Paul gives glory to Him. Paul's doctrinal exposition opened in doxology (1:3–14) and now closes in doxology, laying the groundwork for his outworking of the ethical implications of God's gracious calling to His people in Christ (4:1). As in 1:3–14, 3:21 indicates that God's "glory" is the goal and main point of everything expounded in chs. 1–3. Believers should live to give God glory and to reflect God's glory.

4:1 calling. Paul earlier spoke of a hope to which believers are called (1:18; 4:4); now he focuses on the life to which they are called. God's call is both sovereign and gracious (1 Cor. 1:26–31), and in the

ethical and relational instructions that follow, Paul will repeatedly ground his exhortations in the gospel truths already expounded in chs. 1–3.

4:3 maintain the unity of the Spirit. God's Spirit has united believers by drawing them to the Father through faith in the Son and indwelling them as a new temple (2:18, 21, 22). Christians have a responsibility to retain and express their unity through the Spirit's fruit, which include humility, patience, and love (v. 2; Gal. 5:22, 23).

4:4–6 one. This word is repeated seven times in vv. 4–6—three times regarding the persons of the Godhead and four times regarding aspects of His salvation. Just as the first half of Ephesians begins with the all-important work of the Trinity (1:3–14), so the second half of the book begins that way.

4:8 Ps. 68 celebrates God's triumphant march from Mount Sinai in the wilder-

⁹ ^h(In saying, “He ascended,” what does it mean but that he had also descended into ⁱthe lower regions, the earth?⁷ ¹⁰He who descended is the one who also ^jascended ^kfar above all the heavens, that he might ^lfill all things.) ¹¹And ^mhe gave the ⁿapostles, the prophets, the ^oevangelists, the ^pshepherds² and teachers,³ ¹²to equip the saints for the work of ministry, for ^rbuilding up ^sthe body of Christ, ¹³until we all attain to ^tthe unity of the faith and of the knowledge of the Son of God, ¹⁴to mature manhood,⁴ to the measure of the stature of ^uthe fullness of Christ, ¹⁵so that we may no longer be children, ¹⁶tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in ^xdeceitful schemes. ¹⁷Rather, ^yspeaking the truth in love, we are to ^zgrow up in every way into him who is ^athe head, into Christ, ¹⁸from whom the whole body, joined and held together by every joint with which it is equipped, ^cwhen each part is working properly, makes the body grow so that it builds itself up in love.

THE NEW LIFE

¹⁷ Now this I say and ^dtestify in the Lord, ^ethat you must no longer walk as the Gentiles do, ^fin the futility of their minds. ¹⁸They ^gare darkened in their understanding, ^halienated from the life of God because of the ignorance that is in them, due to ⁱtheir hardness of heart. ¹⁹They ^jhave become callous and ^khave given themselves up to sensuality, greedy to practice every kind of impurity. ²⁰But that is not the way you ^llearned Christ!—²¹assuming that ^myou have heard about him and ⁿwere taught in him, as the truth is in Jesus, ²²to ^oput off ^pyour old self,⁵ which

¹Or the lower parts of the earth? ²Or pastors ³Or the shepherd-teachers ⁴Greek to a full-grown man ⁵Greek man; also verse 24

1 Tim. 4:2 ¹[1 Kgs. 21:25; Rom. 1:24, 26, 28] ²⁰See Matt. 11:29 ²¹^mch. 1:13 ⁿCol. 2:7 ²²^oCol. 3:8; Heb. 12:1; James 1:21; 1 Pet. 2:1 ^pRom. 6:6; Col. 3:9

⁹^hSee John 3:13 ⁱPs. 63:9; Isa. 44:23

¹⁰See Mark 16:19 ^jHeb. 4:14; 7:26; 9:24 ^kch. 1:23

¹¹^m[1 Cor. 12:5, 6] ⁿSee 1 Cor. 12:28 ^oActs 21:8; 2 Tim. 4:5 ^pJer. 3:15; [Acts 20:28]

¹²See 2 Cor. 13:9 ^rPs. 16; 29 ^sSee 1 Cor. 12:27

¹³[ver. 5] ^tHeb. 5:14 ^uch. 1:23

¹⁴[Matt. 11:7; Heb. 13:9; James 1:6; Jude 12] ^vch. 6:11

¹⁵¹ John 3:18; [ver. 25] ²ch. 2:21 ³See ch. 1:22

¹⁶^oCol. 2:19 ^p[ver. 7]

¹⁷¹Thess. 2:12 ²ver. 22; ch. 2:1-3; Col. 3:7; 1 Pet. 4:3 ³Rom. 12:1; 1 Pet. 1:18; [2 Cor. 2:18; 2 Pet. 2:18]

¹⁸[Rom. 11:10] ⁵See ch. 2:12

¹⁹See Mark 3:5 ²⁰[Prov. 23:35];

ness to Mount Zion in Jerusalem and His enthronement there. Paul regards this as prefiguring Christ’s victorious ascent into heaven.

captives. The spiritual forces of darkness were defeated at the cross (Col. 2:15). While Ps. 68:18 describes the victorious Lord receiving gifts from men, Paul pictures Christ as sharing His tribute with men. Paul may have thought of this psalm in light of Pentecost, the day on which the ascended Christ poured out His Spirit on the church (Acts 2:32, 33).

4:9 Christ came to the exalted position He now enjoys through humiliation. This passage is sometimes thought to teach Christ’s “descent into Hades” between His death and resurrection, but it probably refers to His incarnation, when He took on a human nature here in “the lower regions, the earth” (cf. 1:20–23; Phil. 2:1–11). This pattern of service is to be imitated by believers.

4:11 apostles. In a restricted sense, those who walked with Jesus during His earthly ministry and witnessed to His resurrection (or received a special revelation of the risen Jesus) and who were commissioned by Jesus to be founders of the church (Acts 1:21, 22; 1 Cor. 15:1–9). The word was also used in a broader sense of people sent out as delegates of particular churches (2 Cor. 8:23; Phil. 2:25), though these do not appear to be whom Paul

has in mind in this passage. See 2:20; 3:5; 2 Cor. 1:1.

prophets. The NT prophets conveyed special revelation to the early church. Their functions included prediction, exhortation, encouragement, warning, and explanation (Acts 15:32; 21:9–11; 1 Cor. 14:3). The teaching of the NT prophets and apostles laid the foundation of the church (2:20; 3:5), and certain aspects of their work related to that unique task have been discontinued. However, teachers and elders continue to be responsible for exhorting, encouraging, and warning believers through the explanation of God’s Word (2 Tim. 4:1, 2).

evangelists. People especially gifted to proclaim the gospel (Acts 21:8; 2 Tim. 4:5).

shepherds and teachers. The two words may go together to refer to a single set of individuals who both shepherd and instruct God’s flock. On the other hand, two distinct but related offices may be in view: “teachers” and other elders who provide spiritual oversight with less of a focus on teaching (1 Cor. 12:28; 1 Tim. 5:17).

4:12, 13 It is not primarily those mentioned in v. 11 who do the work of the ministry; it is the people they equip. Effective teachers help believers find their own way to benefit the rest of the church.

4:13 the measure of the stature of the fullness of Christ. Saints’ ministries to each other, which further the building of the body of Christ, will continue until all believers attain maturity or perfection, as defined by the norm of Jesus Christ Himself. This process will last until Christ’s return from heaven. So the mark of increasing maturity is believers’ ongoing pursuit of conformity to Christ and of helping one another in that pursuit as they await the return of Jesus (Phil. 3:12–16, 20, 21).

4:16 body. Believers are not given gifts for their own private benefit, and no one can grow to maturity in isolation (1 Cor. 12:7, 12–26).

4:17–19 While the letter to the Romans shows God as giving Gentiles over to a reckless and wanton life (Rom. 1:24–31), Ephesians presents the same progression from the human side: those who have turned aside “have given themselves up” (v. 19). Similarly, in Exodus, God is said to harden Pharaoh’s heart (Ex. 4:21; 7:3), but Pharaoh also hardens his own heart (Ex. 8:15, 32; 9:34).

4:22–24 put off . . . be renewed . . . put on. Belonging to Christ involves repudiating an old life, the way of living “in Adam” (the “old self,” or “old man”) and embracing a new one, the way of living “in Christ” (the “new self,” or “new man”). The image is that of taking off frayed

22^a[Heb. 3:13]23^aSee Rom. 12:224^aSee Rom. 6:425^aSee ch. 2:1026^aZech. 8:16;

Col. 3:9; [ver. 15]

27^aRom. 12:528^a[Ps. 37:8]29^aSee James 4:730^aActs 20:35;

Gal. 6:10

31^a1 Thess. 4:11;

2 Thess. 3:8, 11, 12

32^a[Prov. 21:26]33^ach. 5:4; Col.

3:8; [Matt. 12:34]

34^aCol. 4:6; [Eccles.

10:12]

35^a[Isa. 63:10;

1 Thess. 5:19]

36^ach. 1:3; [See

ch. 1:7]

37^aCol. 3:8, 1938^aCol. 3:12, 13;

1 Pet. 3:8 [2 Cor.

2:7, 10]; See

Matt. 6:14

Chapter 5

1^a[ch. 4:32; Matt.

5:7, 48; Luke 6:36]

2^aRom. 14:15;3^a[Col. 3:14]; See

John 13:34

4^aSee Rom. 8:375^aSee Rom. 4:256^aSee Gen. 8:217^aHeb. 7:27; 9:14;

10:10, 12

8^a1 Cor. 6:18; See

Gal. 5:19 [ver.

12; Ps. 16:4]

9^ach. 4:29;

[Eccles. 10:13]

10^a[Rom. 1:28]11^aver. 2012^aSee 1 Cor. 6:913^aCol. 3:514^aSee Matt. 24:415^aCol. 2:8; Rom.

1:18; [Col. 3:6; ch.

2:2; 1 Pet. 1:14]

17^ach. 3:6

belongs to your former manner of life and is corrupt through ^adeceitful desires, ²³and ^bto be renewed in the spirit of your minds, ²⁴and to put on ^cthe new self, ^dcreated after the likeness of God in true righteousness and holiness.

²⁵Therefore, having put away falsehood, let each one of you ^e“speak the truth with his neighbor, for ^fwe are members one of another.” ²⁶^wBe angry and do not sin; do not let the sun go down on your anger, ²⁷and ^xgive no opportunity to the devil. ²⁸Let the thief no longer steal, but rather ^ylet him labor, ^zdoing honest work with his own hands, so ^athat he may have something to share with anyone in need. ²⁹^aLet no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give ^cgrace to those who hear. ³⁰And ^ddo not grieve the Holy Spirit of God, ^bby whom you were sealed for the day of ^fredemption. ³¹^bLet all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. ³²^bBe kind to one another, tenderhearted, ⁱforgiving one another, as God in Christ forgave you.

WALK IN LOVE

5 ^jTherefore be imitators of God, as beloved children. ²And ^kwalk in love, ^las Christ loved us and ^mgave himself up for us, a ⁿfragrant ^ooffering and sacrifice to God.

³But ^psexual immorality and all impurity or covetousness ^qmust not even be named among you, as is proper among saints. ⁴Let there be ^rno filthiness nor foolish talk nor crude joking, ^swhich are out of place, but instead ^tlet there be thanksgiving. ⁵For you may be sure of this, that ^u“everyone who is sexually immoral or impure, or who is covetous (^vthat is, an idolater), has no inheritance in the kingdom of Christ and God.” ⁶^wLet no one ^xdeceive you with empty words, for because of these things ^ythe wrath of God comes upon ^zthe sons of disobedience. ⁷Therefore ^a“do not become partners with them;” ⁸for ^bat one time you were ^c“darkness, but now you are light in the Lord.” ⁹Walk as children of light ^d(for ^ethe fruit of light is found in all that is good and right and true), ¹⁰and ^ftry to discern what is pleasing to the Lord. ¹¹^gTake no part in the ^hunfruitful ⁱworks of darkness, but instead ^j“expose them.” ¹²For ^kit is shameful even to speak of the things that they do in secret. ¹³But when ^lanything is exposed by the light, it becomes visible, ¹⁴for anything that becomes visible is light. Therefore it says,

⁸^aSee ch. 2:1, 2; ^bSee Acts 26:18; ^cIsa. 2:5; See Luke 16:8; John 12:35, 36; ⁹^a[Gal. 5:22]; See Rom. 7:4; ¹⁰^a1 Thess. 2:4, 5; ¹¹^aSee 1 Cor. 5:9; ^bRom. 6:21; ^cRom. 13:12; ^dLev. 19:17; 1 Tim. 5:20; ¹²^a[ver. 13]; ¹³^aJohn 3:20, 21; [ver. 9]

clothes and putting on new ones. See also Col. 3:9–11, where Paul makes explicit that this change of “clothing” (identity), from Adam to Christ, has already happened for believers.

4:25–5:5 Paul outlines six concrete ways that Christians “put off” their old lives and “put on” life in Christ: they must turn from lying to telling the truth (4:25, 26), from uncontrolled anger to self-control (4:26, 27), from stealing to useful labor (4:28), from harmful to helpful speech (4:29, 30), from bitterness to love (4:31–5:2), and from unrestrained sexual desires to a thankful acknowledgement of God’s good gifts (5:3–5). In each case, Paul offers a reason for the change from old to new.

4:25 members one of another. On the basis (“therefore”) that believers are now a “new man” in the last Adam, they have the responsibility to speak truth

with their neighbor, which is grounded not only in OT scripture (Zech. 8:16) but also in the reality that we belong to one body, which grows in unity as we speak truth in love (4:12, 15, 16). In vv. 25–32, the behavior that Paul’s readers are exhorted to exhibit is that of the “new man” living out the reality of the new creation.

4:30 do not grieve. That is, by the destructive use of speech described in v. 29. That the Holy Spirit can be grieved is an indication of His being a person and not an impersonal force. The divisive attitudes and behaviors forbidden in v. 31 disrupt the unity that the Spirit has established in Christ’s church (4:3).

4:32–5:2 as God . . . as Christ. Believers must extend to others—especially to fellow believers—the forgiveness and love that God has extended to them. The same logic is found in Jesus’ new com-

mandment: “as I have loved you, you also are to love one another” (John 13:34).

5:6 Although the day of reckoning may be denied with “empty words” (cf. 2 Pet. 3:3, 4), God’s judgment will make a final separation between “the sons of disobedience” (2:2; cf. 5:5) and God’s beloved children (1:4, 5; 5:1).

5:8 one time . . . but now. See 2:11, 13. Paul wants believers to do more than abstain from the things that bring God’s wrath. They should live as “children of light” (Col. 1:13). A result of the believers’ union with Christ is that He who is “the light of the world” (John 8:12; 9:5) has made them also “the light of the world” (Matt. 5:14).

5:13 it becomes visible. Paul assumes that certain sins are so shameful that bringing them to light will shame some nonbelievers into repentance. The

^{14a} “Awake, O sleeper,
and ^{14b} arise from the dead,
and ^{14c} Christ will shine on you.”

¹⁵ Look carefully then how you walk, not as unwise but as wise, ¹⁶ making the best use of the time, because ¹⁷ the days are evil. ¹⁷ Therefore do not be foolish, but understand what ¹⁸ the will of the Lord is. ¹⁸ And ¹⁹ do not get drunk with wine, for that is ^{19a} debauchery, but ^{19b} be filled with the Spirit, ^{19c} addressing one another in ^{19d} psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, ²⁰ giving thanks always and for everything to God the Father ²¹ in the name of our Lord Jesus Christ, ²¹ submitting to one another out of reverence for Christ.

WIVES AND HUSBANDS

²² Wives, ^{22a} submit to your own husbands, ^{22b} as to the Lord. ²³ For ^{23a} the husband is the head of the wife even as ^{23b} Christ is the head of the church, his body, and is ^{23c} himself its Savior. ²⁴ Now as the church submits to Christ, so also wives should submit ²⁵ in everything to their husbands.

²⁵ Husbands, love your wives, as Christ loved the church and ²⁶ gave himself up for her, ²⁶ that he might sanctify her, having cleansed her by ²⁷ the washing of water ²⁷ with the word, ²⁷ so ²⁸ that he might present the church to himself in splendor, ²⁸ without spot or wrinkle or any such thing, that she might be holy and without blemish. ²⁸ In the same way ²⁹ husbands should love their wives as their own bodies.

¹ Or *holy and blameless*

²⁵ ¹Ver. 28, 33; [1 Pet. 3:7] ²Ver. 2 ²⁶ ¹Titus 3:5; [Rev. 7:14] ¹ch. 6:17; Heb. 6:5; See John 15:3 ²⁷ ²Cor. 11:2; See ch. 1:4 ¹Song 4:7 ²⁸ ¹ver. 25, 33

¹⁴ ¹ [Isa. 51:17; 52:1; 60:1; Mal. 4:2]; See Rom. 13:11 ^{14a} Isa. 26:19 ^{14c} Luke 1:78, 79

¹⁵ ¹ Col. 4:5; [Prov. 15:2]

¹⁶ ¹ See ver. 15 above ¹⁷ ¹ ch. 6:13; Eccles. 12:1; Amos 5:13; Gal. 1:4

¹⁷ ¹ Rom. 12:2; 1 Thess. 4:3; 5:18

¹⁸ ¹ Prov. 20:1; 23:20, 31; 1 Cor. 5:11 ¹⁸ ¹ Titus 1:6; 1 Pet. 4:4 ¹⁹ [Luke 1:15]

¹⁹ ¹ Acts 16:25; 1 Cor. 14:26; Col. 3:16; James 5:13

²⁰ ¹ Col. 3:17; 1 Thess. 1:2; 2 Thess. 1:3 ²⁰ ¹ Heb. 13:15; [John 14:13]

²¹ ¹ [Phil. 2:3]

²² ¹ For ch. 22–6:9; see Col. 3:18–4:1 ²² ¹ See Gen. 3:16 ²³ [ch. 6:5]

²³ ¹ ¹ Cor. 11:3 ²³ ¹ See ch. 1:22, 23 ²⁴ [1 Cor. 6:13]

²⁴ [Col. 3:20, 22; Titus 2:9]

Christians' presence alone may expose sins through contrast, or Christians may openly denounce such sins.

5:18 be filled with the Spirit. While the sealing of the Spirit (1:13, 14; 4:30) is a once-for-all initiation into the Christian life, the filling of the Spirit applies to all the Christian life. This filling is progressive and is to be sought on an ongoing basis. In the parallel passage in Colossians, Paul tells Christians to let the “peace of Christ” govern their hearts and to allow the “word of Christ” to dwell in them richly (Col. 3:15, 16). The one who is filled with the Spirit is filled with Christ, God, and His Word (Eph. 1:23; 3:19; 4:10; cf. John 14:16, 26; 16:12–15; 17:17).

5:19–21 addressing . . . making melody . . . giving thanks . . . submitting. These words make explicit the actions that result from and exhibit the Spirit’s filling in believers’ lives.

5:22–6:9 At least as far back as Aristotle (fourth century B.C.), Greek ethics had addressed relationships within the household in a familiar pattern: husbands and wives, parents and children, masters and slaves. Consistently, the interest was to help the male head of household learn to govern his family and slaves. In their treatment of such rules, Paul and Peter (1 Pet. 2:18–3:7) transform the question from how husbands, fathers, and masters dominate to how they can imitate the

love of Christ in their own lives by nurturing those under their care. Simultaneously, as wives, children, and slaves understand their roles in terms of service to Christ, they turn from being passive objects in a social world that devalues them and become instead active partners with God in expressing Christian love before a world divided by gender, age, and economics.

5:22–32 Jesus gives life to a new community of love—the church, His own body. His love also defines the marriage relationship for His people. Paul teaches that the genders are complementary and a man and a woman are equal before God. Yet in marriage, God has called the husband to exercise leadership. This leadership is not absolute, for the husband is not to be followed if he calls his wife to sin. Nevertheless, the husband’s leadership role gives him the initiative in directing his family in glorifying the Lord, to which the wife responds. Paul’s understanding is grounded in the creation order (1 Cor. 11:8, 9; 1 Tim. 2:13), and he takes account of the lingering effects, even among Christians, of the fall (1 Tim. 2:14). Redemption in Christ restores the intimacy men and women were created to enjoy in marriage.

5:22 submit. A Christian wife is called to grateful acceptance of her husband’s care and leadership.

5:23 head of the wife . . . head

of the church. In other passages on Christ’s headship in this letter, Paul speaks of the way Christ governs the universe and the church (1:22) and serves as the source of the body’s health and growth to maturity (4:14–16).

Savior. It is especially in His role as Savior that Christ serves as the husband’s model (vv. 25–27).

5:24 as the church . . . so also wives. The church’s subjection to Christ is a revealed and heavenly order, not a natural order. Christ’s disciples were His friends, not just His servants, and He died for them (John 15:12–15; cf. Luke 22:25–27).

5:25 Husbands, love. The emphasis in the passage is not the husband’s authority to govern, but his responsibility to love.

as Christ loved the church and gave himself up for her. Nowhere in the New Testament is Christ’s self-sacrificing love applied more directly to a specific relationship as a pattern to be emulated (cf. v. 2). Christ did not give up His kingly authority or become subject to the church when He “gave himself up for her,” but His authority was expressed through His sacrifice, especially since this accomplished redemption and victory over Satan.

5:28–32 A person’s union with his or her own body is intimate and permanent, so

30^a[Gen. 2:23];
See 1 Cor. 6:15
31^aMatt. 19:5;
Mark 10:7, 8;
Cited from Gen.
2:24^a 1 Cor. 6:16
33^aVer. 25, 28
¹1 Pet. 3:2, 6

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1^aProv. 1:8; 6:20;
23:22

2^aCited from Ex.
20:12

4^aGen. 18:19;
Deut. 4:9; 6:7;
11:19; Ps. 78:4;
Prov. 19:18; 22:6;
29:17; [2 Tim. 3:15]

5^aSee 1 Pet. 2:18
^a[2 Cor. 11:3]
^x[ch. 5:22]

6^aSee Gal. 1:10

8^aSee Ps. 62:12
^aGal. 3:28;
Col. 3:11

9^aLev. 25:43
^cJohn 13:13;
[Job 31:13-15]
^dSee Deut.
10:17

10^aRom. 4:20
(Gk.); 2 Tim. 2:1;
[1 John 2:14];
See ch. 3:16
^cch. 1:19

11^aVer. 14; Job
29:14; See Rom.
13:12^a 1 Pet. 13;
[2 Cor. 10:4]
^cch. 4:14

12^aSee 1 Cor. 9:25
^cch. 1:21^a See
ch. 2:7^a Luke
22:53; Col. 1:13
^a[ch. 3:10] ^aSee
ch. 1:3

He who loves his wife loves himself. ²⁹For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, ³⁰because "we are members of his body. ³¹"Therefore a man shall leave his father and mother and hold fast to his wife, and ^pthe two shall become one flesh." ³²This mystery is profound, and I am saying that it refers to Christ and the church. ³³However, ^qlet each one of you love his wife as himself, and let the wife see that she ^rrespects her husband.

CHILDREN AND PARENTS

6 ⁱChildren, obey your parents in the Lord, for this is right. ²"Honor your father and mother" (this is the first commandment with a promise), ³"that it may go well with you and that you may live long in the land." ⁴Fathers, do not provoke your children to anger, ^ubut bring them up in the discipline and instruction of the Lord.

BONDSERVANTS AND MASTERS

^vBondservants, ¹obey your earthly masters ²with fear and trembling, ^wwith a sincere heart, ^xas you would Christ, ⁶not by the way of eye-service, as ^ypeople-pleasers, but as bondservants of Christ, doing the will of God from the heart, ⁷rendering service with a good will as to the Lord and not to man, ⁸^zknowing that whatever good anyone does, this he will receive back from the Lord, ^awhether he is a bondservant or is free. ⁹Masters, do the same to them, ^band stop your threatening, knowing that ^che who is both their Master ³and yours is in heaven, and that ^dthere is no partiality with him.

THE WHOLE ARMOR OF GOD

¹⁰Finally, ^ebe strong in the Lord and in ^fthe strength of his might. ¹¹^gPut on ^hthe whole armor of God, that you may be able to stand against ⁱthe schemes of the devil. ¹²For ^jwe do not wrestle against flesh and blood, but against ^kthe rulers, against ^lthe authorities, against ^lthe cosmic powers over ^mthis present darkness, against ⁿthe spiritual forces of evil ^oin the heavenly places. ¹³Therefore ^ptake up

¹For the contextual rendering of the Greek word *doulos*, see Preface; also verse 6; likewise for *bondservant* in verse 8 ²Or *your masters according to the flesh* ³Greek *Lord*

13^p[1 Pet. 4:1]

protecting and providing for one's body is natural and instinctive. Each husband must understand that marriage creates a similar union with his wife, according to the Creator's original design (Gen. 2:24). Christ has joined the church to Himself through the bonds of the covenant He fulfilled, and this intimate union forms a pattern for Christian marriage (2:6).

6:2 the first commandment with a promise. The law of God has lost its power to condemn those who are in Christ (Col. 2:13, 14), and the observance of the ceremonial law is abrogated after its fulfillment in Christ (2:15; Col. 2:16, 17). However, the "weightier matters of the law" (Matt. 23:23) are revelations of God's character, and provide permanent ethical principles, found in the Decalogue, which Paul quotes here (Ex. 20:12) and which define the Christian's calling to respond to divine grace with love for God and others, thereby fulfilling the law (Rom. 13:8-10; Gal. 5:13, 14). One of these principles is that children must honor their parents.

6:3 live long in the land. The promise supporting the fifth commandment anticipates the covenantal blessings offered to Israel upon their entrance into the Promised Land (Deut. 28:1-14). Israel's residence in that land foreshadowed new covenant believers' eternal life in the "heavenly homeland" in the new creation for which the patriarchs hoped (Heb. 11:10, 13-16; 13:14; Rom. 4:13)—the gift of God's grace received by persevering faith.

6:5-8 Slaves follow the example of Christ through obedient submission (Phil. 2:1-11). All believers are called to share Christ's humiliation and sufferings in this age, in order to be exalted and glorified with Him in the next (Rom. 8:17). Paul is not interested in making anyone's share of suffering greater than it has to be (1 Cor. 7:21). He also does not pretend there is an easy route around it. As slaves serve the exalted Christ, and not merely an earthly master, they do so in the new reality inaugurated by Christ (2 Cor. 5:17). By rendering ungrudging service to their

true heavenly owner, slaves can work not for their value in the marketplace but in devotion to the One who poured out His own life for them, displaying the gospel's beauty (Titus 2:9, 10).

6:10 be strong . . . the strength of his might. We are not encouraged to face the evil hosts of darkness in our own strength, but in the strength of the Holy Spirit who raised Jesus and believers with Him (2:4-6; 3:16-19).

6:11 Put on the whole armor of God. The new set of clothes (4:22-24) now becomes a warrior's battle gear (Col. 3:10, 12). The OT allusions in Paul's description of the various pieces of armor show that believers are now arrayed with the very weapons that the Lord and His Messiah have worn to wage war on behalf of His people.

6:12 rulers . . . spiritual forces. These terms all refer to powerful spiritual beings that make up the "power of the air" (2:2) ruled by Satan.

the whole armor of God, that you may be able to withstand in ^athe evil day, and having done all, to stand firm. ¹⁴Stand therefore, ¹having fastened on the belt of truth, and ²having put on the breastplate of righteousness, ¹⁵and, ³as shoes for your feet, having put on the readiness given by the gospel of peace. ¹⁶In all circumstances take up ⁴the shield of faith, with which you can extinguish all ⁵the flaming darts of ⁶the evil one; ¹⁷and take ⁷the helmet of salvation, and ⁸the sword of the Spirit, which is the word of God, ¹⁸praying ⁹at all times ^zin the Spirit, ^awith all prayer and supplication. To that end, ^bkeep alert with all perseverance, making ^csupplication for all the saints, ¹⁹and ^dalso for me, that words may be given to me in opening my mouth ^eboldly to proclaim ^fthe mystery of the gospel, ²⁰for which I ^gam an ambassador ^hin chains, that I may declare it boldly, as I ought to speak.

FINAL GREETINGS

²¹So that you also may know how I am and what I am doing, ⁱTychicus the beloved brother and faithful minister in the Lord will tell you everything. ²²I have sent him to you for this very purpose, that you may know how we are, and that he may ^kencourage your hearts.

²³Peace be to the brothers, ^land ^mlove with faith, from God the Father and the Lord Jesus Christ. ²⁴Grace be with all who ⁿlove our Lord Jesus Christ with love incorruptible.

¹Or *brothers and sisters*

²²Col. 2:2 ²³Gal. 6:16; 2 Thess. 3:16; 1 Pet. 5:14 ^m[Gal. 5:6; 1 Thess. 5:8] ²⁴[1 Cor. 16:22]

¹³ ch. 5:16

¹⁴ ¹1 Pet. 1:13; [Isa. 11:5]; See Luke 12:35 ¹⁵Isa. 59:17; 1 Thess. 5:8; [Isa. 61:10; 2 Cor. 6:7]

¹⁵Isa. 52:7; Rom. 10:15; [Ex. 12:11]

¹⁶ ¹[1 John 5:4] ²[Ps. 120:4]

³See Matt. 13:19

¹⁷ ¹[See ver. 14 above] ²Heb. 4:12; [Isa. 49:2; Hos. 6:5; 2 Cor. 6:7]

¹⁸ ¹Luke 18:1 ²Jude 20; See Rom. 8:26 ³Col. 4:2-4 ⁴See Mark 13:33 ⁵1 Tim. 2:1

¹⁹ ¹Col. 4:3; 1 Thess. 5:25; 2 Thess. 3:1; [Isa. 50:4] ²See Acts 4:29 / ch. 3:3

²⁰ ¹See 2 Cor. 5:20 ²See Acts 28:20

²¹ ¹Col. 4:7-9 ²Acts 20:4; 2 Tim. 4:12; Titus 3:12

6:13 the whole armor of God. Paul combines the weapons of a Roman foot soldier with a number of OT images of God, or the Messiah, as a warrior (see esp. Is. 11:1–5). Strikingly, what is said of God and the Messiah in the OT is applied to believers.

6:14 fastened on the belt of truth. The Roman soldier's leather belt supported and protected his lower abdomen, gathered his tunic together, and held his sword. Paul seems to have in mind the confidence that comes from certainty about the truthfulness of God's Word.

breastplate of righteousness. Believers are protected by the righteousness of Christ imputed to them (Rom. 4:6–11; Phil. 3:9), and they can stand up to the accusations of the devil, whose title in Greek means "slanderer" (Rom. 8:31–34). Simultaneously, Paul sees believers taking on the righteous character of Christ (4:25; 5:9) while their growing conformity to His image gives them confidence in resisting temptation.

6:15 shoes for your feet. This is a clear allusion to Is. 52:7. Paul has in mind the messenger who takes the gospel to

others. The image here is of the Roman soldier's sturdy sandals, which gave him stability and protection in battle, so that Isaiah has been combined with this Roman background.

6:16 shield of faith. The Roman shield was large enough to cover the whole body; it was made of wood, covered with animal hide, and bound with iron at the top and bottom. When dipped in water before a battle, it could extinguish arrows that had been dipped in pitch and set ablaze. In the OT, the Lord is the "shield" of His people (Gen. 15:1; Ps. 144:1, 2).

6:17 helmet of salvation. This part of the armor is what God was predicted to be wearing when He would come to judge and defeat the opponent in the end-time battle (cf. Is. 59:17). Believers are to identify with this armor in Christ. For Paul, salvation is a present experience (2:8 and note) as well as a future hope (1 Thess. 5:8). The believer's final ground of confidence is the faithfulness of God to complete the salvation He has begun (Phil. 1:6).

sword of the Spirit, which is the word of God. The one offensive weap-

on in the believer's arsenal is compared to the Roman sword, short and designed for hand-to-hand combat. Jesus used the Word of God in His battle against the temptations of Satan in the wilderness (Matt. 4:1–11; Luke 4:1–13). The Lord was prophesied to make the mouth of His messianic Servant like a sharp sword (Is. 49:2; cf. Rev. 1:16; 2:12, 16; 19:15). Christ has begun to fulfill this prophecy at His first coming (Rev. 1:16; 2:12, 16) and the prophecy will be completed at Christ's final coming (Rev. 19:15). Christ's followers also have this offensive weapon when they believe in Christ and come into union with Him.

6:18–20 The battle theme in this passage ends with an urgent call to militant prayer ("keep alert") on behalf of all believers and on behalf of Paul's ministry (Col. 4:2–4). It is possible that, together with "the sword of the Spirit," prayer is one more offensive weapon in the believer's arsenal.

6:21–24 The absence of personal greetings in this letter may be an indication that it was intended for circulation to more than one church.

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