

Ephesians

A Mine of Rubies, Emeralds & Diamonds

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

The book of Ephesians is 'a' if not 'the' pinnacle of the Christian faith. To discover and understand these jewels of truth, we must mine below the surface, a labyrinth of tunnels that lay hundreds of feet below the opening, passages ever leading us on to open the eyes of our heart, enabling us to behold our glorious Creator, Yahweh Elohim of Host and His triumphal Son, Christ Yahoshua. Ephesians is difficult to comprehend because of its sentence syntax.¹ After the general introduction, the book begins with a 278 word sentence, Ephesians 1:3-14 and this is just the introduction to this glorious adventure. As spelunkers² explore different levels of caverns, we also choose the depth we are willing to explore, expecting gems around every bend, hoping for a grand cavern filled with wonders beyond our greatest expectations, seeking a sacred secret that will explain our mission and purpose in life. This journey is into the book of Ephesians and its cumulative sentences, of which there are many. Understanding the cumulative sentence will allow us to behold the unsurpassed beauties and wonders of our Father's exalted words, that He has magnified above His name,³ recorded in the treasure chest we call, Ephesians.

The simple sentence⁴ is likened to a three minute sound we hear on the radio, pleasant, predictable and to the point, easy to follow to its conclusion. We will liken the cumulative sentence as a Johann Sebastian Bach concerto, a composition for a sole instrument accompanied by an orchestra with multiply movements, lasting for thirty minutes. Cumulative sentences (also known as loose sentences) begin with a subject and a predicate and then add a series of phrases and or subordinate clauses that amplify or explain the idea in the independent or main clause. This construction puts the main idea first and supports it with phrases containing details. The cumulative sentences we will explore will be Ephesians 1:3-14, 15-23; 2:1-10, 11-18, 19-22 and 3:1-21. The great literal Bible translators, such as Joseph Rotherham, Robert Young and Jay Green Sr. do not always agree on the same punctuation in every case but they are fairly consistent between their translations. Other Bible translations, such as the NIV, NKJV and the Amplified Version seek to please the modern English reader, who desires short sentences over accuracy, by inserting periods and adding subjects and verbs for readability, thereby losing and changing the original meaning of Yahweh's thoughts. For example, Ephesians 1:3-14 is one sentence comprised of a total of 278 words. The following list of Bible translations demonstrates how it has been preserved or modified.

¹ **1. a.** Systematic arrangement of parts or elements; constitution (of body); a connected order or system of things. OED

² cave explorers

³ Ps 138:2 I will bow down towards thy holy temple, and thank thy Name, for thy lovingkindness and for thy faithfulness, For thou hast magnified, above all thy Name, thy word!

⁴ A simple sentence, also called an independent clause, contains a subject and a verb, and it expresses a complete thought.

Bible Translations	Number of Sentences	Bible Published
Rotherham Emphasized	1	1902
American Standard (ASV)	1	1901
J.P. Green (LITV)	1	1987
Young (YLT)	1	1898
B. F. Westcott (Ephesians) ⁵	1	1906
Modern King James (MKJV)	2	1962
King James (KJV)	3	1611
New King James (NKJV)	4	1982
New American Standard (NASV)	4	1960
New Revised Standard (NRSV)	6	1989
J.B. Phillips (PHL)	6	1958
New American Bible (NAB)	6	1970
New English Translation (NET)	7	1997
New International Version (NIV)	8	1973
New Living Translation	15	1996

It should be clear from any reasonable study of sentence length that modern translations reject what previously was the norm. One of the classic objections to literal translations is that the sentences are too long and the wording too rough -- yet this is precisely the very trait to be found in most biblical Greek manuscripts.

Review on English Grammar

Every complete sentence contains two parts: a subject and a predicate. The subject is what (or whom) the sentence is about, while the predicate tells something about the subject. The predicate includes the verb that describes what the subject is doing. To determine the subject of a sentence, first isolate the verb and then make a question by placing "who?" or "what?" before it -- the answer is the subject. A complete sentence will have a main clause⁶ (subject and predicate) also known as the kernel elements.⁷ To this sentence can be added many modifying phrases,⁸ which modify the main clause acting as adverbs and adjectives. In addition, the sentence can also have subordinating clauses, which are attached to the main clause thus completing the meaning of the sentence. For example, the

⁵ St. Paul's Epistle to the Ephesians; pg. 5. B. F. Westcott was the translator that made the Westcott - Hort Greek New Testament Text.

⁶ Clauses contain a subject and verb. If they form complete thoughts, we call them independent clauses. If they form incomplete thoughts, we call them dependent or subordinate clauses.

⁷ The kernel elements are those expressing the core of the subject and predicate: the subject is the noun or pronoun naming the clause's topic, and the predicate consists minimally of the verb, though many if not most verbs also demand a complement (such as a direct object or a predicate nominative). The kernel elements then, are subject, verb, and, if required, complement. The most reliable way to locate the kernel is to find the verb and express it in its proper voice, then ask "who or what?" *before* the verb to find its subject, then ask "who(m) or what?" *after* the verb to find any complement. A verb that does not require a complement will not lend itself to the complement question.

⁸ Phrases are word clusters lacking subject and verb combinations.

sentence, ‘Praise be to Yahweh, who has blessed us with all spiritual blessings, in the heavenlies,’ is a sentence with a main clause (Praise be to Yahweh), a subordinate clause (who has blessed us with all spiritual blessings), and a modifying phrase (in the heavenlies).

Sentences can also have an ellipsis. An ellipsis⁹ is "the omission of one or more words in a sentence, which would be needed to complete the grammatical construction or to fully express the sense." An example of an ellipsis is presented in Ephesians 1:3. The sentence begins by saying, “Blessed be the God and Father of our Lord Jesus Christ.” This statement never identified who is the God and Father of our Lord Jesus Christ, who is YAHWEH. The sentence could be rewritten as, “Blessed be (Yahweh) the God and Father of our Lord Jesus Christ.” The omission or ellipsis of this sentence is the word Yahweh, which we will put in parenthesis to show that it is an ellipsis or omission.

Ephesians 1:3-14

The subject of this one sentence is, ‘Yahweh,’ who is the Elohim and Father of our Lord Yahoshua Christ. The predicate of this sentence is, ‘Blessed be,’ which means ‘Praise be.’¹⁰ ‘Praise be to Yahweh,’ is a complete sentence by itself but as we will see, this is just the entrance to a wonderful world buried beneath the surface, where glorious modifying phrases and enlightening subordinate clauses are opening our eyes to see why we should be ‘Praising Yahweh.’ B. F. Westcott, of Westcott and Hort, who compiled the Greek New Testament that most Bible translations use as their text, called this sentence, “A Hymn of Praise to Yahweh for the redemption and consummation of things in Christ.”¹¹ The psalmist used this same phrase by saying, “Blessed be Yahweh, Elohim of Israel, from one age even unto another, And all the people, shall say, Amen! Praise ye Yah” (Ps. 106:48)!¹² Psalm 103 begins with “Bless, O my soul, Yahweh,—And all that is within me, his holy Name; Bless, O my soul, Yahweh, And forget not all his dealings” and ends with “Bless Yahweh, ye messengers of his...Bless Yahweh, all ye his hosts...Bless Yahweh, all ye his works...Bless, O my soul, Yahweh.”

We will first begin our study on this sentence by examining how a main thought, clause or kernel element gets lost when we change one sentence, which has one main clause into eight sentences, having eight main clauses. The NIV Bible translation, the number one selling Bible in the world, will be our example of this error:

⁹ Ellipsis is a Greek word meaning ‘a leaving in.’ The figure is so called, because some gap is left in the sentence. The English name of the figure of speech would therefore be called ‘Omission.’ E. W. Bullinger, Figures of Speech used in the Bible.

¹⁰ The Greek word translated Blessed is eulogetos which is derived from eulogeo, which is defined as to praise, celebrate with praises

¹¹ St. Paul’s Epistle to the Ephesians; pg. 2

¹² Blessed be Yahweh usages; Gen 9:26; 24:27; Exod 18:10; 1 Sam 25:32, 39; 1 Kgs 1:48; 5:7; 8:15, 56; 10:9; 1 Chr 16:36; 2 Chr 2:12; 6:4; 9:8; Ezra 7:27; Ps 28:6; 31:21; 41:13; 68:19; 72:18; 89:52; 106:48; 124:6; 135:21; 144:1; Zech 11:5

NIV Eph. 1:3-14

(3) Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. (subject = God, predicate = Praise be)

(4) For he chose us in him before the creation of the world to be holy and blameless in his sight. (subject = he, predicate = chose us)

In love (5) he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will— (6) to the praise of his glorious grace, which he has freely given us in the One he loves. (subject = he, predicate = predestined us)

(7) In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace (8) that he lavished on us with all wisdom and understanding. (subject = we, predicate = have redemption)

(9) And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, (10) to be put into effect when the times will have reached their fulfilment—to bring all things in heaven and on earth together under one head, even Christ. (subject = he, predicate = made known to us)

(11) In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, (12) in order that we, who were the first to hope in Christ, might be for the praise of his glory. (subject = we, predicate = were chosen)

(13) And you also were included in Christ when you heard the word of truth, the gospel of your salvation. (subject = you, predicate = were included)

Having believed, you were marked in him with a seal, the promised Holy Spirit, (14) who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory. (subject = you, predicate = were marked)

The NIV Bible, by changing one sentence into eight sentences has eight subjects (God, he, he, we, he, we, you and you) and eight predicates (Praise be, chose us, predestined us, have redemption, made known to us, were chosen, were included and were marked). Yahweh's Word has only one main clause, ringing throughout this 278 word Hymn, which is, 'Praise be to Yahweh.' I will insert, in parenthesis, the main clause including the ellipsis (Praise be to Yahweh) throughout this sentence in order that we do not lose our kernel element or theme of this entire sentence. (See Appendix A for an English and Greek sentence diagram of Eph. 1:3-14)¹³

¹³ BibleWorks New Testament Greek Sentence Diagrams; Prepared by Randy A. Leedy

Rotherham Emphasized Bible Eph. 1:3-14

(Praise be (to Yahweh))

(vs. 3) Praise be (to Yahweh),
the Elohim and Father of our Lord Yahoshua Christ,
who hath blessed us with every spiritual blessing,
in the heavenlies,
in Christ,

(vs. 4) *(Praise be to Yahweh because)* he made choice of us,
in Him,
before the founding of a world,
that we might be holy and blameless in His presence;
in love, (vs. 5) marking us out beforehand unto sonship,
through Yahoshua Christ,
for Himself,
according to the good pleasure of His will,
(vs. 6) Unto the praise of the glory of His favour

(Praise be to Yahweh because) He favoured us in the Beloved One,

(vs. 7) *(Praise be to Yahweh because)* we have the redemption through his (Christ) blood,
the remission of our offences,

(vs. 8) *(Praise be to Yahweh because)* He made to superabound towards us
the riches of His favor;
in all wisdom and prudence,
(vs. 9) making known to us the sacred secret of His will,
according to His good pleasure

(Praise be to Yahweh because) He purposed in him (Christ),
(vs. 10) for an administration of the fullness of the seasons,
to reunite for Himself
(under one head)
the all things in the Christ,
the things upon the heavens, and the things upon the earth,
in Him:

(vs. 11) *(Praise be to Yahweh because)* we were taken as an inheritance,
according to the purpose of Him who energiseth all things
according to the counsel of His will,

(vs. 12) That we should be for the praise of His glory
we who had hoped beforehand in the Christ,
(vs. 13) In whom, ye also—hearing the word of the truth,
the glad-message of your salvation,
in whom also believing,

(*Praise be to Yahweh because we*) were sealed with the spirit of the promise, the holy,
(vs. 14) which is an earnest of our inheritance,
unto the redemption of the acquisition;
unto His glorious praise.

Why are we instructed, in Ephesians 1:3, that ‘Praises are to be to Yahweh?’ The answers are unearthed in verses 3-14. Praise be to Yahweh because Yahweh has:

Blessed us with every spiritual blessing, in the heavenlies, in Christ; (vs. 3)
Chosen us in Him before the founding of the world; (vs. 4)
Marked us out beforehand unto sonship; (vs. 5)
Redeemed us through Christ’s blood, and gave us the remission of our sins; (vs. 7)
Made the riches of His favor to superabound toward us; (vs. 8)
Made known to us the sacred secret of His will; (vs. 9)
Reunited for Himself the all things in the Christ, which includes us; (vs. 10)
Taken us as an inheritance; (vs. 11)
Sealed us with the spirit of the promise, the holy. (vs. 13)

We have been called to be the praise of His glory, holy and blameless in His presence, unto His glorious praise. Therefore ‘Praises be to Yahweh,’ for the above mentioned surpassing wealth bestowed upon us!

Ephesians 1:15-23

Ephesians 1:3-14 main predicate proclaims, ‘Praises be (to Yahweh).’ Ephesians 1:15-23, one sentence composed of 216 words, main predicate is, ‘cease not to give thanks and pray (to Yahweh) in your behalf.’ The inserted phrase, ‘To Yahweh’ is an ellipsis, which could be inserted in verses 15-16 as follows; “I also...cease not giving thanks (to Yahweh) in your behalf, making mention (of you) in my prayers.” The subject (I) of this sentence is in verse 15, while the predicate (cease not giving thanks and praying for you) is in verse 16. The NIV Bible breaks this one sentence into five sentences, giving it five subjects and predicates thereby losing the main clause.¹⁴ (See Appendix B for an English and Greek sentence diagram of Eph. 1:15-23)

¹⁴ The Rotherham Emphasized Bible does use two sentences for this section of scriptures but Young’s Literal translation of the Holy Bible, and Jay P. Green Sr. Literal translation use one sentence, which is not ending in verse 23 but carries onto chapter two.

Rotherham Emphasized Bible Eph. 1:15-23

(I am giving thanks and praying in your behalf (to Yahweh))

(vs. 15) For this cause, I also,—having heard of the faith on your part in the Lord Yahoshua,
and that towards all the saints,

(vs. 16) Cease not giving thanks in your behalf, making mention in my prayers,

(I am giving thanks and praying in your behalf (to Yahweh))

(vs. 17) That, the Elohim of our Lord Yahoshua Christ, the Father of glory,
would give you a spirit of wisdom and understanding
in gaining a personal knowledge of Him,

(I am giving thanks and praying in your behalf (to Yahweh that))

(vs. 18) The eyes of your heart having been enlightened,
that ye may know

what is the hope of His calling,

what the riches of the glory of His inheritance in the saints,

(vs. 19) what the surpassing greatness of His power unto us who believe,
according to the energy of the grasp of His might

(vs. 20) which He energised in the Christ,

when He raised him from among the dead,

and seated him at his right hand in the heavenlies,

(vs. 21) Over—above all principality,

(Over—above all) authority,

(Over—above all) power,

(Over—above all) lordship,

(Over—above) every name that is named,

not only in this age,

but also in the coming one,

(I am giving thanks and praying in your behalf (to Yahweh that ye may know)

what the surpassing greatness of His power unto us who believe,

according to the energy of the grasp of His might

which He energised in the Christ,

when He raised him from among the dead,

and seated him at his right hand in the heavenlies)

(vs. 22) And did put, all things, in subjection beneath his feet,

And gave him to be head over all things unto the assembly,

(vs. 23) Which, indeed, is his Body,

the fulness of him who,

the all things in all,

is for himself filling up.

The majority of this glorious sentence is the supplication to Yahweh that the eyes of our heart be enlightened. Paul's unceasing thanksgiving and prayer for us is that Yahweh would:

give us a spirit of wisdom and understanding in gaining a personal knowledge of Himself, (vs. 17)

enlightened the eyes of our heart,

Why does Paul want Yahweh to enlighten the eyes of our heart? That we may know:

what is the hope of Yahweh's calling,
what the riches of the glory of Yahweh's inheritance in the saints, (vs. 18)
what the surpassing greatness of Yahweh's power unto us who believe,

How great is Yahweh's surpassing power unto us who believe? He energized this power in the Christ when He:

raised him from among the dead,
seated him at His right hand in the heavenlies,
(seated him) over-above all principality, authority, power, lordship etc.
put all things in subjection beneath his feet,
gave him to head over all things unto the assembly.

The precious gems unearthed in the cavern of Ephesians 1:15-23 are the jewels of our discovering the hope of Yahweh's calling upon our lives, discovering the glorious riches of our inheritance (spirit being the earnest of our inheritance) from Yahweh and for us to know and operate the surpassing greatness of Yahweh's power if we fulfill but just one condition, which is to believe. We received this power in verse 13 when we were sealed with the spirit of the promise, the holy. The surpassing greatness of Yahweh's power was awesomely unveiled when the world, in all of its wicked power, crucified His only-begotten Son but Yahweh breathed His power, the breath of life, into Yahoshua, thereby transforming His dead Son into the living, age-abiding victorious Christ, seated at His right hand, Ruler of All (Yahweh being excepted)!¹⁵

Ephesians 2:1-10

Ephesians 2:1-10 is a continuation of the subject of Ephesians 1:19. Chapter two's heading, which is man made, breaks the continuity of the main thought which was presented in 1:19; the surpassing greatness of His power unto us who believe,—according to the energy of the grasp of his might, which he energized in the Christ, when he raised

¹⁵ For—He put, all things, in subjection under his feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him who did put into subjection, unto him, the all things— (1 Cor. 15:27)

him from among the dead, and seated him at his right hand in the heavenlies. In chapter 2:1-10, we also will discover the surpassing greatness of Yahweh's power because He also will, as He did with Christ, raise us up from among the dead by breathing into us life, together with the Christ and will seat us, as He did with Christ, together in the heavenlies in Christ. The Greek word, 'kai,' is a conjunction meaning 'and, also, even, indeed and but.' It is used to connect the end of verse 1:23 with the beginning of verse 2:1; "which, indeed, is his Body, the fullness of him who, the all things in all, is for himself filling up, and or also [kai] you—being dead by your offences and sins." The new Bible translations, such as the NIV and the Message delete this conjunction, which results in verses 1:23 and 2:1 being disconnected from each other, thereby losing some of the meaning.

The literal translations disagree on whether this section is one or two sentences. The Rotherham, ASV and Green's translation have it as two sentences, although disagreeing on the placement of the first period. All of them agree that the second period should be placed after verse 2:10. The Young's translation has verses 1:15 to verse 2:10 as one sentence, which is composed of 433 words (442 in the Rotherham Bible). We will take the position in this study, that 2:1 to 2:10 is one sentence, although Young's translation is probably correct in saying that 1:15 to 2:10 is one sentence.

The subject and predicate of Ephesians 2:1-10 are 'Yahweh gave us life together with the Christ.' The subject and the predicate, for this sentence, do not appear until verses 4 and 5.

Rotherham Emphasized Bible Ephesians 2:1-10

(Yahweh gave us life together with the Christ)

(Yahweh gave us life together with the Christ even though)

(vs. 1) you also—being dead by your offences and sins,

(vs. 2) In which at one time ye walked,

according to the age of the world,

according to the prince of the authority of the air,

of the spirit that now energiseth in the sons of disobedience,

(vs. 3) Among whom also, we all, had our behaviour,

at one time, in the covetings of our flesh,

doing the things desired by the flesh and the mind,

and were children, by nature, of anger

even as the rest,

(vs. 4) But, Yahweh, being rich in mercy,

by reason of the great love wherewith he loved us,

(vs. 5) Although we were dead by our offences,

gave us life together with the Christ,

by favour, ye have been saved,

(vs. 6) And raised us up together,
and seated us together in the heavenlies, in Christ:

(Yahweh gave us life together with the Christ)
(vs. 7) that he might point out, in the oncoming ages,
the surpassing riches of his favor in graciousness upon us, in Christ Jesus;
(vs. 8) For, by his favour, have ye been saved, through means of faith,
and this *hath come to pass*—not from you,
of Yahweh, the free-gift,
(vs. 9) Not from works, lest anyone should boast;

(Yahweh gave us life together with the Christ because)
(vs. 10) His, in fact we are—his workmanship,
created in Christ Jesus upon a footing of good works,
which Yahweh prepared beforehand, that, therein,
we might walk.

Yahweh gave us life together with the Christ even though we were:

Dead by our offences and sins, in which at one time we walked,
According to the age of the world,
According to the prince of the authority of the air,
The spirit that now energizes in the sons of disobediences,
Among whom also we had our behavior,
In the coveting of our flesh,
Doing the things desired by our flesh and mind,
And were children, by nature of anger,

Did we earn this great gift of life? No! Yahweh:

being rich in mercy, by reason of the great love He has for us,
gave us life together with the Christ,
by His favor saved us,

Where are we now? He has:

Raised us up together,
Seated us together in the heavenlies, in Christ,

Why did Yahweh give us life and place us in the heavenlies?

That he might point out, in the on-coming ages, the surpassing riches of His favor in graciousness upon us, in Christ,

How did we get saved?

By His favor we have been saved, not by our works, it is a gift of Yahweh, so we will not boast,

What is the purpose for Yahweh giving us life together with the Christ? We are:

His workmanship, created in Christ Yahoshua upon a footing of good works, which Yahweh prepared beforehand, that therein we might walk.

Paul's unceasing thanksgiving and prayer to Yahweh, unveiled in 1:15-19, was that we might know the surpassing greatness of Yahweh's power unto those who believe. We, as Christ did, believed Yahweh's Word, which resulted in the unleashing of the energy of the grasp of His might, which he energized in Christ and also in us. His energy raised Christ from among the dead and it has also given us life, we who were dead in our offences and sins, we who walked according to the prince of the authority of the air, we who were by nature, children of anger. Yahweh's great energy seated Christ at His own right hand in the heavenlies as His energy also raised us up together and seated us together in the heavenlies, in Christ. Yahweh seated Christ, His workmanship and our Head, the head, over-above all principalities, authorities, powers and lordships as also He has seated us, His workmanship, the Body of the Christ, in the heavenlies in order that we might walk, as Christ did upon the earth, in good works, which was prepared for us to walk before the founding of the world. Yahweh's rich mercy, love and favor has delivered us from being dead, from walking according to the age of this world, in order that we might be holy and blameless in His presence, walking upon Christ's footing of good works, bringing glory unto Yahweh, our Father.

Ephesians 2:11-18

The precious gems of Ephesians 2:11-18 are the jewels of 'Remembrance,' and 'Christ.' We are instructed to vividly remember who, what and where we were before Christ Yahoshua, who by his shed blood, gave us peace by reconciling us to our Heavenly Father, Yahweh! This section of scripture is a recollection of our past state before Yahweh's surpassingly great power, revealed in 1:19, breathed life into our dead existence and seated us in the heavenlies in Christ, in verse 2:6. Christ is the preeminent character in this sentence whose glorious light saved us from the tunnels of total darkness, despair and destruction, by whose effort we have been introduced to our Father, the Elohim of our Lord Yahoshua Christ, the Father of Glory. Young's Literal translation of the Holy Bible has this section of scripture as one sentence, while the Rotherham Bible treats it as two

sentences even though there is a conjunction after the period in verse 16. We will treat it as one sentence.

We, as Yahweh's workmanship are to keep in Remembrance:

That at one time we were the nations of the flesh, uncircumcised;
That we were separate from Christ;
That we were alienated from the citizenship of Israel;
That we were strangers from the covenants of promise;
That we had no hope;
That we were godless in the world;

But now CHRIST has:

Made us near (unto the Father) by his shed blood,
Become our peace;

How did Christ become our peace?

He made both (Jew and Gentile) one by taking down the middle wall of partition;
He brought to nothing the enmity, the law of commandments;

Why did Christ perform the above tasks?

That he might fully reconcile Jew and Gentile into one Body;
That he might announce the glad-message of peace to Jew and Gentile alike;
That we both might have our introduction unto the Father.

Rotherham Emphasized Bible Ephesians 2:11-18 *(You keep in remembrance that you were separate from Christ)*

(vs. 11) Wherefore, keep in remembrance
that, at one time, ye, the nations in flesh,
who are called Uncircumcision by the so-called Circumcision in flesh, made by hand,
(vs. 12) That ye were, in that season,
separate from Christ,
alienated from the citizenship of Israel,
and strangers from the covenants of promise,
having no hope,
and godless in the world;

(You keep in remembrance that you were separate from Christ)
 (vs. 13) But, just now, in Christ Jesus,
 ye, who at one time were afar off, were made nigh in the blood of the Christ;
 (vs. 14) He, in fact, is our peace—who made both one,
 and, the enclosing middle-wall, took down,
 (vs. 15) The enmity, in his flesh the law of commandments in decrees
 bringing to nought,
 that, the two, he might create in himself, into one man of new mould, making peace,
 (vs. 16) and might fully reconcile them both, in one Body,
 through means of the cross,—slaying the enmity thereby;

(You keep in remembrance that you were separate from Christ but now)
 (vs. 17) coming, he announced the glad-message—of peace,
 unto you, the far off, and peace, unto them that were nigh;

(You keep in remembrance that you were separate from Christ but now)
 (vs. 18) through him, we have our introduction
 we both
 in one spirit,
 unto the Father.

We are always to Remember that we were in the abyss, ruled by the prince of the air, blind, lifeless, having no hope, godless in the world but CHRIST, because of his shed blood, brought us life and light by introducing us unto the Father. His light is about to lead us into the grandest of all caverns, the holy of holies, where Yahweh abides. He is our peace, made us both one, took down the middle wall, brought to nought the law of commandments, created in himself one man of new mold, making peace, reconciled the Jew and the Gentile in one Body, announced the glad-message of peace to us and only through him do we have our introduction, we both, in one spirit, unto the Father!

Ephesians 2:19-22

In Ephesians 2:19-22, we, who were strangers to our Creator, have been brought up out of the mire of sin and darkness, by Christ, to learn that Christ has made us members of the household of Yahweh, never to be sojourners again. Not only are we, fellow-citizens of the holy ones, we are being joined together as a dwelling place for Yahweh, just as is the New Jerusalem, which will come down from heaven. This glorious city, the dwelling place fit for Yahweh, is described in Revelations chapter twenty-two.¹⁶ We also are like unto the

¹⁶ “...Having the glory of Yahweh,—her lustre, like unto a stone most precious, as a jasper stone, shining as crystal; having a wall great and high, having twelve gates...and, the structure of the wall thereof, was jasper, and, the city, was pure gold, like unto pure glass. The foundations of the wall of the city, with every precious stone were adorned: the first foundation, was jasper, the second, sapphire, the third, chalcedony, the fourth, emerald, the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, hyacinth, the twelfth, amethyst; and, the

New Jerusalem. We, as sapphires and emeralds and jasper and gold are the building blocks, purified by Christ's works, being built together for a habitation of Yahweh in spirit. Christ has led us into the grand cavern, the naos,¹⁷ the holy of holies, the sanctuary of the Creator from where all creation issues forth. The eyes of our heart have been enlightened to know that we, being created as a new man, are the holy of holies where Yahweh by way of spirit dwells. We, just as the twenty-four elders and the four living creatures, should sing, 'Holy, Holy, Holy is Yahweh Elohim of Host!'"¹⁸ When in the presence of Yahweh, we must bow ourselves to the earth as did Abram,¹⁹ remove our shoes as did Moses, kneel down and put our faces to the ground as did Solomon because Christ, who is the naos of Yahweh,²⁰ by sanctifying us, made us worthy to be brought into the Glorious Presence of YAHWEH!

Let us recollect what our instructions have been so far. We are to 'Praise Yahweh' for His wonders that have been bestowed upon us. Paul's prayer for us, in 1:16-19, is that we may know the surpassing greatness of Yahweh's power unto us who believe. This great power was released in Christ and in ourselves by raising us up from the dead and sitting us at His right hand, as shown in 2:1-10. We have been told to remember who and where we were and that our present heavenly position was bestowed upon us only because of Christ's sacrificial life and death. The unveiling of our new existence, as a magnificent supernatural creation, the workmanship of Yahweh, is being rolled out on this sacred scroll, the oracle of Yahweh. The conjunctions used in chapters one through four act as cloverleaf interchanges on interstate highways, which channel us in different directions, uninterrupted until we reach our final destiny, which is to be filled unto all the fullness of Yahweh. The conjunctions connecting this super highway so far are; "For this cause " used in verse 1:15; "And or also" used in verse 2:1; "Wherefore" used in verse 2:11 and "Hence" used in verse 2:19.

twelve gates, were twelve pearls,—each one of the gates, severally, was of one pearl; and, the Broadway of the city, was pure gold, as transparent glass" (Rev. 22:11-12, 18-21).

¹⁷ 3485 ναός naos *nah-os'* 1) used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies (in classical Greek it is used of the sanctuary or cell of the temple, where the image of gold was placed which is distinguished from the whole enclosure)

¹⁸ Rev. 4

¹⁹ And he lifted up his eyes, and looked, and lo! three men, standing over against him,—so he looked, and ran to meet them from the opening of the tent, and bowed himself to the earth;(Gn. 18:2); And he said—Do not draw nigh hither,—put off thy sandals from thy feet, for, the place whereon thou art standing, is, holy ground. (Ex 3:5) and, all the sons of Israel, seeing the descending of the fire and the glory of Yahweh upon the house, then knelt they down with their faces toward the ground, upon the pavement, and bowed themselves in prostration, and gave thanks unto Yahweh, For he is good, For, age-abiding, is his lovingkindness. (2 Ch. 7:3)

²⁰ Yahoshua answered, and said unto them—Take down this shrine [naos], and, in three days, will I raise it...But, he, was speaking concerning the shrine [naos] of his body. (Jn. 2:19-21) How that, Yahweh, was in Christ, reconciling, a world, unto himself, (2Co 5:19)

Eph. 2:19-22

(Ye are fellow-citizens of the saints and members of the household of Yahweh)

(vs. 19) Hence, then—no longer, are ye strangers and sojourners,
but ye are fellow—citizens of the saints,
and members of the household of Yahweh,
(vs. 20) Having been built up on the foundation of the apostles and prophets,
there being, for chief corner stone,
Yahoshua Christ himself,
(vs. 21) In whom,
an entire building,
in process of being fitly joined together,
is growing into a holy shrine in *the* Lord;
(vs. 22) In whom,
ye also, are being builded together,
into a habitation of Yahweh in spirit.

Ephesians 3:1-21

In 3:1-21 we enter into the inner sanctum of Ephesians; the glorious musterion²¹ (sacred secret) of the Christ that had been hidden away in Yahweh until now; the Manifold Wisdom of Yahweh operating in the sons of Yahweh, now beholden by the principalities and authorities in the heavenlies; the surpassing greatness of Yahweh's power imparted unto those who will believe! The Church, as a whole, has left this exquisite royal gem buried, hidden and dormant. To us who believe, Yahweh will open the eyes of our heart that we may behold in wonderment this tremendous jewel that was so valuable that it was hidden away in Yahweh from eternity until it was revealed in the book of Ephesians.²²

²¹ 3466 μυστήριον musterion *moos-tay'-ree-on* 1) hidden thing, secret 1a) religious secrets, confided only to the initiated and not to ordinary mortals 1b) a hidden or secret thing, not obvious to the understanding Matt 13:11; Mark 4:11; Luke 8:10; Rom 11:25; 16:25; 1 Cor 2:7; 4:1; 13:2; 14:2; 15:51; Eph 1:9; 3:3f, 9; 5:32; 6:19; Col 1:26f; 2:2; 4:3; 2 Thess 2:7; 1 Tim 3:9, 16; Rev 1:20; 10:7; 17:5, 7. For more information on the sacred secret of the Christ read the article by E. W. Bullinger, "The Great Sacred Secret."

²² The sacred secret which had been hidden away from the ages and from the generations, but, now, hath been made manifest unto his saints (Col. 1:26). Now, unto him who hath power to establish you, according to my glad-message—even the proclamation of Yahoshua Christ, according to the revelation of a sacred secret, in age—past times kept silent, But now made manifest, and through means of prophetic scriptures, according to the command of the age—abiding Yahweh, for obedience of faith unto all the nations made known, (Rm. 16:25-26).

Musterion

Musterion is used four times in this book. The first usage is 1:9; "making known to us the sacred secret [musterion] of his will, according to his good pleasure which he purposed in him," and the last usage is 6:19; "And on behalf of me; —that, unto me, may be given discourse in the opening of my mouth, with freedom of utterance, to make known the sacred secret [musterion]." Musterion is a derivative of muo (to shut the mouth, lips).²³ Musterion as used in the Greek World and Hellenism:

- a.) "Musterions are cultic rites in which the destinies of a god are portrayed by sacred actions before a circle of devotees in such a way as to give them a part in the fate of the god.
- b.) Integral to the concept of the musterions is the fact that those who wish to take part in their celebration must undergo initiation; the uninitiated are denied both access to the sacred actions and knowledge of them.
- c.) All musterions promise their devotees salvation by the dispensing of cosmic life. The holy musterion of the rites in this sanctifying union between the suffering deity and the devotees, who in the musterions acquire a share in the destiny of the god and hence in the divine power of life.
- d.) In all the musterions the distinction between initiates and non-initiates finds expression not only in the ritual of the celebrations but also in the vow of silence laid on devotees. This is essential to all the musterions, and is a feature implicit in the etymology."²⁴

In Corinthians, Paul points to the wisdom of Yahweh, which in his message is concealed from the world and its rulers, but revealed to those endowed with the ruah (spirit) of Yahweh.²⁵ The book of Ephesians is for the initiated; to those that have received, believed and operated the ruah of Yahweh; to those who believe in the surpassing greatness of Yahweh's power, "...according to the power which doth energise itself within us" (Eph. 3:20); to those who have the Christ dwelling in their hearts, in love, having become rooted and founded in him, cleaving to him; to those who are holy and blameless, growing into

²³ TDNT Vol. 4; pg. 803

²⁴ TDNT Vol. 4; pg. 803-806

²⁵ But we speak, Yahweh's, wisdom, in a sacred secret [musterion], that hidden *wisdom*, which Yahweh marked out beforehand, before the ages, for our glory,—Which, none of the rulers of this age had come to know, for, had they known, not, in that case, the Lord of the glory, would they have crucified! But, even as it is written—The things which eye hath not seen, and ear hath not heard, and upon the heart of man have not come up,—whatsoever things Yahweh hath prepared for them that love him, Unto us, in fact, hath Yahweh revealed through the ruah (spirit); for, the ruah (spirit), into all things, maketh search, yea! the deep things of Yahweh. For who of men knoweth the things of a man,—save the ruah (spirit) of the man that is in him? thus, even the things of Yahweh, hath no one come to know, save the ruah (spirit) of Yahweh. But, as for us,—not the ruah (spirit) of the world, have we received, but the ruah (spirit) which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us:—Which we also speak—not in words taught of human wisdom, but in such as are taught of *the* ruah (spirit), by spiritual words, spiritual things, explaining. But, a man of the *nephesh* (soul), doth not welcome the things of the ruah (spirit) of Yahweh, for they are foolishness unto him, and he cannot get to know them, because, spiritually, are they examined; But, the man of the ruah (spirit), on the one hand, examineth all things, but, on the other, he himself, by no one, is examined. For who hath come to know the mind of the Lord, that shall instruct him? But, we, have, the mind of Christ" (1 Cor. 2:7-16).

him in all things; to these will the 'musterion of the Christ' be unveiled in its breath, length, depth and height.

According to the headings attached to this chapter by translators, I would venture to say that most translators are not initiated into the sacred secret of the Christ; "...because, seeing, they see not, and, hearing, they hear not,—neither do they understand" (Mt. 13:13). The Post-Apostolic Fathers, it appears, were also not initiated into the musterion of the Christ.²⁶ They missed this tremendous revelation. I would also venture to say that if you asked most Christians, "What is the sacred secret or mystery of the Christ that was hidden for ages," they would not know. If you asked them "What is the glorious wealth of this sacred secret," they would be mute; "Christ in them, the Hope of the Glory" is in many cases, still a sacred secret because the god of this age has blinded the minds of the unbelieving, to the end they may not discern the radiance of the glad-message of the glory of the Christ, who is the image of Yahweh (2 Cor. 4:4). The musterion of the Christ was compared to marriage, as originally designed by Yahweh (Eph. 5:31-32). How many married men and women have actually experienced or been initiated into the sacred secret of marriage; the two becoming one in the most glorious, powerful, loving and holy union of becoming 'One Body,' of whom, Yahweh is their Head? Paul bowed his knees to the Father in order that we may be mighty enough to grasp firmly, what is the breadth and length and depth and height of the sacred secret and to know the ahab (love) of the Christ. The profit in knowing the vastness of this sacred secret and the love of the Christ is being filled unto all the fullness of Yahweh;²⁷ because in Christ dwells all the fullness of Yahweh and We are In Him filled full.²⁸

We have been called to live for Christ (2 Cor. 5:15). If we accept this calling, Christ's thoughts become our thought; his desires become our desires; his affections become our affections; his power is our power; his faith is our faith; his authority is our authority; his ahab (love) is our ahab; his will becomes our will; his spiritual perception becomes our spiritual perception. We become One in Christ by emptying ourselves of ourselves thereby becoming servants, walking in humility and obedience to our Head, the pre- eminent One. As was Yahweh to Christ, so is Christ to Us, if we but surrender our will and desires to him, as he surrendered his will and desires to the Father; "Who, in form of Elohim,²⁹ subsisting, not, a thing to be seized, accounted the being equal with Yahweh, But, himself, emptied, taking, a servant's form, coming to be, in men's likeness; And, in fashion, being found, as a man, humbled himself, becoming obedient..." (Phil. 2:6-8). We become

²⁶ The Post-Apostolic Fathers rarely use musterion in their writings; musterion then takes on the meaning of sacraments. TDNT Vol. 4; pg. 824-826

²⁷ Eph. 3:18-19

²⁸ Col. 2:9-10

²⁹ Ge 1:27 And Elohim created the man, in his own image, In the image of Elohim, created he, him,—Male and female, created he, them. Ge 9:6 He that sheddeth man's blood, by man, shall his blood be shed,—For, in the image of Elohim, made he man. 2Co 4:4 In whom, the god of this age, hath blinded the minds of the unbelieving, to the end they may not discern the radiance of the glad-message of the glory of the Christ—who is the image of Elohim.

initiated into the musterion of the Christ as we humbly put into operation our instructions as presented in us in this Magnum Opus, the book of Ephesians.

The Rotherham Bible has chapter three as one sentence while Young's Literal Translation of the Holy Bible has it as two sentences divided between verses 13 and 14. The chapter begins with the conjunction, "For this cause." The cause being that we, as communicated in chapter two, who were godless and without hope are now being built together into a habitation of the Creator of the universe. The ellipsis to be provided in verse 3:1 is in two parts. The first ellipsis is, "*I bow my knees unto the Father,*" as is provided in verse 14 and the second ellipsis is, "*because of the sacred secret of the Christ,*" being the reason why Paul was bowing his knees unto the Father. A complete sentence for verse 3:1 could read, "For this cause, (*I bow my knees unto the Father because of the sacred secret of the Christ*) I, Paul, the prisoner of Christ Yahoshua in behalf of you the nations." In chapter three the sacred secret of the Christ is revealed in its fullness making us members of a supernatural creation, Yahweh's workmanship, an entire building in the process of being fitly joined together, is growing into a holy shrine (naos) in the Lord, the Body of the Christ, in love, growing into him in all things,—who is the head, Christ,— Out of whom all the Body—fitly framing itself together, and connecting itself, through means of every joint of supply, by way of energizing in the measure of each single part—securing the growing of the Body, unto an upbuilding of itself in love (Eph. 4:15-16). The glorious wealth of this sacred secret is that Christ is in us the hope of the glory. The hope of Christ being in us is that we would manifest the splendor of Christ, by operating as his hands, feet and mouth, holy and blameless, walking as Christ walked, even as he manifested the splendor of Yahweh by operating as Yahweh's hands, feet and mouth, not doing his own will but the will of the Father.³⁰ The purpose for this great sacred secret being presented in all wisdom is so that Paul could "... present every man teleios in Christ" (Col. 1:28).³¹ The Greek word, 'teleios' means, "brought to its end, finished, wanting nothing necessary to completeness, perfect. We as Christians must realize that we will never be teleios (complete or finished) until we ingest, breath in and live the truth of the teaching of the sacred secret of the Christ brought forth in this chapter and in Colossians chapter one and two! Let our eyes be opened to understand that we can be filled unto all the fullness of Yahweh! How to do so is presented in verses 16 through 19:

³⁰ The sacred secret which had been hidden away from the ages and from the generations, but, now, hath been made manifest unto his saints— Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory (Col. 1:26-27).

³¹ Until we all advance—into the oneness of the faith, and the personal knowledge of the Son of Yahweh, into a man of teleios [full-growth], into the measure of the stature of the fulness of the Christ; That we may, no longer, be infants—billow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ,— Out of whom all the body—fitly framing itself together, and connecting itself, through means of every joint of supply, by way of energising in the measure of each single part—secureth the growing of the body, unto an upbuilding of itself in love. (Eph. 4:13-16)

In order that he may give unto you—according to his glorious riches,
 with power, to be strengthened, through his spirit, in the inner man,
 That the Christ may dwell, in our hearts, in love,
 we having become rooted and founded in him,
 in order that we may grasp firmly
 the breath of the sacred secret,
 the length of the sacred secret,
 the depth of the sacred secret
 the height of the sacred secret
 and
 to get to know also the knowledge surpassing
 love of the Christ,
 by doing so results in us
 being filled
 unto (eis) all the
 fullness of Yahweh!

What does it mean to be filled unto all the fullness of Yahweh? The Greek word translated, ‘unto,’ is eis,³² which means “into, unto, to, towards, for, among.” (See Appendix D) Eis denotes motion to or unto an object, with the purpose of reaching or touching it. Eis is not an end state but a continuous state of forward motion ever approaching the fullness of Yahweh. Christ attained this fullness of Yahweh, by becoming the exact representation of Yahweh’s very being.³³ In Christ, dwells all the fullness of Yahweh, and we are, in Christ, filled full!³⁴ We being a supernatural creation, the Body of the Christ, which is the great sacred secret, we also, with Christ being our Head, have been enabled by Yahweh, giving unto us, according to His glorious riches, with power, to be strengthened, through the spirit of Yahweh given to us, in the inner man, to approach and to be filling up with His fullness as we fulfill the above mentioned requirements in Ephesians chapter three with the sole purpose of walking even as Christ walked bringing glory to Yahweh.

Rotherham Emphasized Bible Ephesians 3:1-21

(I bow my knee to the Father because of the sacred secret of the Christ)

(vs. 1) For this cause,

(I bow my knees unto the Father because of the sacred secret of the Christ,)

I, Paul, the prisoner of Christ Yahoshua in behalf of you the nations:

(vs. 2) If at least ye have heard of the administration of the favor of Yahweh

³² 1519 εις eis ice

³³ Who, being an radiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: He. 1:3

³⁴ Because, in him, dwelleth all the fullness of the Godhead [theotes = Godness, see Rm. 1:20], bodily, And ye are, in him, filled full,—Who, is the head of all principality and authority, Col. 2:9-10

which hath been given unto me for you,
(vs. 3) by way of revelation,
was made known unto me the sacred secret,
even as I before wrote in brief,
(vs. 4) Respecting which ye can, by reading,
perceive my discernment in the sacred secret of the Christ,

(*I bow my knee to the Father because of the sacred secret of the Christ*)
(vs. 5) Which, in other generations, had not been made known unto the sons of men,
as it hath, now, been revealed by his holy apostles and prophets, in spirit;

(*I bow my knee to the Father because of the sacred secret of the Christ which is*)
(vs. 6) That they who are of the nations should
be joint heirs,
and a joint Body,
and joint partakers
of the promise
in Christ Yahoshua
through means of the glad-message,
(vs. 7) Of which I was made a minister, according to the free-gift of the favor of Yahweh
which was given unto me, according to the energy of His power:

(*I bow my knee to the Father because of the sacred secret of the Christ*)
(vs. 8) Unto me—the less than least of all saints, was given this favor, unto the nations,
to announce the glad-message of the untraceable riches of the Christ,
(vs. 9) And to bring to light—what is the administration of the sacred secret
which had been hidden away from the ages in Yahweh, who did all things create:

(*I bow my knee to the Father because of the sacred secret of the Christ*)
(vs. 1) In order that now, unto the principalities and the authorities in the heavenlies,
might be made known, through means of the assembly,
the manifold wisdom of Yahweh,
(vs. 11) According to a plan of the ages which he made in the anointed Yahoshua our Lord,
(vs. 12) In whom we have our freedom of speech and introduction with assurance,
through the faith of him;
(vs. 13) Wherefore I request, that there be no fainting in my tribulations in your behalf,
the which is your glory;

(vs. 14) For this cause,
I bow my knees unto the Father (*because of the sacred secret of the Christ*),
(vs. 15) From whom every fatherhood in *the* heavens and upon the earth is named,
(vs. 16) In order that He may give unto you—according to His glorious riches,

with power, to be strengthened, through His spirit, in the inner man,
 (vs. 17) That the Christ may dwell, through means of your faith,
 in your hearts, in love, having become rooted and founded,
 (vs. 18) In order that ye may be mighty enough to grasp firmly, with all the saints,
 what is the breadth (*of the sacred secret*)
 and length (*of the sacred secret*)
 and depth (*of the sacred secret*)
 and height (*of the sacred secret*)
 (vs. 19) To get to know, also, the knowledge—surpassing,
 love of the Christ,
 in order that ye may be filled
 unto all the fullness of Yahweh:

(*I bow my knee to the Father because of the sacred secret of the Christ that*)
 (vs. 20) Now, unto Him who is able to do, above all things,
 exceeding abundantly above the things which we ask or conceive,
 according to the power which doth energies itself within us,

(vs. 21) Unto Him, be the glory,
 in the assembly, (*who are the Body of the Christ*)
 and in Christ Yahoshua (*who is the Head of the Body*)
 unto all the generations of the age of ages;
 Amen:

We, who were dead, have crucified our old nature, having been raised from among the dead with new life, purpose and power because of Christ's substitutional sacrifice for us. We, as the Body of the Christ, the naos (holy of holies) of Yahweh, are seated with Christ at the right hand of Yahweh in the heavenlies, being built together for Yahweh's habitation. We are Christ's mouth, Christ's hands, Christ's feet, Christ's holiness and operating with the power of Christ, ever approaching our goal of being filled with all the fullness of Yahweh. Why is the majority of the Church not living in this state of teleios (completeness)? The Church, in many cases, has been lead off as spoil, through means of their philosophy, and an empty deceit,—according to the instruction of men, according to the first principles of the world,—and not according to Christ: because, in Christ, dwells all the fullness of the divine nature,³⁵ bodily, And ye are, in him, filled full,—Who, is the head of all principality and authority, In whom, ye have also been circumcised with a circumcision not done by hand, in the despoiling of the body of flesh, in the circumcision of the Christ,— Having been buried together with him in your immersion, wherein also ye

³⁵ 2320 θεοτης theotes *theh-ot'-ace* only used here; 2305 θειότης theiotes *thi-ot'-ace* is used only once; Ro 1:20 For, the unseen things of him, from a world's creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity [theiotes],—to the end they should be without excuse; Godhead means the character or quality of being God or a god; divine nature or essence; deity. OED

have been raised together, through your faith in the energizing of Yahweh—Who raised him from among the dead (Col. 2:8-12).

The journey through the book of Ephesians continues as we approach chapter four. This section of scripture is the application of the sacred secret in our lives, walking in holiness in a manner worthy of the calling wherewith we have been called:

According as he made choice of us, in him, before the founding of a world, that we might be holy and blameless in his presence; in love, (1:4)

His, in fact we are—his workmanship, created in Christ Jesus upon a footing of good works, which God prepared beforehand, that, therein, we might walk. (2:10)

I exhort you, therefore, I, the prisoner in the Lord, to walk in a manner worthy of the calling wherewith ye were called (4:1)

And walk in love—even as, the Christ also, loved you, and delivered himself up in your behalf, an offering and sacrifice unto God, for a fragrance of sweet smell. (5:2)

For ye were, at one time, darkness, but, now, are ye light in the Lord,—as children of light, be walking, (5:8)

Be taking heed, therefore, exactly how ye are walking,—not as unwise, but as wise,—Buying out for yourselves the opportunity, because, the days, are evil; (5:15-16)

Chapter four, verse one through chapter six, verse nine contains the instructions on how to fight and win against our old nature by putting off the old nature and putting on the new nature, the new creation, the new man, while chapter six, verses 10 to 20 gives us instructions on how to fight and win against the spiritual wickedness in the heavenlies. In 4:1 to 6:9, we are instructed to be walking as children of light, being fitted for the work of service, pursuing the truth and upbuilding the Body of the Christ. (The word, upbuilding, which is used in 4:12, 16 and 29, is a translation of the Greek word, ‘oikodome,’³⁶ which means (the act of) building, building up.) In 6:10 to 20, we empower ourselves by putting on the armor of truth, righteousness, glad-message, faith, salvation and the sword of the spirit, thereby being equipped to stand against the strategies of the adversary. We win the contest by quenching all the ignited darts of the wicked one with the shield of faith and thrusting forth the sword of the spirit, as did Yahoshua when he said, “It is written.” In summarizing chapter four through six we have learned that as the result of the above favor given to us, we have been exhorted to walk in a manner worthy of the calling wherewith we have been called, imitating Yahweh and Christ, empowering ourselves in the Lord, and in the grasp of his might by putting on the complete armor of Yahweh, which results in our successful stand against the strategies of the adversary.

³⁶ 3619 οικοδομη oikodome oy-kod-om-ay’

Our eyes have gazed upon 1,526 gems (words) from the mind of the Creator presented in three glorious chapters. (See Appendix E) Young's literal translation of the Holy Bible groups these words into seven sentences, six of which are cumulative.³⁷ The conjunctions, bringing continuity to the whole, act as bridges connecting chapters one through three. They begin with, "For this cause " used in verse 1:15 and continue with "And or also" used in verse 2:1; "Wherefore" used in verse 2:11; "Hence" used in verse 2:19, "For the cause" used in 3:1 and end with "For this cause" used in 3:14. Our journey began with "Praise be (to Yahweh), the Elohim and Father of our Lord Yahoshua Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ" and ends with "Unto Yahweh, be the Glory, in the assembly (the Body of the Christ), and in Christ Yahoshua—unto all the generations of the age of ages; Amen!" Looking back at the main subjects of each section of scripture we bring to mind the following:

Praise be to Yahweh because of what He accomplished in Christ, our substitute, resulting in our heavenly position with and in Christ; (1:3-14)

Paul gave thanks and was praying in our behalf to Yahweh that He would give us a personal knowledge of Yahweh and to know what the surpassing greatness of Yahweh's power unto us who believe; (1:15-23)

Yahweh gave us life together with the Christ that we might walk worthy in good works; (2:1-10)

We were to remember that we were separate from Christ but now we have been made near because of his blood; (2:11-18)

We are fellow-citizens of the saints and members of the household of Yahweh, the place of habitation by Yahweh through spirit; (2:19-22)

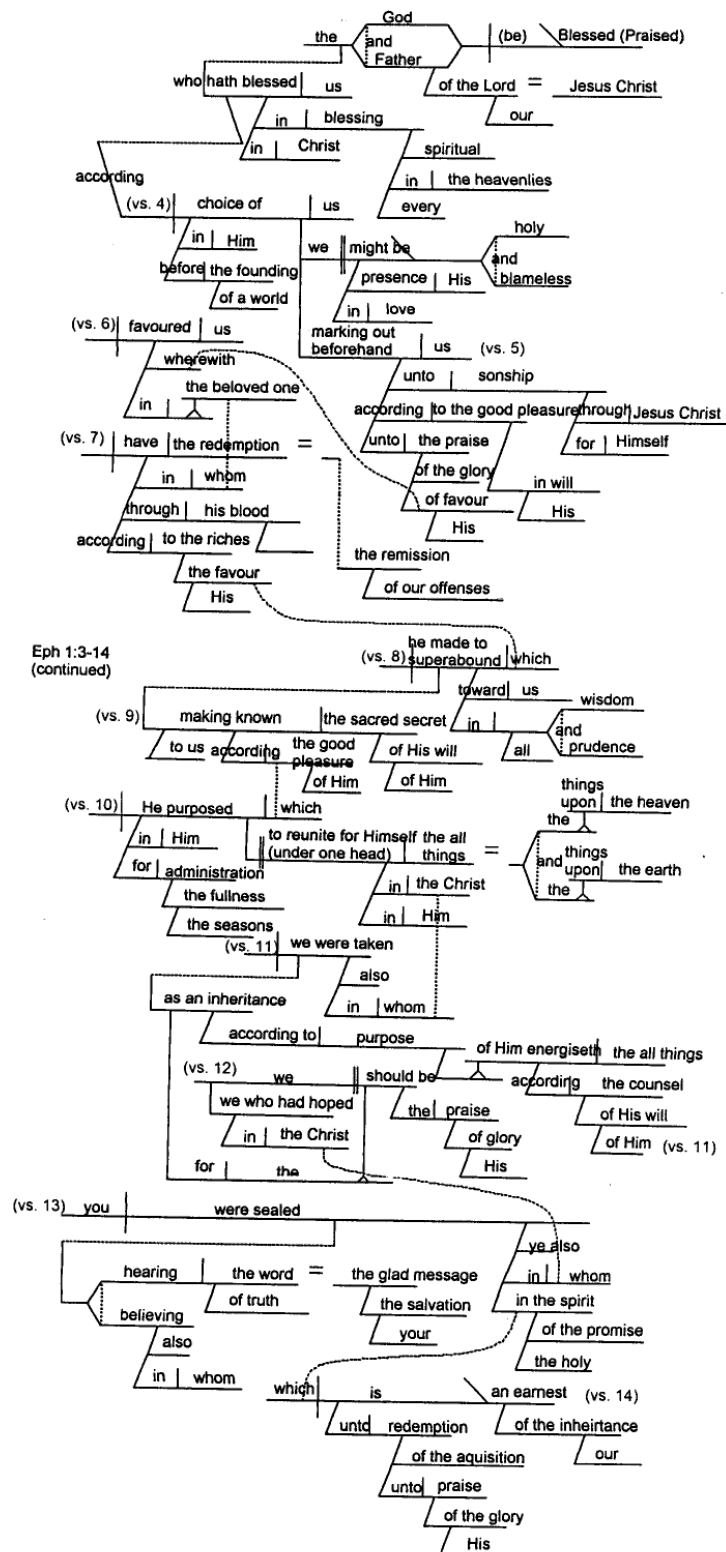
Paul bowed his knees to the Father because of the sacred secret of the Christ, which made us members of a New Creation, enabling us to be walking in the supernatural, to be filled unto all the fullness of Yahweh. (3:1-21)

Let us be filled with the personal knowledge of Yahweh's will for our lives in order that we may walk worthy of Yahweh, in every good work bearing fruit and growing in the personal knowledge of Yahweh, with all power, unto (eis) all endurance and longsuffering with Joy giving thanks unto the Father (Col. 1:9-11)! Let us walk in the supernatural, in the fullness of the sacred secret of the Christ, as the hands, feet and mouth of the Christ, even as Christ also walked in the supernatural, as the hands, feet and mouth of Yahweh, in all submission, holiness and power. As Christ our Head is filled with all the fullness of Yahweh, and we are in him filled full, let us also be filled unto (eis) all the fullness of Yahweh!

³⁷ 1:2, 1:14, 2:10, 2:18, 2:22, 3:13, 3:21

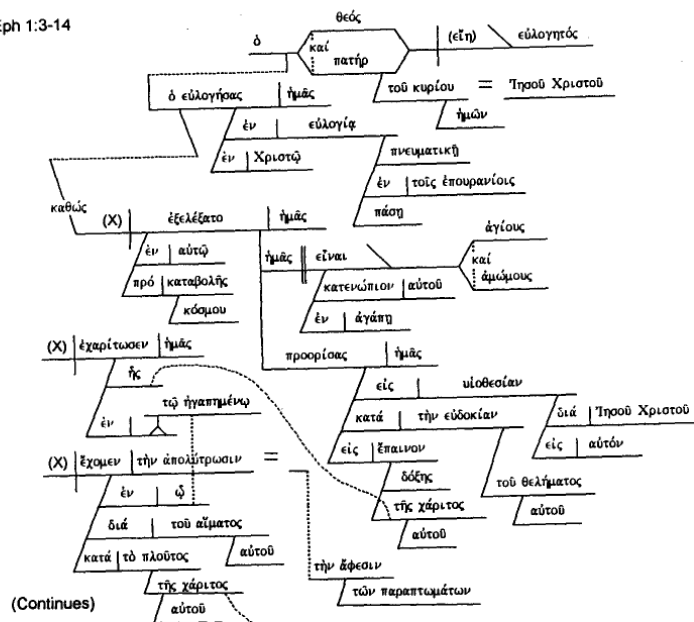
Appendix A

Eph. 1:3-14

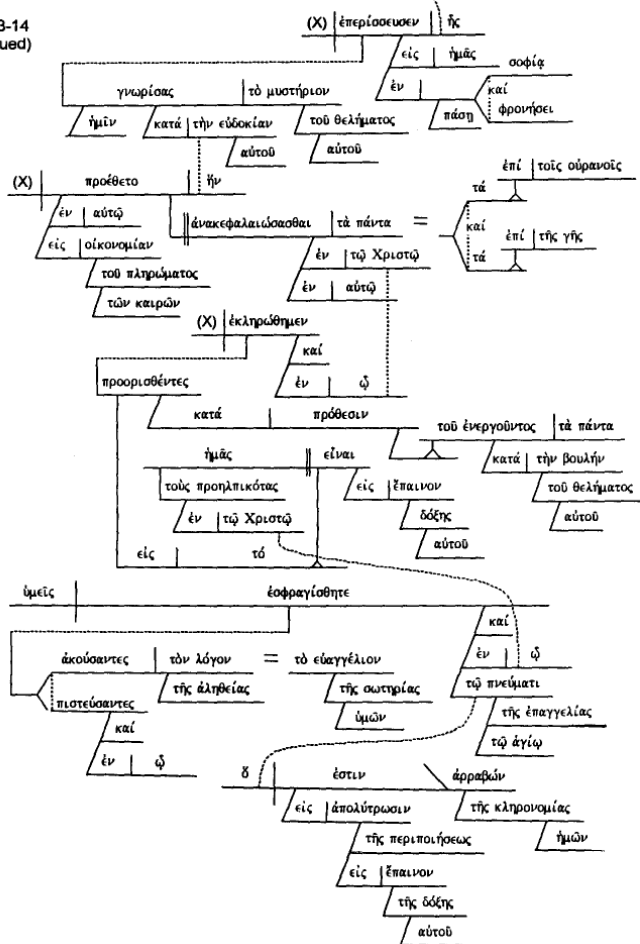


“Unexpressed subjects are always indicated by (X), the identification of the subject left to the reader.” Any word in parenthesis () is an ellipsis.

Eph 1:3-14

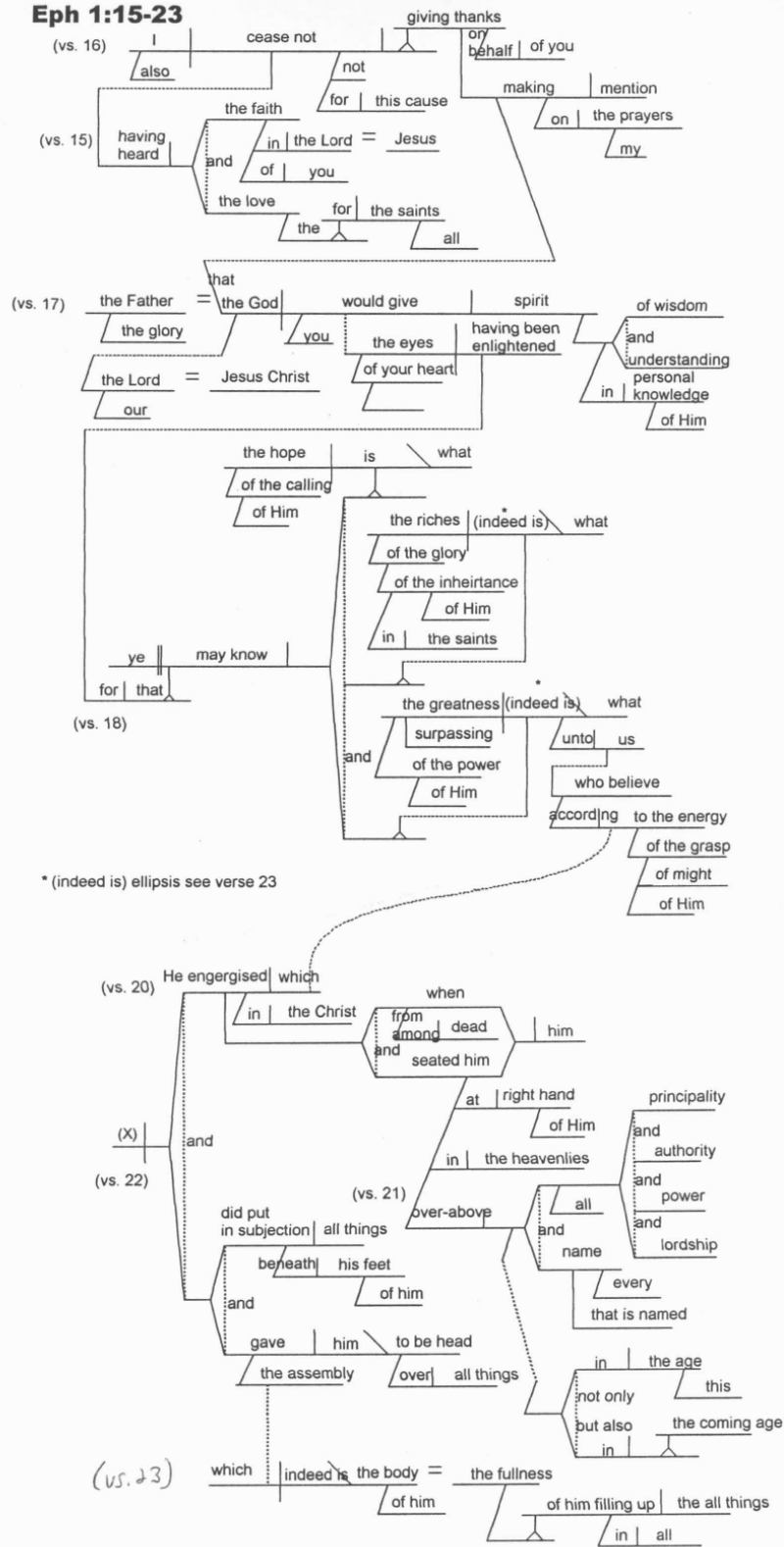


Eph 1:3-14
(continued)

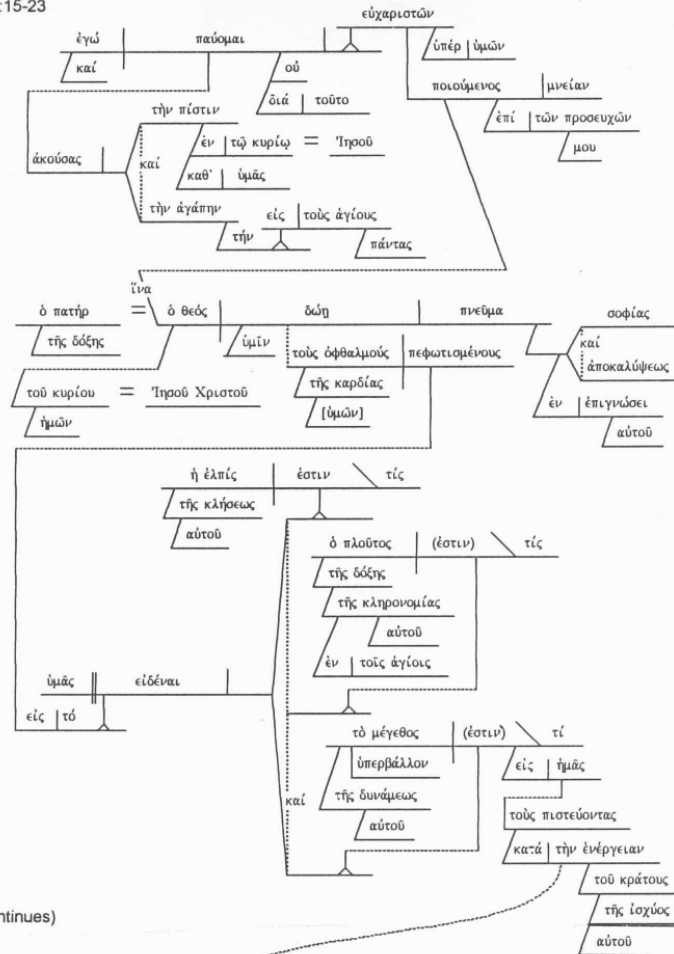


Appendix B

Eph 1:15-23

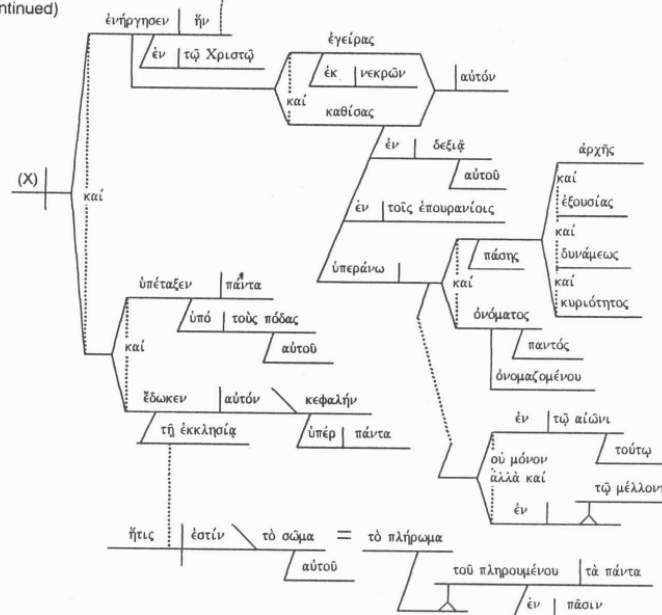


Eph 1:15-23

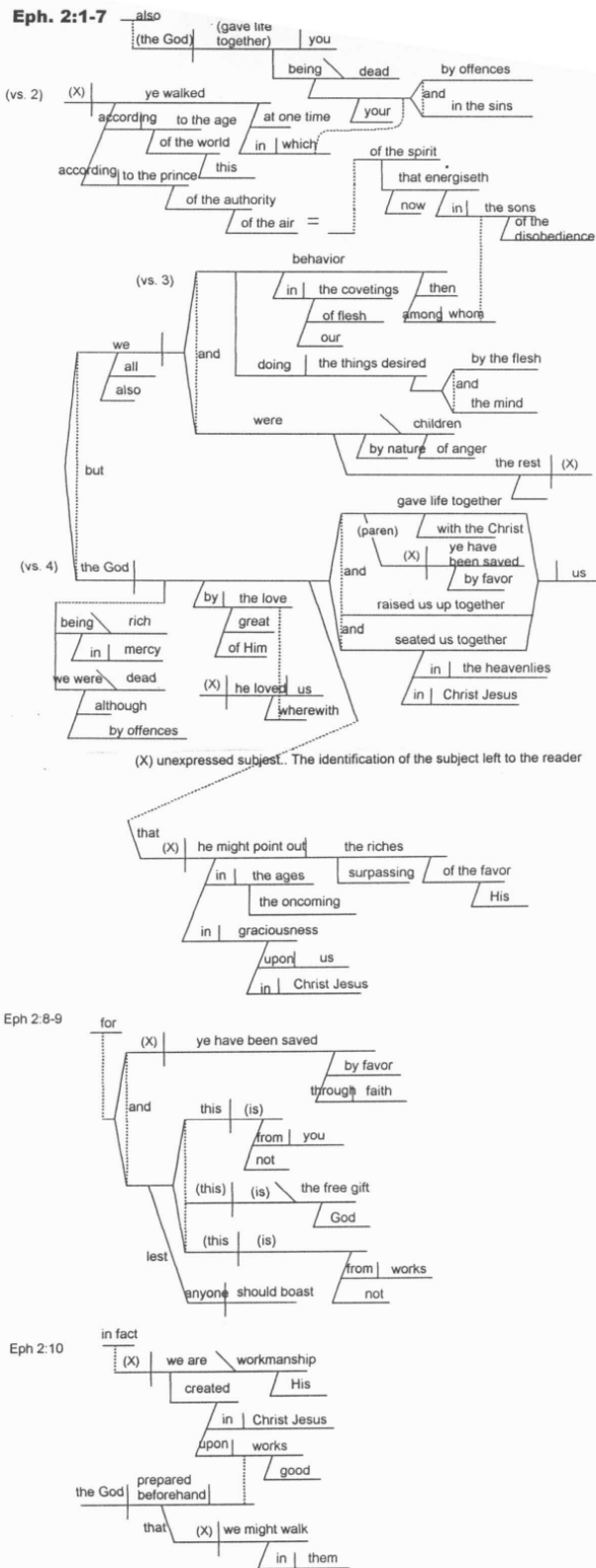


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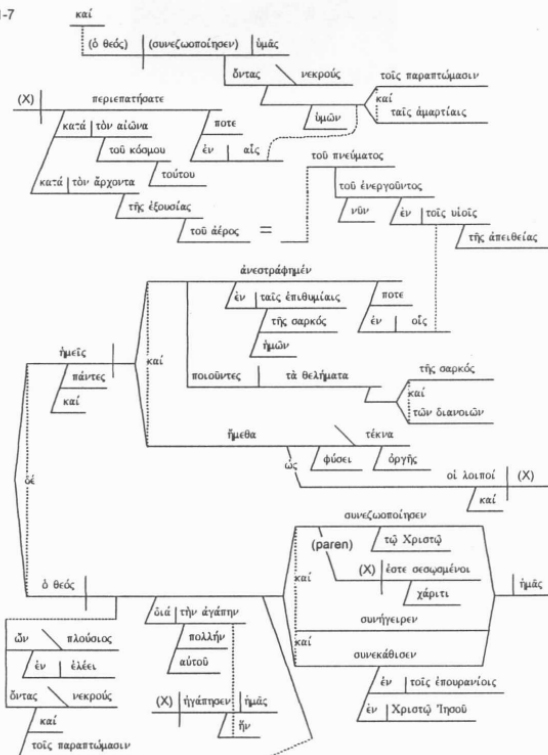
Eph 1:15-23 (continued)



Appendix C



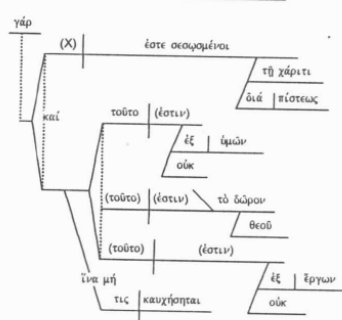
Eph 2:1-7



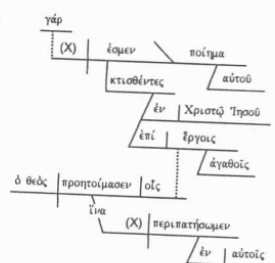
Eph 2:1-7
(continued)



Eph 2:8-9



Eph 2:10

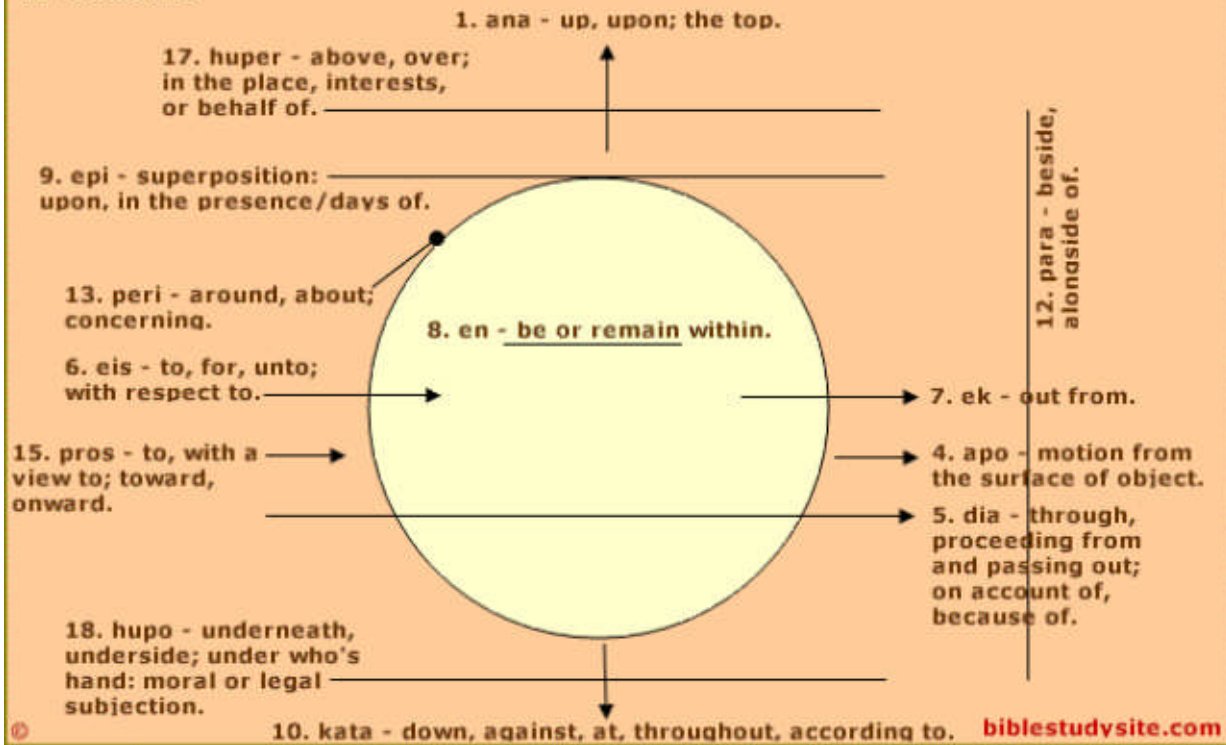


Appendix D

Greek Prepositions; Diagram of the Directive and Local Functions of Prepositions

Click on terms for definitions

- 14. pro - before; in place/time/sight-of.
- 16. sun - proximity to, conjunction.
- 11. meta - associate/companion with.
- 3. amphi - about, or around; both sides.
- 2. anti - over against, opposite; instead of, or in the place of; equivalence.



Appendix E

The Jewels of Our New Life

(Bless, O my soul, Yahweh, and forget not all his dealings) Ps. 103:2

1. Yahweh has blessed us with every spiritual blessing, in the heavenlies, in Christ, (1:3)
2. Yahweh chose us, in him, before the founding of a world, that we might be holy and blameless in his presence; in love, (1:4)
3. Marking us out beforehand unto sonship (1:5)
4. In Christ we have the redemption through his blood, the remission of our offences, (1:7)
5. The riches of his favor, which he made to superabound towards us; in all wisdom and prudence (1:7-8)
6. Making known to us the sacred secret of his will, (1:9)
7. In whom also we were taken as an inheritance (1:11)
8. Were sealed with the spirit of the promise, the holy (1:13)
9. Prayer for you is that Yahweh would give you a spirit of wisdom and understanding in gaining a personal knowledge of him (1:17)
10. The eyes of your heart having been enlightened, that ye may know—what is the hope of his calling, (1:18)
11. What the riches of the glory of his inheritance in the saints, (1:18)
12. And what the surpassing greatness of his power unto us who believe,—according to the energy of the grasp of his might (1:19)
13. The Assembly which, indeed, is his Body, the fulness of him who, the all things in all, is for himself filling up. (1:23)
14. Although we were dead by our offences, gave us life together with the Christ,—by favour, ye have been saved, (2:5)
15. And raised us up together, and seated us together in the heavenlies, in Christ: (2:6)
16. His, in fact we are—his workmanship, created in Christ Yahoshua upon a footing of good works, which Yahweh prepared beforehand, that, therein, we might walk. (2:10)
17. Because, through him, we have our introduction—we both—in one spirit, unto the Father. (2:18)
18. We are fellow—citizens of the saints, and members of the household of Yahweh (2:19)
19. In whom, ye also, are being builded together, into a habitation of Yahweh in spirit (2:22)
20. With power to be strengthened, through His spirit in the inner man (3:16)
21. Christ dwelling in our hearts in love through faith (3:17)
22. Grasp firmly the breadth, length, depth and height of the sacred secret of the Christ (3:18)
23. Knowing the knowledge surpassing love of the Christ (3:19)
24. Being filled unto all the fullness of YAHWEH (3:19)