



THE GOSPEL OF GRACE

LETTERS TO BELIEVERS
IN
GALATIA & EPHESUS





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FOR the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from every lawless deed and purify for himself *his* own special people, zealous for good works.



Titus 2, 11 - 14



GALATIANS



A letter written by the apostle Paul to churches in Galatia (a Roman province in Asia Minor). False teachers forced Paul to defend his apostolic authority received directly from the Lord Jesus Christ. He was also forced to defend the very heart of the Gospel, that justification (that is being declared 'not guilty' of sin and being found righteous before God) is by faith in Christ's finished work and not by additional works of the (Mosaic) law - which in fact negate salvation by grace alone offered through Christ and bring not the blessing but the curse of God.





Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised him from the dead), and all the brethren who are with me, to the churches of Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father, to whom *be* glory forever and ever. Amen.

I marvel that you are turning away so soon from him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.







Nor do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

But when it pleased God, who separated me from my mother's womb and called *me* through his grace, to reveal his Son in me, that I might preach him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.







Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother. (Now concerning the things which I write to you, indeed, before God, I do not lie.) Afterward I went into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea which were in Christ. But they were hearing only, "He who formerly persecuted us now preaches the faith which he once *tried to destroy.*" And they glorified God in me.



2



Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.







And *this occurred* because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you. But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favouritism to no man—for those who seemed *to be something* added nothing to me. But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as *the gospel* for the circumcised *was* to Peter (for he who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that *we should go* to the Gentiles and they to the circumcised.





They desired only that we should remember the poor, the very thing which I also was eager to do. Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews? *We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.*





But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. **I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.**"

O foolish Galatians! Who has **3**
bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: did you receive the Spirit by the works of the law, or by the hearing of faith? **Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?**





Have you suffered so many things in vain—if indeed *it was* in vain? **W**herefore he who supplies the Spirit to you and works miracles among you, *does he do it* by the works of the law, or by the hearing of faith? — just as Abraham “believed God, and it was accounted to him for righteousness.” **W**herefore know that *only those who are of faith are sons of Abraham.*

And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, “In you all the nations shall be blessed.” So then those who *are* of faith are blessed with believing Abraham. For as many as are of the works of the law are under the curse; for it is written, “*Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.*” **But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith.”** Yet the law is not of faith, but “the man who does them shall live by them.”





Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Brethren, I speak in the manner of men: though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.

And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. **For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.**







What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. Now a mediator does not *mediate* for one *only*, but God is one. *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

But the Scripture has confined all under sin, **that the promise by faith in Jesus Christ might be given to those who believe.** But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. **Wherefore the law was our tutor to bring us to Christ, that we might be justified by faith.** But after faith has come, we are no longer under a tutor. **For you are all sons of God through faith in Christ Jesus.** For as many of you as were baptized into Christ have put on Christ.









There is neither Jew nor Greek,
there is neither slave nor free,
there is neither male nor female;
for you are all one in Christ Jesus. And if
you *are* Christ's, then you are Abraham's
seed, and heirs according to the promise.



Now I say *that* the heir, as long as **4**
he is a child, does not differ at all
from a slave, though he is master
of all, but is under guardians and
stewards until the time appointed by the
father. Even so we, when we were children,
were in bondage under the elements of the
world.

But when the fullness of the time had
come, **God sent forth his Son, born**
of a woman, born under the law, to
redeem those who were under the law, that
we might receive the adoption as sons. And
because you are sons, God has sent forth
the Spirit of his Son into your hearts,
crying out, "Abba, Father!"





Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. But then, indeed, when you did not know God, you served those which by nature are not gods. But now after you have known God, or rather are known by God, *how is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years. **I am afraid for you, lest I have laboured for you in vain.** Brethren, I urge you to become like me, for I *became* like you. You have not injured me at all. You know that because of physical infirmity I preached the gospel to you at the first. And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, *even as* Christ Jesus. What then was the blessing you *enjoyed*? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me. Have I therefore become your enemy because I tell you the truth?





They zealously court you, *but* for no good; yes, they want to exclude you, that you may be zealous for them. But it is good to be zealous in a good thing always, and not only when I am present with you. My little children, for whom I labour in birth again until Christ is formed in you, I would like to be present with you now and to change my tone; for I have doubts about you. **Tell me, you who desire to be under the law, do you not hear the law?** For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.

But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—but the Jerusalem above is free, which is the mother of us all.





And it is written: "Rejoice, O barren, *you* who do not bear! Break forth and shout, *you* who are not in labour! For the desolate has many more children than she who has a husband." **Now we, brethren, as Isaac was, are children of promise.** But, as he who was born according to the flesh then persecuted him *who was born* according to the Spirit, even so *it is* now. Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." So then, brethren, we are not children of the bondwoman but of the free.

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised [re-establish religious practices to earn favour with God], Christ will profit you nothing.

5





And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. **You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.** For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision [Jews] nor uncircumcision [Gentiles] avails anything, but faith working through love. You ran well. Who hindered you from obeying the truth? This persuasion does not come from him who calls you. A little leaven leavens the whole lump. I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgement, whoever he is. And I, brethren, if I still preach circumcision, why do I still suffer persecution? When the offence of the cross has ceased. I could wish that those who trouble you would even cut themselves off! For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.







For all the law is fulfilled in one word, *even* in this: "You shall love your neighbour as yourself." But if you bite and devour one another, beware lest you be consumed by one another! I say then: Walk in the Spirit, and you shall not fulfil the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law.

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, **just as I also told you in time past, that those who practise such things will not inherit the kingdom of God.**







But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those *who are* Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another.

Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfil the law of Christ. **For if anyone thinks himself to be something, when he is nothing, he deceives himself. But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.** For each one shall bear his own load. Let him who is taught the word share in all good things with him who teaches.



6





Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. **But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.**





Aor in Christ Jesus neither
circumcision nor uncircum-
-cision avails anything, but a
new creation. And as many as
walk according to this rule,
peace and mercy *be* upon
them, and upon the Israel of
God. From now on let no one
trouble me, for I bear in my
body the marks of the Lord
Jesus. Brethren, the grace of
our Lord Jesus Christ *be* with
your spirit.

Amen.







ROMANS & COLOSSIANS

I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin. *Where is therefore now no condemnation to those who are in Christ Jesus,* who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

For what the law could not do in that it was weak through the flesh, *God did by sending his own Son in the likeness of sinful flesh, on account of sin: he condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.* For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit.





Nor to be carnally minded *is* death, but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not his. **And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.** But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who dwells in you. Wherefore, brethren, we are debtors—not to the flesh, to live according to the flesh.

Nor if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. **For as many as are led by the Spirit of God, these are sons of God.**





Aor you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." **The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with him, that we may also be glorified together.** For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

Aor the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected *it* in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labours with birth pangs together until now.





Not only *that*, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for *it* with perseverance. Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit himself makes intercession for us with groanings which cannot be uttered. Now he who searches the hearts knows what the mind of the Spirit *is*, because he makes intercession for the saints according to *the will of God*. And we know that all things work together for good to those who love God, to those who are the called according to *his purpose*. **For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn** [the pre-eminent one] **among many brethren.**





Qoreover whom he predestined, these he also called; whom he called, these he also justified; and whom he justified, these he also glorified. What then shall we say to these things? If *God is* for us, who *can be* against us? He who did not spare his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall bring a charge against God's elect? *It is* God who justifies. Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For your sake we are killed all day long; we are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through him who loved us.





Nor I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

For it pleased *the Father* that in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross. **And you, who once were alienated and enemies in your mind by wicked works, yet now he has reconciled in the body of his flesh through death, to present you holy, and blameless, and above reproach in his sight— if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.**













EPHESIANS

A letter written by the apostle Paul to the church in Ephesus, capital city of the Roman province of Asia Minor (the letter may have been intended also for circulation to other churches in the region). He emphasises to believers the riches of God's grace in Christ, and admonishes all to attain to the unity of the faith and the knowledge of the Son of God. Also, knowledge previously a 'mystery' to Old Testament saints, is that the Gospel of Christ Jesus declares the Gentiles to be fellow heirs and partakers with the Jews of all God's eternal promises. Thus, all believers in Jesus Christ are equal before the Lord and fellow citizens of his eternal kingdom. Meanwhile, the Church as Christ's present, spiritual 'body' is called to be his witness in the world.







Paul, an apostle of Jesus Christ by the will of God, to the saints who are in Ephesus, and faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

1

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, just as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestined us to adoption as sons by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, by which he has made us accepted in the Beloved.

In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace which he made to abound toward us in all wisdom and prudence,





having made known to us the mystery of his will, according to his good pleasure which he purposed in himself, **that in the dispensation of the fullness of the times he might gather together in one all things in Christ**, both which are in heaven and which are on earth - in him.

In him also we have obtained an inheritance, being predestined according to the purpose of him who works all things according to the counsel of his will, **that we who first trusted in Christ should be to the praise of his glory**. In him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers:







that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; **that you may know what is the hope of his calling, what are the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power which he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.**



And he put all *things* under his feet, and gave him *to be* head over all *things* to the church, which is his body, the fullness of him who fills all in all.







And you *he made alive*, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.



But God, who is rich in mercy, because of his great love with which he loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us in Christ Jesus. **For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.**





Aor we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Wherefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. **But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.**

Aor he himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in his flesh the enmity, *that is,* the law of commandments contained in ordinances, so as to create in himself one new man *from* the two, *thus* making peace, and that he might reconcile them both to God in one body through the cross, thereby putting to death the enmity.





And he came and preached peace to you who were afar off and to those who were near. **For through him we both have access by one Spirit to the Father.** Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief *cornerstone*, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—if indeed you have heard of the dispensation of the grace of God which was given to me for you, how that by revelation he made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ),

3





which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to his holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of his promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of his power. To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; **to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places*, according to the eternal purpose which he accomplished in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in him.**





Therefore I ask that you do not lose heart at my tribulations for you, which is your glory. For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, **to be strengthened with might through his Spirit in the inner man, that Christ may dwell in your hearts through faith;** that you, being rooted and grounded in love, may be able to comprehend with all the saints what *is* the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.







L therefore, the prisoner of the Lord, **4**
beseech you to walk worthy of the
calling with which you were called,
with all lowliness and gentleness,
with longsuffering, bearing with one
another in love, endeavouring to keep the
unity of the Spirit in the bond of peace.
*There is one body and one Spirit, just as
you were called in one hope of your calling;
one Lord, one faith, one baptism; one God
and Father of all, who is above all, and
through all, and in you all.*



B ut to each one of us grace was given
according to the measure of
Christ's gift. Wherefore he says:
"When he ascended on high, he led
captivity captive, and gave gifts to men."
(Now this, "He ascended" – what does it
mean but that he also first descended into
the lower parts of the earth? He who
descended is also the one who ascended far
above all the heavens, that he might fill all
things.)







And he himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,







having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

But you have not so learned Christ, if indeed you have heard him and have been taught by him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.

Therefore, putting away lying, "*Let each one of you speak truth with his neighbour,*" for we are members of one another. "*Be angry, and do not sin:*" do not let the sun go down on your wrath, nor give place to the devil.





Let him who stole steal no longer, but rather let him labour, working with *his* hands what is good, that he may have something to give him who has need. Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. **And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.** Let all bitterness, wrath, anger, clamour, and evil speaking be put away from you, with all malice. And be kind to one another, tender-hearted, forgiving one another, just as God in Christ forgave you.

Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;

5







neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them.



A *or you were once darkness, but now you are light in the Lord. Walk as children of light* (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose *them*. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light.







Therefore he says: "Awake, you who sleep, arise from the dead, and Christ will give you light." See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Wherefore do not be unwise, but understand what the will of the Lord is.



And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God. Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and he is the Saviour of the body. Wherefore, just as the church is subject to Christ, so *let* the wives *be* to their own husbands in everything.





Husbands, love your wives, just as Christ also loved the church and gave himself for her, that he might sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church.

For we are members of his body, of his flesh and of his bones. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife *see* that she respects *her* husband.





Children, obey your parents in the Lord, for this is right. "Honour your father and mother," which is the first commandment with promise: "that it may be well with you and you may live long on the earth."

6

And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; not with eye-service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with goodwill doing service, as to the Lord, and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether *he is* a slave or free.





And you, masters, do the same things to them, giving up threatening, **knowing that your own master also is in heaven, and there is no partiality with him.** Finally, my brethren, be strong in the Lord and in the power of his might.

Put on the whole armour of God, that you may be able to stand against the wiles of the devil. **For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.** Therefore take up the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.





And take the helmet of salvation, and the sword of the Spirit, which is the word of God; that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

But that you also may know my affairs *and* how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; whom I have sent to you for this very purpose, that you may know our affairs, and *that* he may comfort your hearts.

Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.





Grace *be* with all
those who love our
Lord Jesus Christ in
sincerity.

AMEN





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