

EPISTLE OF PAUL CALLED "EPHESIANS"

Author & Audience:

the Apostle Paul, writing to Jewish and non-Jewish Believers in Asia Minor, and eventually Ephesus

Date:

60-62 C.E.

Purpose:

This general epistle written to Believers in Asia Minor was intended to be an encouraging word, as the good news was spreading out and changing lives. Not only are the redeemed in Messiah supposed live differently, but Jewish and non-Jewish Believers are to be unified as one new humanity, in the Commonwealth of Israel. The material in this letter is most likely expounded upon what was written earlier in Colossians.

1

Salutation

¹ Paul, an apostle of Messiah Yeshua by the will of God, to the holy ones who are also faithful in Messiah Yeshua:^a

² Grace to you and peace from God our Father and the Lord Yeshua the Messiah.

^a Grk. *tois hagiois tois ousin [en Ephesō] kai pistois en Christō Iēsou*, with a significant textual variant present, with various early witnesses lacking *en Ephesō* or "in Ephesus" for 1:1. There are various major versions, and other specialty versions, which have chosen to exclude this from their rendering of 1:1:

"Paul, an apostle of Christ Jesus by the will of God, To the saints who are also faithful in Christ Jesus" (RSV).

"PAUL, by the will of God an apostle of Jesus Christ, to the saints who are faithful in Jesus Christ" (Moffat New Testament).

"Paul, by God's will an apostle of Jesus Christ, to God's people who are faithful in Jesus Christ" (Williams New Testament).

"Paul, by the will of God an apostle of Christ Jesus, to God's holy people, faithful in Christ Jesus" (New Jerusalem Bible).

"From: Paul, an apostle of the Anointed One Jesus through God's plan. To: The people devoted to God who are faithful to the Anointed One Jesus" (Source New Testament).

Comfort, *New Testament Text & Translation Commentary*, pp 577-579 favors the view that *en Ephesō* is not original to Paul's letter, and supports the proposition that this was a general letter or encyclical to assemblies in the vicinity of Asia Minor. He actually favors 1:1 being rendered as "Paul, an apostle of Christ Jesus through God's will to the saints living in _____ and faithful in Christ Jesus," with a blank space.

Spiritual Blessings in Messiah

³ Blessed *be* the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the Heavenly *places* in Messiah,

⁴ even as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love

⁵ having predestined us to adoption as children through Yeshua the Messiah to Himself, according to the good pleasure of His will,

⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

⁷ In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

⁸ which He made to abound toward us in all wisdom and insight,

⁹ making known to us the mystery of His will, according to His good pleasure which He purposed in Him

¹⁰ to an administration of the fullness of the times, to sum up all things in Messiah, the things in the Heavens and the things upon the Earth. In Him, *I say*,

¹¹ in whom also we have obtained an inheritance, having been predestined according to the purpose of Him who works all things according to the counsel of His will,

¹² to the end that we would be to the praise of His glory, we who had previously hoped in Messiah.

¹³ In Him you also, having heard the word of the truth, the good news of your salvation—in whom, having also believed, you were sealed with the Holy Spirit of promise,

¹⁴ who is a pledge of our inheritance, to the redemption of *God's* own possession, to the praise of His glory.

Paul's Prayer

¹⁵ For this reason I also, having heard of the faith in the Lord Yeshua which is among you, and your love toward all the holy ones,

¹⁶ do not cease to give thanks for you, making mention *of you* in my prayers;

¹⁷ that the God of our Lord Yeshua the Messiah, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of Him,

¹⁸ having the eyes of your heart enlightened, that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the holy ones,

¹⁹ and what is the exceeding greatness of His power toward us who believe, according to the working of the strength of His might

²⁰ which He worked in Messiah, when He raised Him from the dead, and seated Him at His right hand in the Heavenly *places*,

²¹ far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in that which is to come.

²² And He put all things in subjection under His feet, and gave Him as source^a over all things to the assembly,

²³ which is His body, the fullness of Him who fills all in all.

^a Grk. *kephalē* (κεφαλή); more lit. "head," but akin to source, per "the head or source of a river" (LS, 430); "source, origin" (BibleWorks 9.0: LSJM Lexicon (Unabridged)); The Source New Testament has "to the assembly as the source of everything it needs" for 1:22.

2

From Death to Life

¹ And you *He made alive*, being dead in your trespasses and sins,

² in which you once walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the children of disobedience.

³ Among them we also all once lived in the lusts of our flesh, carrying out the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

⁴ But God, being rich in mercy, because of His great love with which He loved us,

⁵ even when we were dead through our trespasses, made us alive together with Messiah (by grace you have been saved),

⁶ and raised us up with Him, and seated us with Him in the Heavenly *places*, in Messiah Yeshua,

⁷ that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Messiah Yeshua.

⁸ For by grace have you been saved through faith; and that not of yourselves, *it is* the gift of God;

⁹ not of works, that no one should boast.

¹⁰ For we are His handiwork, created in Messiah Yeshua for good works, which God prepared beforehand, that we would walk in them.

One in Messiah

¹¹ Therefore remember, that once you, the nations in the flesh—who are called "Foreskin" by the ones called "Circumcision," *which is* in the flesh, made by hands^b—

¹² *remember* that you were at that time separate from Messiah, alienated from the Commonwealth of Israel^c, and strangers from the covenants of the promise, having no hope and without God in the world.

^b Grk. *cheiropoiētos*; "**made by human hands**" (BDAG, 1083), is used most frequently throughout the Greek Septuagint in relation to idol-making (Leviticus 26:1, 30; Isaiah 2:18; 10:11; 16:12; 19:1; 21:9; 31:7; 46:6; Daniel 5:4, 23; 6:28).

^c Grk. *tēs politeias tou Israēl*; "the community of Israel" (NEB); "citizenship in Israel" (NIV); "the national life of Isra'el" (CJB).

The key term of interest is *politeia*, widely meaning both "**the right to be a member of a sociopolitical entity, citizenship**" and "**behavior in accordance with standards expected of a respectable citizen, way of life, conduct**" (BDAG, 845).

¹³ But now in Messiah Yeshua you who were once far off, have been brought near in the blood of Messiah.

¹⁴ For He is our peace, who made both *groups* one, and broke down the middle wall of partition,

¹⁵ having abolished in His flesh the enmity, the *religious* Law of commandments in dogmas^a, that He might create in Himself the two into one new humanity^b, so making peace,

¹⁶ and might reconcile them both in one body to God through the wooden scaffold, having killed the enmity by it.

¹⁷ And HE CAME AND ANNOUNCED PEACE TO YOU WHO WERE FAR OFF, AND PEACE TO THOSE WHO WERE NEAR [Isaiah 57:19; 52:7; Zechariah 9:10];

¹⁸ for through Him we both have our access in one Spirit to the Father.

¹⁹ So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones, and of the household of God,

²⁰ having been built upon the foundation of the apostles and prophets, Messiah Yeshua Himself being the corner *stone*,

²¹ in whom the whole building, being fitted together, is growing into a holy temple in the Lord;

²² in whom you also are being built together into a dwelling of God in the Spirit.

3

Paul's Ministry to the Nations

¹ For this reason I, Paul, the prisoner of Messiah Yeshua on behalf of you, the nations—

² if indeed you have heard of the administration of the grace of God which was given to me for you;

³ that by revelation was made known to me the mystery, as I wrote before in brief.

⁴ To which, when you read, you can perceive my insight into the mystery of Messiah,

⁵ which in other generations was not made known to the children of humanity, as it has now been revealed to His holy apostles and prophets in the Spirit;

⁶ *that is*, that the nations are fellow heirs and fellow members of the body, and fellow partakers of the promise in Messiah Yeshua through the good news,

⁷ of which I was made a minister, according to the gift of the grace of God which was given to me according to the working of His power.

⁸ To me, the very least of all holy ones, this was grace given, to announce to the nations the unsearchable riches of Messiah,

⁹ and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;

¹⁰ in order that now through the assembly the manifold wisdom of God might be made known to the principalities and the powers in the Heavenly *places*.

¹¹ *This* was according to the eternal purpose which He accomplished in Messiah Yeshua our Lord,

¹² in whom we have boldness and access in confidence, through His faithfulness^c.

^a Grk. *ton nomon tōn entolōn en dogmasin*; "the law of commandments in decrees" (Marshall, 565), "the law code of *mitzvot* contained in regulations" (TLV); "the principle of *mitzvot* by decrees" (*Messianic Jewish Shared Heritage Bible-TLV*).

Much needs to be recognized how the term *dogma* can mean both "a formal statement concerning rules or regulations that are to be observed" and "something that is taught as an established tenet or statement of belief, *doctrine, dogma*" (BDAG, 254). *Dogma* is not used at all in the Septuagint translation of the Pentateuchal books to describe any category of Torah commandments. It principally appears in the Book of Daniel to describe the decrees of the Babylonians and the Persians (Daniel 2:13; 3:10, 12; 4:6; 6:9ff, 13f, 16, 27; cf. Acts 17:7), as it can certainly be referring to "an imperial declaration" (*ibid.*).

In the Apocrypha an apostate Jew is said to leave all of *tōn patriōn dogmatōn* or "the ancestral traditions" (3 Maccabees 1:3, RSV), and a brother who is martyred testifies to have been raised on *dogmasin* or various "teachings" (4 Maccabees 10:2, RSV), neither of which has to be the Torah/Pentateuchal proper.

The specific kind of dogmas, representing itself as "*religious* Law," and which the work of Yeshua would have had to decisively abolish, are the kinds of decrees such as those seen in the Dead Sea Scrolls, where members of the Qumran community were permitted to hate those on the outside (1QS 1.9-11). This kind of attitude would do far more to keep people out of God's intention than welcome people in. This is something that would have been epitomized by the dividing wall in the Second Temple complex, erected between the Court of the Gentiles and the inner court, which if a non-Jew crossed demanded his death (Josephus *Antiquities of the Jews* 15.417; *Wars of the Jews* 5.194).

The ISR Scriptures (2009), a Sacred Name Bible which will be seen from time to time within the broad Messianic community, actually renders 2:15 with, "the torah of the commands in dogma."

^b Grk. *hena kainon anthrōpon*; more commonly appearing as "one new man," but the generic *anthrōpos* for humankind is witnessed, justifying a rendering of "one new humanity" (NRSV/TNIV) or "a single new humanity" (CJB).

^c Grk. *dia tēs pisteōs autou*; the rendering "through His faithfulness" treats the genitive clause as subjective (cf. Wallace, *Greek Grammar Beyond the Basics*, 115); it has been more traditionally approached as an objective genitive: "through faith in Him" (NASU).

The subjective "faithfulness" is employed to represent the Son's willful obedience to the Father, to be submissive to die for the sins of humanity.

¹³ Therefore I ask that you may not lose heart at my tribulations for you, which are your glory.

To Know the Love of Messiah

¹⁴ For this reason I bow my knees before the Father,

¹⁵ from whom every family in Heaven and on Earth is named,

¹⁶ that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner self;

¹⁷ that Messiah may dwell in your hearts through faith; *and* that you, being rooted and grounded in love,

¹⁸ may have strength to comprehend with all the holy ones what is the breadth and length and height and depth,

¹⁹ and to know the love of Messiah which surpasses knowledge, that you may be filled to all the fullness of God.

²⁰ Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works within us,

²¹ to Him *be* the glory in the assembly and in Messiah Yeshua to all generations forever and ever. Amen.

4

The Unity of the Body

¹ I, therefore, the prisoner in the Lord, exhort you to walk in a manner worthy of the calling in which you were called,

² with all humility and gentleness, with longsuffering, forbearing one another in love,

³ being diligent to keep the unity of the Spirit in the bond of peace.

⁴ *There is* one body, and one Spirit, just as you also were called in one hope of your calling;

⁵ one Lord, one faith, one immersion,

⁶ one God and Father of all, who is over all and through all and in all.

⁷ But to each one of us the grace was given according to the measure of the gift of Messiah.

⁸ Therefore it says, “WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND GAVE GIFTS TO PEOPLE [Psalm 68:18]^a.”

⁹ (Now this *saying*, “He ascended,” what does it mean but that He also descended into the lower parts of the Earth?

¹⁰ He who descended is He who also ascended far above all the Heavens, that He might fill all things.)

¹¹ And He gave some *to be* apostles, and some prophets, and some evangelists, and some pastors and teachers,

¹² for the equipping of the holy ones for the work of ministry, to the building up of the body of Messiah;

¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man^b, to the measure of the stature of the fullness of Messiah,

¹⁴ so that we may no longer be children, tossed to and fro and carried about by every wind of doctrine, by human trickery, in craftiness with deceitful scheming;

¹⁵ but speaking truth in love, we may grow up in all *ways* into Him, who is the source, *the* Messiah,

¹⁶ from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body to the building up of itself in love.

The Old Life and the New

¹⁷ This I say therefore, and testify in the Lord, that you no longer walk as the nations also walk, in the futility of their mind,

^a There is a difference between the Hebrew of Psalm 68:18 and what Paul quotes in 4:8. The Hebrew verb *laqach* can mean “take to or for a person” (BDB, 542), in regard to fetching something that is to later be distributed, so *laqach* can be extrapolated as “to give,” something that Paul may have imported into his letter via the Greek *didōmi*.

The reflection of “taking” actually meaning “giving” is seen in a Targum on Psalms. Its view of Psalm 68:18 compared the scene to Moses’ ascension of Mount Sinai to receive the Torah, who then was responsible to give it to the people of Israel:

“You ascended to the firmament, *O prophet Moses*; you captured captives, you taught the words of Torah, you gave gifts to the sons of men, and even the stubborn who are converted turn in repentance, [and] the glorious presence of the LORD God abides upon them” (Edward M. Cook (2001), trans. *The Psalms Targum: An English Translation*. Accessible online at <<http://targum.info/>>).

^b Grk. *eis andra teleion*; “to mature manhood” (RSV); the term *anēr* is legitimately rendered as “man” here, being connected to the Son of God immediately preceding.

^c Grk. *kephalē*; more lit. “head,” but akin to source, per “the head or source of a river” (LS, 430); “source, origin” (BibleWorks 9.0: LSJM Lexicon [Unabridged]); The Source New Testament has “so that we will realize our closeness with our source of growth” for 4:15.

¹⁸ being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart;

¹⁹ who having become callous, have given themselves up to licentiousness, for the practice of every kind of uncleanness with greediness.

²⁰ But you did not learn Messiah this way,

²¹ if indeed you heard Him, and were taught in Him, just as truth is in Yeshua,

²² that you put away, as regarding your former manner of life, the old self, which is being corrupted according to the lusts of deceit,

²³ and that you be renewed in the spirit of your mind,

²⁴ and put on the new self, which according to God, has been created in righteousness and holiness of the truth.

Rules for the New Life

²⁵ Therefore, putting away falsehood, LET US SPEAK TRUTH, EACH ONE WITH HIS NEIGHBOR [Zechariah 8:16]; for we are members one of another.

²⁶ BE ANGRY, AND DO NOT SIN [Psalm 4:4]; do not let the sun go down on your anger,

²⁷ neither give place to the Devil.

²⁸ Let him who steals, steal no longer; but rather let him labor, working with his hands *at* something good, so that he may have *something* to share with the one who has need.

²⁹ Let no corrupt speech proceed out of your mouth, but *only* such as is good for edifying, as the need may be, so that it may give grace to those who hear.

³⁰ And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

³¹ Let all bitterness and wrath and anger and clamor and blasphemy be put away from you, *along* with all malice.

³² And be kind one to another, tender-hearted, forgiving each other, as God in Messiah also forgave you.

5

¹ Therefore be imitators of God, as beloved children;

² and walk in love, even as Messiah also loved you, and gave Himself up for us, an

offering and a sacrifice to God for a fragrant aroma.

³ But fornication and all uncleanness or covetousness must not even be named among you, as is proper among holy ones;

⁴ also *no* filthiness and foolish talking, or coarse jesting, which are not fitting, but rather giving of thanks.

⁵ For this you know with certainty, that no fornicator or unclean or covetous person, who is an idolater, has any inheritance in the Kingdom of Messiah and God.

Walk as Children of Light

⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the children of disobedience.

⁷ Therefore do not be partakers with them;

⁸ for you were once darkness, but now you are light in the Lord; walk as children of light

⁹ (for the fruit of the light *consists* in all goodness and righteousness and truth),

¹⁰ discerning what is pleasing to the Lord.

¹¹ And have no fellowship with the unfruitful works of darkness, but instead even expose them;

¹² for the things which are done by them in secret, it is a shame even to speak of.

¹³ But all things, when they are exposed, are made visible by the light, for everything that is made visible is light.

¹⁴ Therefore *it* says, "Awake, sleeper, and arise from the dead, and Messiah will shine on you."^a

¹⁵ Look carefully then how you walk, not as unwise people, but as wise,

¹⁶ redeeming^b the time, because the days are evil.

¹⁷ Therefore do not be foolish, but understand what the will of the Lord is.

¹⁸ And do not get drunk with wine, in which is dissipation, but be filled with the Spirit,

¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

^a The quotation of 5:14 is likely a synthesis of several Tanach passages, including, but not limited to: Isaiah 26:19; 51:17; 52:1; 60:1 (cf. Aland, GNT, 666).

^b Grk. verb *exagorazō*; "to gain someth., esp. advantage or opportunity, **make the most of**" (BDAG, 343); "making the most of your time" (NASU); "making the most of every opportunity" (NIV).

²⁰ always giving thanks for all things in the name of our Lord Yeshua the Messiah to God, even the Father.

Husbands and Wives

²¹ Be submissive to one another in the fear of Messiah.

²² Wives to your own husbands, as to the Lord^a.

²³ For the man is the source^b of the woman, as Messiah also is the source of the assembly, *being* Himself the Savior of the body.

²⁴ But as the assembly is submissive to Messiah, so also the wives to their husbands in everything.

²⁵ Husbands, love your wives, just as Messiah also loved the assembly, and gave Himself up for it;

²⁶ that He might sanctify it, having cleansed it by the washing of water with the word,

²⁷ that He might present the assembly to Himself gloriously, not having spot or wrinkle or any such thing; but that it would be holy and without blemish.

²⁸ So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

²⁹ for no one ever hated his own flesh; but nourishes and cherishes it, even as Messiah also *does* the assembly,

³⁰ because we are members of His body.

^a Grk. *hai gunaikes tois idiois andrasin hōs tō Kuriō*; notice how the ASV added “*be in subjection*” in italics, followed by the NASU with “*be subject*”; “the wives to their own husbands as to the Lord” (Brown and Comfort, 681).

^b Grk. *kephalē*; more lit. “head,” but akin to source, per “*the head or source of a river*” (LS, 430); “*source, origin*” (BibleWorks 9.0: LSJM Lexicon (Unabridged)).

While 5:23 is commonly rendered with “For the husband is the head of the wife” (NASU), the alternative rendering of *kephalē* is present in The Source New Testament: “The man is the source of the woman just as the Anointed One is the source of the assembly.”

While fiercely debated for sure among examiners, the advantage of approaching *kephalē* as “source”—and *not* as “head” akin to authority—is how it would have directed ancient men/husbands in Asia Minor to look at women/wives as originating from them. Husbands were to treat their wives the same as their own bodies (5:28; cf. Genesis 2:23), something to stir love and respect (5:29), not disparagement.

For a summary of views surrounding the term *kephalē*, consult C.C. Kroeger, “Head,” in *Dictionary of Paul and His Letters*, pp 375-377; Alan F. Johnson, “A Meta-Study of the Debate over the Meaning of ‘Head’ (*Kephalē*) in Paul’s Writings,” *Priscilla Papers* Issue 20-4, Autumn 2006; Lynn H. Cohick, “Headship,” in *Dictionary of Scripture and Ethics*, pp 349-350; Richard S. Cervin, “On the Significance of *Kephalē* (Head): A Study of the Abuse of One Greek Word,” *Missing Voices: A special edition journal of Christians for Biblical Equality* 2014.

^c The pronoun *autēs* is obviously feminine, as it refers to the *ekklēsia* or assembly. A variety of versions prefer to render *autēs* as “her.”

³¹ FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH [Genesis 2:24].

³² This mystery is great; but I speak with reference to Messiah and to the assembly.

³³ Nevertheless let each individual among you also love his own wife even as himself; and *let* the wife *see* that she respects her husband.

6

Children and Parents

¹ Children, obey your parents in the Lord, for this is right.

² HONOR YOUR FATHER AND MOTHER [Exodus 20:12; Deuteronomy 5:16] (which is the first commandment with a promise),

³ THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH [Exodus 20:12; Deuteronomy 5:16].

⁴ And, fathers, do not provoke your children to anger; but nurture them in the training and instruction of the Lord.

Slaves and Masters

⁵ Slaves, be obedient to those who are your lords according to the flesh, with fear and trembling, in singleness of your heart, as to Messiah;

⁶ not in the way of eyeservice, as people-pleasers, but as slaves of Messiah, doing the will of God from the heart.

⁷ With good will render service, as to the Lord, and not to people,

⁸ knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

⁹ And, lords, do the same things to them, and give up threatening, knowing that He who is both their Lord and yours is in Heaven, and there is no partiality with Him.

The Battle Against Evil

¹⁰ Finally, be strong in the Lord, and in the strength of His might.

¹¹ Put on the whole armor of God, that you may be able to stand against the schemes of the Devil.

¹² For our struggle is not against flesh and blood, but against the principalities, against the powers, against the world rulers

of this darkness, against the spiritual *forces* of wickedness in the Heavenly *places*.

¹³ Therefore, take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, HAVING GIRDED YOUR LOINS WITH TRUTH [Isaiah 11:5], and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS [Isaiah 59:17],

¹⁵ and having shod YOUR FEET WITH THE PREPARATION OF THE GOOD NEWS OF PEACE [Isaiah 52:7];

¹⁶ with all these things, taking up the shield of faith, with which you will be able to extinguish all the flaming arrows of the Evil *One*.

¹⁷ And take THE HELMET OF SALVATION [Isaiah 59:17], and the sword of the Spirit, which is the word of God;

¹⁸ with all prayer and supplication, praying at all times in the Spirit, and being watchful to this in all perseverance and supplication for all the holy ones,

¹⁹ and *pray* on my behalf, that utterance may be given to me in opening my mouth, to

make known with boldness the mystery of the good news,

²⁰ for which I am an ambassador in chains; that in *proclaiming* it I may speak boldly, as I ought to speak.

Final Greetings

²¹ But that you also may know my affairs, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you,

²² whom I have sent to you for this very purpose, so that you may know the things about us, and that he may comfort your hearts.

²³ Peace be to the brothers and sisters, and love with faith, from God the Father and the Lord Yeshua the Messiah.

²⁴ Grace be with all those who love our Lord Yeshua the Messiah with a *love* incorruptible.