

# EPHESIANS

Ephesus was a thoroughly Greek city, but with a strong Roman presence. It was made the capital of the province of Asia under Augustus in 29 BC (Dio Cassius, *Roman History* 51.20.6). Population estimates range from 100,000 to 250,000, making it the third largest city in the Empire after Rome and Alexandria (White 1995, 27-79). Inscriptions attest to the wealth of many Ephesians (White 1995, 60-79). The city was especially proud of its role as “temple keeper” of **Artemis** (Strabo, *Geography* 14.1.22-23; Xenophon, *The Ephesians* 1.2.2-7). Luke records a riot involving Paul over the goddess (Act 19).

There was a large Jewish colony in Ephesus (Josephus, *Ant.* 14.225-27; 16.162-173).<sup>1</sup> Presumably, many Jews had been originally brought to the city as slaves. Their presence may explain why the apostle unpacks the implications for racial reconciliation between Jews and Gentiles (2:11 — 3:13).

## OCCASION

In contrast to Paul’s earlier letters, Ephesians is more general, approximating a summation of his gospel. The letter, which in many ways is more like a liturgical tract, with its many prayers, was probably intended to function as catechesis (discipleship manual), guiding the new believer from baptism (4:5, 22, 24, 31; 6:11) to the glorified bride of Christ. The recipients are called “Gentiles” (2:11; 3:1), but are then instructed to live no longer as such (4:17). Paul paints a picture of what exodus might look like if Egypt were Rome and Pharaoh the Roman Emperor. But the apostle emphasizes the deeper spiritual dimensions of **Paganism**.<sup>2</sup> What does new life in Christ look like? Having been freed from enslavement to sin, how shall we then live? The key word is **power** (*dynamis*)—the Creator’s singular authority—available to us in Christ.

Ephesians is part of the **Prison Letters** (*Epistles*), which also include Philippians, Colossians, and Philemon.<sup>3</sup> This letter was probably written at the same time and dispatched to Asia Minor along with Philemon and Colossians. There is considerable thematic and verbal overlap with Colossians, which leads me to call them **sister letters**. They develop motifs in the earlier Pauline letters, but also parallel those we find in the Fourth Gospel and Hebrews. The apostle draws heavily upon the biblical (and post-biblical) **wisdom tradition** and cites from the **Mosaic Law** (5:31 / Gen 2:24; 6:2-3 / Deut 5:16), the **Prophets** (2:17 / Isa 52:7 and 57:19; 4:25 / Zech 8:16), and **Psalms** (1:22 / Ps 8:7; 4:8 / Ps 68:18; 4:26 / Ps

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<sup>1</sup> The rabbis call the city *ovlos*.

<sup>2</sup> Many of the recent anti-empire reading of Jesus and Paul are overstated. See Kim 2008.

<sup>3</sup> 2 Timothy is also written from prison, but is grouped with the **Pastoral Letters**.

# Ephesians A Translation With Notes

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