

## EPHESIANS 4

### NLET

PAUL ADMONISHES THE EPHESIAN DISCIPLES  
TO UPHOLD ONE ANOTHER

AND TO BE BUSY KEEPING THE UNITY OF THE SPIRIT

1 So then, I, *for my part*, the Captive in connection with YaHWeH<sup>1</sup>, admonish you to walk in a manner worthy of the Call with which you have been called, 2 along with all lowly-mindedness and gentleness, along with long-suffering –

- *being* ones who are holding up one another in connection with love,
- 3 *being* ones who are busy to keep the Unity of the Spirit in connection with the Bond of Union which consists of the Peace, *the Bond of all participating in* –
  - 4 one Body, and
  - one Spirit, just as you were also called out<sup>2</sup>, in connection with one Hope from the Calling of you,
  - 5 one Lord,
  - one Faith,
  - one Baptism,
  - 6 one God and Father of all, the One over all things and throughout all things and in connection with all of us<sup>3</sup>.

PAUL PRESENTS THE ANOINTED ONE  
AS THE GIVER OF GIFTS

AND EXPLAINS THEIR INTENDED PURPOSE

7 Now, to every one of us the Grace was *freely* given in accord with the Measure of the Gift from the Anointed

One. 8 On which account it says, “**Having gone up to a height, He captured a host as captives. And,<sup>4</sup> He gave gifts to the People.**”<sup>5</sup>

9 Now, the expression “**He went up**” – what is *its implication*, if not that also He went down first<sup>6</sup> to the lower parts of the Earth? 10 ‘The One Who, *for His part*, Went Down’ is also ‘the One Who, Went Up’ above all of the Heavens, in order that He might fill the ‘Everything’.

11 And, He, *for His part*, on the one hand, gave –

- the Apostles, on the other hand,
- the Prophets, likewise,
- the Evangelists, *and*, furthermore,
- the Shepherds<sup>7</sup>, and
- Teachers

12 for the sake of the *thorough* Preparation of the Holy Ones<sup>8</sup> –

- to end in a work of service,
- to end in an upbuilding of the Body of the Anointed One,

13 until we all shall arrive<sup>9</sup> –

- as far as the Unity of the Faith and the Recognition of the Son of the God,
- as far as a fully-accomplished man,
- as far as a measure of maturity belonging to the full and perfect nature of the<sup>10</sup> Anointed One,

14 in order that we might no longer be

- childish ones,
- ones who are being tossed about *by heavy seas*, and
- ones who are being moved around by every squall *stemming* from the Teaching

<sup>1</sup> ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κυρίω) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially evident when the Apostles are quoting an Old Testament passage which contains this name.

<sup>2</sup> ‘were ... called out’ – (in Greek ἐκλήθητε) is the verb from which the noun ‘ekklesia’ (in Greek ἐκκλησία, usually translated as ‘church’) is derived.

<sup>3</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘of us’ here.

<sup>4</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

<sup>5</sup> A reference to Psalm 68:18.

<sup>6</sup> 96.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘first’ here. On the basis of 3% the NU omits it.

<sup>7</sup> ‘Shepherds’ – also translated as ‘Pastors’ which means ‘Shepherds’.

<sup>8</sup> ‘the holy ones’ – that is, ‘the ones set apart for God and His purposes’

<sup>9</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall arrive’ (a future tense verb) instead of ‘might arrive’ (an aorist, subjunctive verb).

<sup>10</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

- in connection with the trickery of the People,
- in connection with rascality in reference to the wiliness belonging to the Wandering Away<sup>11</sup>,

15 but in order that we, being ones who are speaking truth in connection with love, might cause all things to grow in regard to Him Who is –

- the Head,
- the<sup>12</sup> Anointed One,
- 16 from Whom the whole Body, being joined together and being lifted up together by means of every unifying bond<sup>13</sup> belonging to the Provision in accord with an operation in connection with a measure of each one's portion, brings about the growth of the Body, to end in an upbuilding of itself in connection with love.

#### PAUL'S TESTIMONY CONCERNING

##### THE SPIRITUAL PROGRESS OF THE EPHESIAN DISCIPLES

17 So then, this I say and bear witness in connection with YaHWeH<sup>14</sup> *that* you no longer walk in connection with a futility of the thinking *that is* theirs just as also the rest<sup>15</sup> of the ethnicities are walking –

- 18 ones who have been made dark<sup>16</sup> by the Reasoning<sup>17</sup>,
- being ones who are ones who are being lastingly alienated from the Life of God,
  - because of the ignorance – *namely*, the *ignorance* that is in them,
  - because of the petrification of the Heart *that are* theirs,
- 19 such as,
- ones having lastingly come to feel no *remorse*.

<sup>11</sup> 'the Wandering Away' – in other words 'the great and well-known Wandering Away from God'

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>13</sup> 'unifying bond' – or 'ligament'

<sup>14</sup> 'YaHWeH' – The Greek has the word 'Lord' (Κυρίω) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially evident when the Apostles are quoting an Old Testament passage which contains this name.

<sup>15</sup> 91.8% of the Greek manuscripts, including the best line of transmission (f35), include the word 'rest' here. On the basis of 5.3% the NU omits it.

<sup>16</sup> 98% of the Greek manuscripts, including the best line of

They have handed themselves over to the Licentiousness as far as a practice of every depravity in connection with greediness.

20 Now, you, *for your parts*, did not learn in this way *from* the Anointed One *by study and practice*; 21 if, indeed, you heard HIM and in connection with Him you were taught – even as truth IS in connection with the Jesus,

- 22 *that* concerning the former mode of life, you have laid aside the Old Dotard<sup>18</sup>, the one who is being destroyed in quest of the Yearning for the Deceit;
- 23 *that you* are being renewed by the Spirit of the Thinking *that is* yours; and
- 24 *that you* have put on yourself the Newly-made Person, the one having been created like God in connection with righteousness and a disposition to observe the Truth of divine law.

#### PAUL'S EXHORTATIONS FOR SUCH DISCIPLES

##### EXHORTATION TO SPEAK ONLY TRUTH

25 On which account, being ones who have put the Falsehood away from themselves, *be* speaking truth – each *one of you* – in the presence of the Neighbor *that is* his. Because, we are members of one another.

##### VARIOUS EXHORTATIONS REGARDING ANGER

26 Be angered.

And, stop failing morally!

Stop letting the sun set *so as to interrupt* the<sup>19</sup> Provocation *that is* yours.

27 Nor, give a place to the Slanderer<sup>20</sup>.

*transmission* (f35), have 'ones who have been made dark' (an aorist, passive participle of σκοτίζω) instead of 'ones who have lastingly been made dark' (a perfect, passive participle of σκοτόω).

<sup>17</sup> 'the Reasoning' – *that is*, 'the well-known, faulty Reasoning of unregenerate people'.

<sup>18</sup> 'the Old Dotard' – *that is*, 'the person in a state of feeble-mindedness, as in old age'.

<sup>19</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article, making this a reference to a well-known provocation among Christian disciples. We SHOULD be continually provoked by the Slanderer's insidious activities!

<sup>20</sup> 'the Slanderer' – in other words, 'the devil'

EXHORTATION TO WORK HARD

28 Let the one who is stealing no longer steal. Now, rather, let him work hard, being one who is working *at* the good *thing* with the hands<sup>21</sup>, in order that he might have *something* to share with the one who has a need.

EXHORTATION TO SPEAK TO EDIFY

29 Do not let any worthless word come out of the mouth *that is* yours. Rather, if any *word is* good for the purpose of the necessary edification, *let this word come out of your mouth*, in order that it might give grace to the ones who are listening.

EXHORTATION TO STOP GRIEVING THE SPIRIT

30 And stop grieving the Spirit – *namely*, the Holy *Spirit* of the God, in connection with Whom you have been lastingly sealed for a day of redemption *by a payment of a ransom*.

EXHORTATION TO REMOVE

THE PROBLEMS IN YOUR RELATIONSHIPS

31 Let all –

- bitterness, and
- exasperation, and
- anger, and
- brawling, and
- slander

be removed far from you together with

- all baseness.

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EXHORTATION TO BE GRACIOUS TOWARD ONE ANOTHER

32 Now, *ever* be toward one another –

- ones who are kind,

- ones who are compassionate,

- ones who are freely showing grace to each other, just as also the God, in connection with an anointed One, freely showed grace to you.

<sup>21</sup> 71.7% of the Greek manuscripts, including the best line of transmission (f35), have 'the good thing with the hands' here. On

the basis of 7% the NU has 'with his own hands the good thing'.