

EPHESIANS 5

NLET

EXHORTATION TO BECOME IMITATORS OF GOD

1 So then, become imitators of the God, as beloved children.

EXHORTATION TO KEEP WALKING

IN CONNECTION WITH LOVE

2 And, keep walking in connection with love, just as the Anointed One also loved us and gave Himself over instead of us – an offering and a burnt-offering to the God, to the extent of *becoming* a sweet-smelling aroma.

EXHORTATION TO AVOID IMPROPER SPEECH

3 Now, let

- unchastity, and
- any depravity¹, or
- greediness

not even be named amongst you – just as is fitting for holy ones² – 4 also

- filthy conduct, and
- silly talk, or
- ribaldry,

the *things*³ not being proper⁴. But, rather, *let gracious words be named amongst you.*

5 For, this you lastingly know: that

- every sexually immoral *person*, or
- a *morally* unclean *person*, or
- a greedy *person* – who⁵ is an idolater! – does not have an inheritance in the Kingdom of the Anointed One and God.

EXHORTATION TO REJECT DECEPTIVE URGINGS TO DO EVIL

6 Let nobody deceive you with empty words. For, on account of these *things* the Wrath of the God comes to Sons of the Refusal to Comply⁶.

7 In all events, do not become participants together with them.
8 For, you were at one time darkness; but, now *you are* light in connection with YaHWeH⁷.

EXHORTATION TO WALK AS CHILDREN OF LIGHT

Keep on walking as children of light. 9 For, the Fruit of the Spirit⁸ is in respect to all

- goodness, and
- righteousness, and
- truth,

10 being ones who are assaying what is well-pleasing to the Lord.

EXHORTATION TO NOT ONLY NOT PARTAKE

IN THE WORKS OF DARKNESS BUT ALSO TO REFUTE THEM

11 And, stop partaking together with the Works – *namely*, the unfruitful *Works* of the Darkness. Moreover, even keep on refuting *them*. 12 For, the things being done secretly by them are shameful even to say.

13 Now, all the things being exposed by the Light are being made manifest. For, any of the things which are being made manifest are light. 14 For which reason it says, “**Rouse yourself⁹, you, the one who is sleeping! And, arise from among the Dead ones! And, the Anointed One shall shine out on you!**”¹⁰

EXHORTATION TO WALK STRICTLY

15 So then, keep watching how precisely¹¹ you are walking – not *walking* as unwise *ones*; rather, *walking* as wise *ones*, 16 being ones who are buying up for yourselves the Time. Because, the Days are wicked!

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have the the word order ‘any depravity’ here instead of ‘depravity any’.

² ‘holy ones’ – that is, ‘those who have been set apart for God and His purposes’

³ 97% of the Greek manuscripts, including the best line of transmission (f35), have the definite article translated as ‘the things’ here instead of the relative pronoun translated as ‘which things’ here.

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘being proper’ (an active, present, neuter, plural participle) here instead ‘were ... being proper (an imperfect, active verb).

⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘who’ (the masculine, relative pronoun, referring to a ‘a greedy person’) instead of ‘which’ (a neuter, relative pronoun, referring to a thing).

⁶ ‘the Sons of the Refusal to Comply’ or ‘the Non-compliant Sons’

⁷ ‘YaHWeH’ – The Greek text 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.

⁸ 94.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘Spirit’ here instead of ‘Light’.

⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘rouse yourself’ (an aorist, middle, imperative verb) instead of ‘keep on being awake’ (a present, active, imperative verb).

¹⁰ These words seem to be freely combine concepts from Isaiah 26:19 and 60:1, while identifying YaHWeH as the Anointed One. The quotation is possibly from an early hymn with which the Ephesian disciples were familiar.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘how precisely’ instead of ‘precisely how’

EXHORTATION TO UNDERSTAND
WHAT THE WILL OF THE LORD IS

17 For this reason stop becoming foolish ones. Rather, *become* ones who are understanding¹² what the Will of the Lord is.

EXHORTATION TO BE FILLED BY GODLY
ACTIVITIES IN CONNECTION WITH ONE'S SPIRIT

18 And, stop being intoxicated with wine, in connection with which is wastefulness. Rather, keep on being filled in *your* spirit¹³ by –

- 19 being ones who are speaking to yourselves in connection with¹⁴
 - psalms *accompanied by stringed instruments*, and
 - hymns, and
 - spiritual songs,
- being ones who are celebrating, and
- being ones who are singing *to stringed instruments* in connection with¹⁵ the heart *that* is yours to the Lord,
- 20 being ones who are giving thanks always for all things in connection with the Name of the Lord *Who* is ours – *namely*, Jesus *the* Anointed – to the God, even *the* Father,

- 21 being ones who are setting themselves in order under one another in connection with a fear of God¹⁶.

EXHORTATION FOR WIVES, TO KEEP PLACING THEMSELVES
IN ORDER UNDER THEIR OWN HUSBANDS

22 *You*, the Wives, keep on placing yourselves *in order* under¹⁷ the Husbands *that* are your own, just as *you* keep placing yourselves *in order* under the Lord.

23 Because, a man is head of the Wife, just as also the anointed One is head of the Ekklesia¹⁸. And, He, *for His part*, is¹⁹ savior of the Body.

24 Moreover, even as²⁰ the Ekklesia keeps on placing itself *in order* under the anointed One, in the same way also the wives keep on placing themselves *in order* under the husbands *that* are their own²¹ in connection with everything.

EXHORTATION FOR HUSBANDS, TO KEEP LOVING THEIR OWN WIVES
JUST AS THE ANOINTED ONE LOVES HIS PEOPLE

25 *You*, the Husbands, keep on loving the Wives yourselves²², just as also the Anointed One loved the Ekklesia, even as He gave Himself over *into the hands of others* instead of her,

- 26 in order that He might set HER apart²³ *for God and His purposes*, having cleansed *her* with the Bath of the Water in connection with an utterance²⁴,
- 27 in order that He might present her²⁵ to Himself, *a bride* held in high esteem – *namely*, the Ekklesia – not having
 - a spot, or
 - a wrinkle, or
 - any of such things, rather,
- in order that she might be holy²⁶ and without blemish.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who are understanding' (a present, active, participle) here instead of 'be understanding' (a present, active, imperative verb).

¹³ 'spirit' – The Greek word is not articulated to clearly indicate the Person of the Holy Spirit. The context suggests that, instead of filling one's body with alcohol, a disciple should fill his spirit by means of the following activities.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as 'in connection with' here. The Greek text has no preposition here. However, the following dative nouns would invite an English translation which would include the preposition 'with' here.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as 'in connection with' here. The Greek text has no preposition here. However, the following dative noun would invite an English translation which would include the preposition 'with' here.

¹⁶ 70% of the Greek manuscripts, including the best line of transmission (f35), have 'God' here instead of 'an anointed One'.

¹⁷ 86.2% of the Greek manuscripts, including the best

line of transmission (f35), include the imperative verb 'keep placing yourselves in order under'. 9.1% have 'let the wives place themselves in order under'. On the basis of two manuscripts (p46 and B, less than 1%) the NU omits this Greek verb altogether, leaving only the implication of the verb from the previous verse.

¹⁸ 'Ekklesia' – a transliteration of the Greek word ἐκκλησία. It means 'an assembly of those who are called out of society by an authority to serve a public need'. That word is usually translated as 'church'.

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'And, He, for His part, is' instead of 'He, for His part'.

²⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'even as' instead of 'as'.

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include 'their own' here. On the basis of 2% the NU omits this Greek word.

²² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'their own'. On the basis of 2% the NU omits this Greek word.

²³ 'set ... apart for God and His purposes' – This is the verb form of the Greek adjective which has been translated as 'holy' elsewhere in the New Testament.

²⁴ 'an utterance' – most likely, an utterance concerning the saving work of the Triune God in our behalf!

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have a feminine, accusative pronoun 'her' here. The Greek word to which it refers (ἐκκλησία) is feminine. As a direct object the word should be accusative. The NU has a masculine, nominative pronoun here. A nominative pronoun is used for subjects.

²⁶ 'holy' – in other words, 'set apart for God and His purposes'

TO KEEP ON FEARING THEIR OWN HUSBANDS

Now, *as for the Wife – let the result be* that she keeps on fearing the Husband for her *own self*³⁴.

EXHORTATION FOR HUSBANDS,
TO KEEP LOVING THEIR OWN WIVES,
AS THEY LOVE THEIR OWN BODIES

28 In this way the Husbands ²⁷ ought to keep loving the Wives *that are* their own, as they love the bodies *that are* their own. The one who is loving the Wife *that is* his own is loving himself.

29 For, no one at any time hated the Flesh *that is* his own. Rather, he nourishes and warms it, just as also the Lord²⁸ *nourishes and warms* the Ekklesia. 30 Because, we are members of the Body *that is* His by means of the Flesh *that is* His and by means of the Bones *that are* His²⁹.

A GREAT MYSTERY

31 Corresponding to this: **“A man shall leave behind the Father *that is* his³⁰ and the Mother. And, he shall be glued to the Wife *that is* his. And, the two shall come to end in one body”**³¹

32 The Mystery³² – *namely*, this *one* – is great! Now, I, *for my part*, am speaking in regard to an anointed One and in regard to³³ the Ekklesia.

EXHORTATION FOR HUSBANDS

TO KEEP ON LOVING THEIR OWN WIVES

33 Nevertheless, also you, *for your parts*, let those, as far as concerns each one, love the Wife *that is* his own in this way: as *he* loves himself.

EXHORTATION FOR WIVES

²⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘also’ here.

²⁸ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘Lord’ here instead of ‘Anointed One’.

²⁹ 93.3% of the ancient Greek manuscripts, including the best line of transmission (f35), contain the words ‘by means of the Flesh that is His and by means of the Bones that are His’ here. On the basis of 2.3% the NU omits them. These words are an allusion to Adam’s words concerning Eve in Genesis 2:23. This translator suspects that Paul sees Adam’s sleep while

flesh and bone were extracted from his side to create Eve as a type of what happened when Christ slept in the grave, only to awaken and rejoice to see that His Bride arose with Him from a ‘sleep’ by baptism to newness of life (cf. Romans 6:4).

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun ‘his’ here.

³¹ A reference to Genesis 2:24.

³² ‘Mystery’ – *that is*, a secret no longer hidden but revealed by God.

³³ 85% of the Greek manuscripts, including the best line of transmission (f35), repeat the preposition translated as ‘in regard to’.

³⁴ ‘keeps fearing . . . for her own self’ – the Greek verb is middle voice, indicating that this action is being done to herself or for herself.