

PAUL ADMONISHES THE EPHESIAN DISCIPLES

TO UPHOLD ONE ANOTHER

AND TO BE BUSY KEEPING THE UNITY OF THE SPIRIT

¹ Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ Δέσμιος ἐν
Κυρίῳ ἀξίως περιπατῆσαι τῆς Κλήσεως ἡς
 ἐκλήθητε, ² μετὰ πάσης ταπεινοφροσύνης
 καὶ **πραότητος**¹, μετὰ μακροθυμίας,
 ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

³ σπουδάζοντες τηρεῖν τὴν Ἐνότητα τοῦ
 Πνεύματος ἐν τῷ Συνδέσμῳ τῆς Εἰρήνης·

⁴ ἐν Σῶμα καὶ
 ἐν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν
 μᾶ ἐλπίδι τῆς Κλήσεως ὑμῶν·
⁵ εἰς Κύριος,
 μία Πίστις,
 ἐν Βάπτισμα·
⁶ εἰς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων
 καὶ διὰ πάντων καὶ ἐν πᾶσιν **ἡμῖν**².

⁷ Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ Χάρις κατὰ
 τὸ Μέτρον τῆς Δωρεᾶς τοῦ Χριστοῦ. ⁸ Διὸ
 λέγει· Ἀναβὰς εἰς ὅψος ἡχμαλώτευσεν
 αἰχμαλωσίαν. **Καὶ**³ ἔδωκεν δόματα τοῖς
 ἀνθρώποις.

⁹ Τὸ δὲ Ἀνέβη τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη
πρῶτον⁴ εἰς τὰ κατώτερα μέρη τῆς Γῆς;

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling πραότητος here instead of πραότητος.

² 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun **ἡμῖν** here.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction **Καὶ** here.

⁴ 96.3% of the Greek manuscripts, including the best line of transmission (f35), include πρῶτον here. On the basis of 3% the NU omits it.

1 So then, I, for my part, the Captive in connection with YaHWeH⁵, 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 out⁶, 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 us⁷.

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,**⁸ **He gave gifts to the People.**”⁹

9 Now, the expression “**He went up**” – what is *its implication*, if not that also He went down first¹⁰ to the lower parts of the Earth?

⁵ ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κυρίῳ) 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.

⁶ ‘were ... called out’ – (in Greek ἐκλήθητε) is the verb from which the noun ‘ekklesia’ (in Greek ἐκκλησίᾳ, usually translated as ‘church’) is derived.

⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘of us’ here.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

⁹ A reference to Psalm 68:18.

¹⁰ 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.

¹⁰ Ο Καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν Οὐρανῶν, ἵνα πληρώσῃ τὰ Πάντα.

¹¹ Καὶ αὐτὸς ἔδωκεν τοὺς μὲν

Ἄποστόλους,

τοὺς δὲ Προφήτας,

τοὺς δὲ Εὐαγγελιστάς,

τοὺς δὲ Ποιμένας καὶ

Διδασκάλους,

¹² πρὸς τὸν Καταρτισμὸν τῶν Αγίων

εἰς ἔργον διακονίας,

εἰς οἰκοδομὴν τοῦ Σώματος τοῦ Χριστοῦ,

¹³ μέχρι καταντήσομεν¹¹ οἱ πάντες

εἰς τὴν Ἐνότητα τῆς Πίστεως καὶ τῆς

Ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ,

εἰς ἄνδρα τέλειον,

εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ¹²

Χριστοῦ,

¹⁴ ἵνα μηκέτι ὅμεν

νήπιοι,

κλυδωνιζόμενοι καὶ

περιφερόμενοι παντὶ ἀνέμῳ τῆς

Διδασκαλίας

ἐν τῇ κυβείᾳ τῶν Ἀνθρώπων

ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς

Πλάνης,

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 Shepherds¹³, and

➤ Teachers

¹² for the sake of the *thorough* Preparation of the Holy Ones¹⁴ –

➤ to end in a work of service,

➤ to end in an upbuilding of the Body of the Anointed *One*,

¹³ until we all shall arrive¹⁵ –

➤ 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 the¹⁶ 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

• in connection with the trickery of the People,

• in connection with rascality in reference to the wiliness belonging to the Wandering Away¹⁷,

¹¹ 50% of the Greek manuscripts, including the best line of transmission (f35), have καταντήσομεν instead of καταντήσωμεν.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹³ ‘Shepherds’ – also translated as ‘Pastors’ which means ‘Shepherds’.

¹⁴ ‘the holy ones’ – that is, ‘the ones set apart for God and His purposes’

¹⁵ 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).

¹⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁷ ‘the Wandering Away’ – in other words ‘the great and well-known Wandering Away from God’

¹⁵ ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστιν

ἡ Κεφαλή,

ὁ¹⁸ Χριστός,

¹⁶ ἐξ οὗ πᾶν τὸ Σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

¹⁷ Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ύμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ¹⁹ ἔθνη περιπατεῖν ματαιότητι τοῦ νοὸς αὐτῶν,

¹⁸ ἐσκοτισμένοι²⁰ τῇ Διανοίᾳ, ὅντες ἀπηλλοτριωμένοι τῆς Ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

¹⁹ οἵτινες ἀπηλγηκότες.

Ἐαυτοὺς παρέδωκαν τῇ Ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

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,
- the²¹ Anointed One,
- 16 from Whom the whole Body, being joined together and being lifted up together by means of every unifying bond²² 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 YaHWeH²³ that you no longer walk in connection with a futility of the thinking *that is* theirs just as also the rest²⁴ of the ethnicities are walking –

- 18 ones who have been made dark²⁵ by the Reasoning²⁶,
- 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*.

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

²¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²² 'unifying bond' – or 'ligament'

²³ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίῳ) 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.

²⁴ 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.

²⁵ 98% of the Greek manuscripts, including the best line of 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 σκοτώω).

²⁶ 'the Reasoning' – *that is*, 'the well-known, faulty Reasoning of unregenerate people'.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ὁ here.

¹⁹ 91.8% of the Greek manuscripts, including the best line of transmission (f35), include the word λοιπὰ here. On the basis of 5.3% the NU omits it.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἐσκοτισμένοι (an aorist, passive participle of σκοτίζω) instead of ἐσκοτωμένοι (a perfect, passive participle of σκοτώω).

²⁰·Υμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

²¹ εἴγε αὐτὸν ἡκούσατε καὶ ἐν αὐτῷ

ἐδιδάχθητε, καθὼς ἐστιν ἀλήθεια ἐν τῷ

Ἰησοῦ,

²² ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν

ἀναστροφὴν τὸν Παλαιὸν ἄνθρωπον τὸν

φθειρόμενον κατὰ τὰς Ἐπιθυμίας τῆς

Ἀπάτης,

²³ ἀνανεοῦσθαι δὲ τῷ Πνεύματι τοῦ Νοὸς

ὑμῶν, ²⁴ καὶ

ἐνδύσασθαι τὸν Καινὸν ἄνθρωπον τὸν κατὰ

Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι

τῆς Ἀληθείας.

²⁵ Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε

ἀλήθειαν ἔκαστος μετὰ τοῦ πλησίον αὐτοῦ,

ὅτι ἐσμὲν ἀλλήλων μέλη.

²⁶ Οργίζεσθε.

Καὶ μὴ ἀμαρτάνετε.

Ο ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ²⁷ παροργισμῷ

ὑμῶν,

²⁷ Μηδὲ δίδοτε τόπον τῷ Διαβόλῳ.

²⁸ Ο κλέπτων μηκέτι κλεπτέτω. Μᾶλλον δὲ

κοπιάτω ἐργαζόμενος τὸ ἀγαθόν ταῖς

χερσὶν²⁸, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν

ἔχοντι.

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 Dotard²⁹, 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*³⁰ Provocation *that is* yours.

27 Nor, give a place to the Slanderer³¹.

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 hands³², in order that he might have *something* to share with the one who has a need.

²⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῷ, making this a reference to a well-known provocation among Christian disciples.

²⁸ 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!

³¹ 'the Slanderer' – in other words, 'the devil'

³² 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'.

EXHORTATION TO SPEAK TO EDIFY

²⁹ Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω. Ἀλλ᾽³³ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσιν.

³⁰ Καὶ μὴ λυπεῖτε τὸ Πνεῦμα, τὸ Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

³¹ Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

²⁹ Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω. Ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσιν.

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³¹ Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

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.

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
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be removed far from you together with

- all baseness.

³³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Άλλ᾽ here instead of Άλλά.

EXHORTATION TO BE GRACIOUS TOWARD ONE ANOTHER

³² Γίνεσθε δὲ εἰς ἀλλήλους
χρηστοί,
εὔσπλαγχνοι,
χαριζόμενοι ἑαυτοῖς
καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ
έχαρισατο ὑμῖν.

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.