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# Επιστολή του Παύλου προς Εφεσίους † PAUL'S LETTER TO THE EPHESIANS

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## INTRODUCTION

The earliest manuscripts of Paul's *Letter to the Ephesians* make no mention of Ephesus in 1:1 and neither do some references to the letter by early commentators. Nor does the work deal with the problems of a particular congregation, as many of Paul's other epistles clearly do. Hence, Ephesians is widely regarded as a 'circular letter' that was (intended to be) distributed to several churches in Asia Minor – an argument also supported by the lack of any personal greetings (Paul stayed for more than 2 years in Ephesus).

A major theme of the letter is that of keeping the Church (which is portrayed as Christ's body) holy and pure; Paul uses the analogy of a marriage between husband and wife (the Church being the 'Bride of Christ') to teach both purity and fellowship among the church congregations, and fealty and respect in individual marriages.

## AUTHORSHIP AND DATE

If it is accepted that the author of the *Letter to the Ephesians* was Paul (as tradition has long held), then it was almost certainly written during his first imprisonment in Rome (61–63 CE). However, from around the 1850s, some scholars have contested Paul's authorship, arguing that both the style and the content are very different from those of his other letters. Overall, though, the fact that it is the work of someone with a genius for creative thinking supports the traditional attribution to Paul. Parts of the letter have great affinity with that to the Colossians, which has prompted similar debates about the authorship of that letter. There is also a 'hybrid' view, which postulates that the letter was dictated by Paul but then some additions and/or alterations were made by the recorder.

## Προς Εφεσίους Ι

<sup>1</sup> Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, <sup>4</sup> καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, <sup>5</sup> προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, <sup>6</sup> εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ᾗς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, <sup>7</sup> ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, <sup>8</sup> ᾗς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει

## EPHESIANS 1

<sup>1</sup> Paul, by the will of God an apostle of Christ Jesus, to the saints [in Ephesus], who are here today, faithful in Christ Jesus. <sup>2</sup> Grace to you and peace from God or Father and from the Lord Jesus Christ.

<sup>3</sup> Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all the spiritual blessings of heaven in Christ; <sup>4</sup> thus he chose us in him before the world was made to be holy and faultless before him in love, <sup>5</sup> having predestined us to be adopted sons through Jesus Christ. Such was his purpose and good pleasure, <sup>6</sup> for the praise of his glory and his grace, his free gift to us in the Beloved. <sup>7</sup> In him, through his blood, we gain redemption, the forgiveness of our sins. Such is the richness of the grace <sup>8</sup> that he lavished on us in all wisdom and insight. <sup>9</sup> He has let us know the mystery of his purpose, according to his good pleasure that he set forth in Christ, <sup>10</sup> for

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### EPHESIANS 1

<sup>1</sup> After 'here today', some MSS add 'in Ephesus' (ἐν Ἐφέσῳ); Nestle-Aland includes the word in brackets; see also the Introduction.

<sup>2</sup> The NJB moves the word, 'to you' to after 'peace'.

<sup>3</sup> Vv. 3-14 form one long sentence in the Greek; the NJB formats the text as poetry but here, following the NRSV & NETB, we present it as prose.

<sup>4</sup> In place of 'in him' the NJB & NRSV have 'in Christ'.

<sup>5</sup> Another reading for 'having predestined' is 'because he predestined'.

<sup>6</sup> The refrain, 'for the praise of his glory', is repeated in vv. 12 & 14.

<sup>7</sup> The NJB has 'our freedom' in place of 'redemption'.

<sup>8</sup> In place of 'lavished', the NJB has 'has showered'.

<sup>9</sup> In this letter, the word, 'mystery' (μυστήριον), refers to God's age-long purpose, now revealed to his chosen.

<sup>10</sup> Literally translated, the verse opens, "for a dispensation of the times' fullness."

<sup>9</sup> γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ <sup>10</sup> εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· ἐν αὐτῷ, <sup>11</sup> ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ, <sup>12</sup> εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ· <sup>13</sup> ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, <sup>14</sup> ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

<sup>15</sup> Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, <sup>16</sup> οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνησίαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, <sup>17</sup> ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, <sup>18</sup> πεφωτισμένους τοὺς

him to act upon when the times had run their course: that he would bring everything together in Christ, as head, everything in the heavens and everything on earth. <sup>11</sup> And it is in him that we have received an inheritance, marked out beforehand as we were, under the plan of the One who guides all things as he decides by his own will, <sup>12</sup> chosen to be, for the praise of his glory, the first people who put their hopes in Christ. <sup>13</sup> Now you too, in him, have heard the message of truth and the gospel of your salvation; and, having put your trust in it, you have been stamped with the seal of the Holy Spirit of the Promise, <sup>14</sup> who is the pledge of our inheritance, for the freedom of the people whom God has taken for his own, for the praise of his glory.

<sup>15</sup> For this reason, because I have heard about your faith in the Lord Jesus and your love toward all the saints and, <sup>16</sup> I have never failed to give thanks for you and to remember you in my prayers. <sup>17</sup> I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and perception of what is revealed, to bring you to full knowledge

<sup>11</sup> Another option for 'we have received an inheritance' is 'we have been made a heritage'.

<sup>12</sup> The NJB lacks 'first' and adds 'before he came' at the end of the verse.

<sup>13</sup> In place of 'Holy Spirit of the Promise' (as NJB), the NRSV & NETB have 'the promise of the Holy Spirit'.

<sup>14</sup> Some MSS (and the NRSV) open the verse with 'this' in place of 'who'.

<sup>15</sup> Some MSS have 'and in' in place of 'and your love toward'.

<sup>16</sup> The NJB has 'thank God' in place of 'give thanks'.

<sup>17</sup> The words, 'I pray', are not in the Greek text but are supplied to clarify the meaning; v. 17 is a subordinate clause to v. 16; the text of vv. 15–23 constitutes one sentence in Greek but a new sentence was started here in the translation in light of contemporary English usage.

ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, <sup>19</sup> καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ <sup>20</sup> ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις <sup>21</sup> ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι. <sup>22</sup> καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, <sup>23</sup> ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

of him. <sup>18</sup> May he enlighten the eyes of [your] hearts so that you can see what hope his call holds for you, how rich is the glory of the heritage he offers among the saint, <sup>19</sup> and how extraordinarily great is the power that he has exercised for those of us who believe; this accords with the strength of his power <sup>20</sup> at work in Christ, the power that he exercised in raising him from the dead and enthroning him at his right hand, in the heavenly realms, <sup>21</sup> far above every principality, ruling force, power, or dominion, or any other name that can be named, not only in this age but also in the age to come. <sup>22</sup> And he has put all things under his feet and made him, as he is above all things, the head of the Church, <sup>23</sup> which is his Body, the fullness of him who is filled, all in all.

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<sup>18</sup> Most MSS, especially the Byzantine and Western texts, add ὑμῶν ('your') after καρδίας ('hearts'), though it is clearly implied in the shorter (Alexandrian) reading. The longer reading thus looks to be a clarifying gloss, as is frequently found in the Byzantine and Western traditions. In place of 'hearts', the Textus Receptus has 'understanding'.

<sup>19</sup> The word translated 'exercised' (ἐνέργειαν), here and in v. 20, is a term used in the NT only of supernatural power.

<sup>20</sup> The NRSV has 'places' in place of 'realms', here following NETB.

<sup>21</sup> The terms, 'Principality', 'Power', and 'Dominion' were ranks of angel in traditional Jewish angelology.

<sup>22</sup> The NJB lacks the opening conjunction.

<sup>23</sup> The idea of 'all in all' is either related to the universe (hence, he fills the whole universe entirely) or the church universal (hence, Christ fills the church entirely with his presence and power).

## Προς Εφεσιους 2

<sup>1</sup> Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, <sup>2</sup> ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· <sup>3</sup> ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεῖς τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί· <sup>4</sup> ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς, <sup>5</sup> καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ – χάριτί ἐστε σεσωσμένοι – <sup>6</sup> καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, <sup>7</sup> ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ’

## EPHESIANS 2

<sup>1</sup> And you were dead, through the crimes and sins <sup>2</sup> that used to make up your way of life when you were living by the principles of this world, obeying the ruler who dominates the air, the spirit who is at work in those who rebel. <sup>3</sup> All of us formerly lived out our lives in the cravings of our flesh, indulging the desires of the flesh and the mind and were, by nature, children of wrath, like everyone else ... <sup>4</sup> But God, being rich in mercy, through the great love with which he loved us, <sup>5</sup> even when we were dead in our trespasses, brought us to life with Christ – it is through grace that you have been saved – <sup>6</sup> and raised us up with him and seated us in the heavenly realms, in Christ Jesus. <sup>7</sup> This was to show, for all ages to come, through his goodness towards us in Christ Jesus, how extraordinarily rich he is in grace. <sup>8</sup> Because it is by grace

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### EPHESIANS 2

- <sup>1</sup> Ch. 2 starts with a participle ('you were dead') that is left dangling – deliberately, to keep the reader in suspense until the answer is given (v. 4).
- <sup>2</sup> The 'air' is the habitat of demons and their ruler, Satan.
- <sup>3</sup> Paul here writes as a Jew.
- <sup>4</sup> The NJB has 'faithful love' in place of 'mercy', here following the NRSV & NETB.
- <sup>5</sup> For 'with Christ', some MSS read 'in Christ'.
- <sup>6</sup> In place of 'seated us in the heavenly realms', here following NETB, the NJB has 'gave us a place with him in heaven'.
- <sup>7</sup> A more literal translation of 'towards' is 'upon'.
- <sup>8</sup> The feminine article is found before πίστewς ('faith') in the Byzantine MSS and one other; perhaps, for some scribes, the article was intended to imply creedal fidelity as a necessary condition of salvation ('you are saved through the faith'), although elsewhere in Paul's letters, the phrase, διὰ πίστewς, is used for the act of believing rather than the content of faith (cf. Rm 3:30–31, Ga 3:14, Ep 3:17, Col 2:12). On the other side, reliable Alexandrian and Western MSS lack the article.



ἡμᾶς ἐν Χριστῷ Ἰησοῦ. <sup>8</sup> τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· <sup>9</sup> οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθῃται. <sup>10</sup> αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

<sup>11</sup> Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, <sup>12</sup> ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. <sup>13</sup> νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. <sup>14</sup> αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρωθεν ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ, <sup>15</sup> τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην, <sup>16</sup> καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ,

that you have been saved, through faith; not by anything of your own doing but by a gift from God; <sup>9</sup> not by anything that you have done, so that nobody can claim the credit. <sup>10</sup> We are God's works of art, created in Christ Jesus for the good works that God has already designated to make up our way of life.

<sup>11</sup> Remember, there was a time when you, Gentiles by birth, termed the uncircumcised by those who are called the circumcised because of a physical operation; <sup>12</sup> remember that you were at that time without Christ and excluded from membership of Israel, aliens with no part in the covenant of the Promise, with no hope and without God in the world. <sup>13</sup> But now, in Christ Jesus, you who were once far off have been brought close by the blood of Christ. <sup>14</sup> For, he is our peace; in his flesh, he has made the two groups into one and broken down the barrier, the hostility between us, <sup>15</sup> that is, the Law of commandments with its decrees. He did this to create a single New Man out of the two, to restore peace; <sup>16</sup> and, through the cross, to reconcile them both to God in one Body;

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<sup>9</sup> The literal translation of 'claim the credit' is 'boast'.

<sup>10</sup> On place of 'works of art', NETB has 'workmanship'.

<sup>11</sup> The NJB has 'physical descent' in place of 'birth'.

<sup>12</sup> In place of (the 1<sup>st</sup>) 'without', the NJB has 'separate from'.

<sup>13</sup> For 'were once far off', the NJB has 'used to be so far off'.

<sup>14</sup> The NJB ends the verse with, "that used to keep them apart, by destroying in his own person the hostility."

<sup>15</sup> Here, 'New Man' does not refer to a new individual but instead to a new corporate entity united in Christ.

<sup>16</sup> Another reading is, "to reconcile both of us in one Body for God."

ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. <sup>17</sup> καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς· <sup>18</sup> ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγήν οἱ ἀμφοτέρωθεν ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. <sup>19</sup> ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, <sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, <sup>21</sup> ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξαι εἰς ναὸν ἅγιον ἐν κυρίῳ, <sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.

in his own person, he killed the hostility. <sup>17</sup> He came to proclaim peace to you who were far off and peace to those who were near. <sup>18</sup> For, through him, we both in the one Spirit have free access to the Father. <sup>19</sup> So, you are no longer aliens or foreign visitors; you are fellow citizens with the saints and members of the household of God. <sup>20</sup> You are built upon the foundations of the apostles and prophets, and Christ Jesus himself is the cornerstone. <sup>21</sup> Every structure knit together in him grows into a holy temple in the Lord; <sup>22</sup> and you, too, in him, are being built up into a dwelling-place of God in the Spirit.

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<sup>17</sup> In place of 'proclaim peace', the NJB has 'bring the good news of peace'.

<sup>18</sup> Here, NETB translates the opening 'For' (ὅτι) as 'that'.

<sup>19</sup> The NJB has 'holy people of God' in place of 'saints'.

<sup>20</sup> Another option for 'cornerstone' is 'keystone'.

<sup>21</sup> In place of 'Every' (πᾶσα οἰκοδομή), some MSS open the verse with 'The entire' (πᾶσα ἡ οἰκοδομή).

<sup>22</sup> The NRSV has 'spiritually' in place of 'in the Spirit' (ἐν πνεύματι).

### Προς Εφεσιους 3

<sup>1</sup> Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἔθνων – <sup>2</sup> εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, <sup>3</sup> κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, <sup>4</sup> πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, <sup>5</sup> ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, <sup>6</sup> εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, <sup>7</sup> οὗ ἐγενήθη διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. <sup>8</sup> ἔμοι τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ,

### EPHESIANS 3

<sup>1</sup> This is why that I, Paul, a prisoner for Christ [Jesus] on behalf of your Gentiles ... <sup>2</sup> You have surely heard the way in which God entrusted me with the grace he gave me for you; <sup>3</sup> he made known to me by a revelation the mystery I have just described briefly – <sup>4</sup> a reading of it will enable you to perceive my understanding of the mystery of Christ. <sup>5</sup> This mystery, now revealed in the Spirit to his holy apostles and prophets, was unknown to the sons of men in former generations: <sup>6</sup> that the Gentiles are now fellow heirs and form the same Body and share the promise in Christ Jesus through the gospel. <sup>7</sup> I have been made the servant of that gospel by a gift of grace from God who gave it to me by exercising his power. <sup>8</sup> I, who am less than the least of all the saints, have been entrusted with this special grace, of proclaiming to the Gentiles the unfathomable treasure of Christ <sup>9</sup> and enlighten everyone on

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#### EPHESIANS 3

<sup>1</sup> The NJB has 'the Lord' in place of 'Christ'; many MSS lack the name 'Jesus' here and Nestle-Aland places the word (Ἰησοῦ) in brackets.

<sup>2</sup> The NJB ends with 'your sake' in place of 'you'.

<sup>3</sup> Some MSS open this verse with ὅτι ('for'); Nestle-Aland includes the word in brackets.

<sup>4</sup> In this letter, the word, 'mystery' (μυστηρίῳ), refers to God's age-long purpose, now revealed to his chosen.

<sup>5</sup> The 'prophets' here are those of the Christian Era.

<sup>6</sup> For 'are now fellow heirs', following the NRSV, the NJB has 'now have the same inheritance'.

<sup>7</sup> The word translated 'exercising' (ἐνέργειαν) is a term used in the NT only of supernatural power.

<sup>8</sup> The NJB has 'God's holy people' in place of 'the saints'.

<sup>9</sup> In place of 'enlighten ... on', some MSS have 'bring ... to'. For 'inner workings', the WEBBE has 'administration' and the Textus Receptus has 'fellowship'.



<sup>9</sup> καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, <sup>10</sup> ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, <sup>11</sup> κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, <sup>12</sup> ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. <sup>13</sup> διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.

<sup>14</sup> Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα, <sup>15</sup> ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, <sup>16</sup> ἵνα ᾧ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῇ διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, <sup>17</sup> κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, <sup>18</sup> ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ

the inner workings of the mystery kept hidden through all the ages in God, the Creator of everything. <sup>10</sup> The purpose of this was, that now, through the Church, the principalities and rulers in heavenly realms should learn how many-sided God's wisdom is, <sup>11</sup> according to the eternal plan that he accomplished in Christ Jesus our Lord. <sup>12</sup> In him, we are bold enough to approach God in complete confidence, through our faith in him; <sup>13</sup> so, I beg you, do not let the hardships I go through on your account make you waver; these are your glory.

<sup>14</sup> This, then, is what I pray, bowing my knees before the Father, <sup>15</sup> from whom every fatherhood, in heaven or on earth, takes its name. <sup>16</sup> I pray that, in the abundance of his glory, he may, through his Spirit, enable you to grow firm in power with regard to your inner self, <sup>17</sup> so that Christ may live in your hearts through faith and then, as you are being planted in love and built on love, <sup>18</sup> with all the saints, you will have the strength to grasp the breadth and the length, the height and

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<sup>10</sup> The NJB lacks 'in heavenly realms'.

<sup>11</sup> The NJB opens, "according to the plan that he formed from all eternity."

<sup>12</sup> The pronouns, 'him', refer to Christ.

<sup>13</sup> Some MSS read 'our glory' in place of 'your glory'. Another reading is ἡ τις ἐστὶν δόξα ὑμῶν ('who is your glory') – note that the original MSS did not have word breaks.

<sup>14</sup> At the end of this verse, most Western & Byzantine MSS add 'of our Lord Jesus Christ'.

<sup>15</sup> Another possible translation of 'every fatherhood' is 'the whole family'.

<sup>16</sup> The NJB lacks the opening, 'I pray that'.

<sup>17</sup> The NJB lacks the words, 'as you are being'.

<sup>18</sup> The NJB has 'God's holy people' in place of 'the saints'.

βάθος, <sup>19</sup> γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

<sup>20</sup> Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

the depth; <sup>19</sup> so that, knowing the love of Christ, which is beyond knowledge, you may be filled with the utter fullness of God.

<sup>20</sup> Now to him who, by the power at work within in us, is able to accomplish abundantly far more than all we can ask or imagine; <sup>21</sup> glory be to him from generation to generation in the Church and in Christ Jesus, for ever and ever. Amen.

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<sup>19</sup> Another option for 'with' is 'up to'.

<sup>20</sup> For this verse, here following the NRSV, the NJB reads, "Glory be to him whose power, working in us, can do infinitely more than we can ask or imagine."

<sup>21</sup> The NRSV & NETB do not capitalise 'Church'.

## Προς Εφεσιους 4

<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, <sup>3</sup> σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· <sup>4</sup> ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· <sup>5</sup> εἷς κύριος, μία πίστις, ἐν βάπτισμα· <sup>6</sup> εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν παῶσιν.

<sup>7</sup> Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. <sup>8</sup> διὸ λέγει, Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις. <sup>9</sup> τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα τῆς γῆς; <sup>10</sup> ὁ καταβὰς αὐτός ἐστιν καὶ ὁ

## EPHESIANS 4

<sup>1</sup> I, the prisoner in the Lord, urge you therefore to lead a life worthy of the vocation to which you have been called. <sup>2</sup> With all humility and gentleness, and with patience, bearing with one another in love, <sup>3</sup> make every effort to preserve the unity of the Spirit by the peace that binds you together. <sup>4</sup> There is one Body and one Spirit, just as you too were called to the one hope of your calling. <sup>5</sup> There is one Lord, one faith, one baptism, <sup>6</sup> and one God and Father of all, who is above all and through all and in all.

<sup>7</sup> On each one of us, God's grace has been bestowed according to the measure of Christ's gift. <sup>8</sup> That is why it says: He went up to the heights, took captives, he gave gifts to humanity. <sup>9</sup> When it says, "he went up," it must mean that he had gone down to the deepest levels of the earth. <sup>10</sup> The one who went

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### EPHESIANS 4

<sup>1</sup> The literal translation of 'lead a life' is 'work'.

<sup>2</sup> The NJB has 'support' in place of 'bearing with'.

<sup>3</sup> In place of 'make every effort', the NJB has 'take every care'.

<sup>4</sup> The NJB ends with, "just as one hope is the goal of your calling by God."

<sup>5</sup> The words, 'There is', following the NJB, are not present in the Greek text.

<sup>6</sup> The NJB shortens the ending, reading, "... Father of all, through all and within all."

<sup>7</sup> The NJB has 'favour' in place of 'grace'.

<sup>8</sup> Paul here quotes from Ps 68:18.

<sup>9</sup> Most MSS read *πρῶτον* ('first') after *κατώτερα* ('he first descended'); the shorter reading should be considered original on the basis of both external and internal evidence.

<sup>10</sup> Our [source document](#) includes vv. 9-10 in brackets but there is no clear indication in *Nestle-Aland* why this should be.

ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. <sup>11</sup> καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, <sup>13</sup> μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, <sup>14</sup> ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης, <sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός, <sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

<sup>17</sup> Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, <sup>18</sup> ἐσκοτωμένοι τῇ διανοίᾳ ὄντες,

down is none other than the one who went up above all the heavens to fill all things. <sup>11</sup> And to some, his 'gift' was that they should be apostles; to some, prophets; to some, evangelists; to some, pastors and teachers; <sup>12</sup> to knit the saints together for the work of service to build up the Body of Christ, <sup>13</sup> until we all reach unity in faith and knowledge of the Son of God and form the perfect Man, fully mature with the fullness of Christ himself. <sup>14</sup> Then we shall no longer be children, or tossed one way or another, and carried hither and thither by every new wind of doctrine, at the mercy of all the tricks people play and their unscrupulousness in deliberate deception. <sup>15</sup> If we live by the truth and in love, we shall grow completely into he who is the head, into Christ, <sup>16</sup> by whom the whole Body is fitted and joined together, every joint adding its own strength, for each individual part to work according to its function. So, the body's growth is promoted building itself up in love.

<sup>17</sup> So, this I say to you and attest to you in the Lord: Do not go on living the empty-headed life that the Gentiles live.

<sup>18</sup> Intellectually, they are in the dark and they are estranged

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<sup>11</sup> The NRSV omits the opening conjunction. The WEBBE has 'shepherds' in place of 'pastors'.

<sup>12</sup> The NJB has 'God's holy people' in place of 'the saints'.

<sup>13</sup> The NJB has just 'we' in place of 'we all' and the NRSV has 'all of us'.

<sup>14</sup> In place of 'wind of doctrine' (as NRSV), the NJB has 'gust of teaching'.

<sup>15</sup> The NRSV has 'must grow' in place of 'shall grow'.

<sup>16</sup> For the last sentence, the NJB reads, "So, the body grows until it has built itself up in love."

<sup>17</sup> In place of 'the empty-headed life', the NRSV has 'in the futility of their minds'.

<sup>18</sup> The NJB has 'closed minds' in place of 'stubborn hearts'.

ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὔσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, <sup>19</sup> οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. <sup>20</sup> ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, <sup>21</sup> εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, <sup>22</sup> ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, <sup>24</sup> καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. <sup>25</sup> Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. <sup>26</sup> ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν, <sup>27</sup> μηδὲ δίδοτε τόπον τῷ διαβόλῳ. <sup>28</sup> ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω

from the life of God, because of the ignorance that is the consequence of stubborn hearts. <sup>19</sup> Their sense of right and wrong once dulled, they have abandoned all self-control and pursue to excess all kinds of uncleanness. <sup>20</sup> Now, that is not the way you have learned Christ, <sup>21</sup> unless you failed to hear him properly when you were taught what the truth is in Jesus. <sup>22</sup> You were to put aside your old self, which belongs to your old way of life and is corrupted and deluded by its lusts. <sup>23</sup> Your mind was to be renewed in spirit, <sup>24</sup> so that you could put on the New Man that has been created on God's principles, in the uprightness and holiness of the truth. <sup>25</sup> So, then, there must be no more lies. Speak the truth to one another, since we are all parts of one another. <sup>26</sup> Be angry and do not sin; never let the sun set on your anger <sup>27</sup> or you will give the devil a foothold. <sup>28</sup> Anyone who was a thief must stop stealing; instead, he should exert himself at some honest job

<sup>19</sup> Another possible reading for the end of the verse is, "sexuality and every kind of indecency and greed."

<sup>20</sup> The NJB has 'hardly' in place of 'not'.

<sup>21</sup> For this verse, here following the NJB, the NRSV reads, "For surely you have heard about him and were taught in him, as truth is in Jesus."

<sup>22</sup> In place of 'and deluded by its lusts', the NJB has 'by following illusory desires'.

<sup>23</sup> The NRSV reads, "and to be renewed in the spirit of your minds."

<sup>24</sup> In place of 'New Man', the NRSV has 'new self' but see #2:15.

<sup>25</sup> Paul here quotes from Zc 8:16.

<sup>26</sup> Although some translations (e.g. NJB) render the phrase, "Be angry and do not sin as," quoting Ps 4:4, as, "If you are angry, do not sin," such is unlikely on a grammatical, lexical, and historical level.

<sup>27</sup> NETB has 'opportunity' in place of 'foothold' and the WEBBE has 'place'.

<sup>28</sup> The NRSV opens, "Thieves must give up stealing."



ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι. <sup>29</sup> πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. <sup>30</sup> καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. <sup>31</sup> πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρδήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. <sup>32</sup> γίνεσθε εἰς ἀλλήλους χρηστοί, εὖσπλαγχνοι, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

with his own hands, so that he may have something to share with those in need. <sup>29</sup> No foul words should ever cross your lips; let your words be for the building up of others, as occasion offers, and do good to your listeners; <sup>30</sup> do not grieve the Holy Spirit of God who has marked you with his seal, ready for the day of redemption. <sup>31</sup> Any bitterness and bad temper and anger and shouting and abuse must be far removed from you – as must every kind of malice. <sup>32</sup> Be generous to one another, sympathetic, forgiving each other as readily as God forgave you in Christ.

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<sup>29</sup> After 'building up', some MSS add 'faith'.

<sup>30</sup> The NJB ends with, "the day when we shall be set free."

<sup>31</sup> For 'shouting and abuse', the NRSV has 'wrangling and slander'.

<sup>32</sup> In place of 'you', some MSS have 'us'.

## Προς Εφεσίους 5

<sup>1</sup> γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά, <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

<sup>3</sup> Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις, <sup>4</sup> καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> τοῦτο γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

<sup>6</sup> Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. <sup>8</sup> ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ. ὡς τέκνα φωτὸς περιπατεῖτε <sup>9</sup> – ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθῇ σὺν καὶ δικαιοσύνῃ καὶ

## EPHESIANS 5

<sup>1</sup> Therefore, be imitators of God, as his dearly beloved children <sup>2</sup> and follow Christ by living in love, as he loved us, giving himself up for us as an offering and a sweet-smelling sacrifice to God.

<sup>3</sup> Among you, there must be no mention of fornication, or impurity of any kind, or greed, which are not fitting for saints. <sup>4</sup> Entirely out of place are foul or vulgar talk and coarse jokes; there should rather be thanksgiving. <sup>5</sup> You can be sure that no one immoral, impure, or greedy – that is worshipping a false god – can inherit the kingdom of Christ and God.

<sup>6</sup> Let no one deceive you with empty arguments; such behaviour draws down God's retribution on those who are disobedient. <sup>7</sup> Make sure that you do not associate with them.

<sup>8</sup> You were darkness once but now you are light in the Lord; <sup>9</sup> for, the fruit of the light is seen in all

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### EPHESIANS 5

<sup>1</sup> The NJB interprets this verse slightly differently, reading, "As God's dear children, then, take him as your pattern."

<sup>2</sup> A number of MSS (and the NJB) read 'loved you' in place of 'loved us'.

<sup>3</sup> The NJB has 'sexual vice' in place of 'fornication'.

<sup>4</sup> The NJB has 'salacious' in place of 'vulgar'.

<sup>5</sup> The NJB omits 'Christ and'.

<sup>6</sup> In place of 'who are disobedient', the NJB has 'who rebel against him'.

<sup>7</sup> The NJB has 'throw in your lot' in place of 'associate'.

<sup>8</sup> The NJB has 'behave' in place of 'live' (a literal translation would be 'walk').

<sup>9</sup> In place of 'fruit', the NJB has 'effects'.

ἀληθεία – <sup>10</sup> δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ·  
<sup>11</sup> καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάργοις τοῦ  
σκοτούς, μᾶλλον δὲ καὶ ἐλέγχετε, <sup>12</sup> τὰ γὰρ κρυφῇ  
γινόμενα ὑπ’ αὐτῶν αἰσχρόν ἐστὶν καὶ λέγειν· <sup>13</sup> τὰ δὲ  
πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται, <sup>14</sup> πᾶν γὰρ  
τὸ φανερούμενον φῶς ἐστὶν. διὸ λέγει, Ἐγείρε, ὁ καθεύδων,  
καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.  
<sup>15</sup> Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ ὡς ἄσοφοι  
ἀλλ’ ὡς σοφοί, <sup>16</sup> ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι  
πονηραὶ εἰσιν. <sup>17</sup> διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ  
συνιέτε τί τὸ θέλημα τοῦ κυρίου. <sup>18</sup> καὶ μὴ μεθύσκεσθε  
οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,  
<sup>19</sup> λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς  
πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ

that is good and right and true. <sup>10</sup> Try to learn what is pleasing  
to the Lord. <sup>11</sup> Take no part in the futile works of darkness but,  
rather, show them up for what they are. <sup>12</sup> The things that are  
done in secret are shameful even to speak of; <sup>13</sup> but anything  
shown up by the light will become visible <sup>14</sup> and anything that  
is visible is itself a light. That is why it is said: Wake up, O  
sleeper, rise from the dead, and Christ will shine on you.

<sup>15</sup> So, be very careful about the sort of lives you lead, as wise  
people and not as unwise people. <sup>16</sup> Make the best of the  
present time; for, it is a wicked age. <sup>17</sup> This is why you must  
not be thoughtless but must recognise what is the will of the  
Lord. <sup>18</sup> Do not get drunk with wine; this is simply dissipation;  
be filled with the Spirit. <sup>19</sup> Sing psalms and hymns and  
spiritual songs among yourselves, singing and chanting to the

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<sup>10</sup> For this verse, the NJB reads, “Try to discover what the Lord wants of you.”

<sup>11</sup> It is difficult to be certain how to translate the καὶ (literally, ‘and’) in μᾶλλον δὲ καὶ ἐλέγχετε; here, we follow NETB in using ‘rather’.

<sup>12</sup> NETB translates the passive τὰ ... γινόμενα (‘the things that are done’) as an active, ‘things they do’.

<sup>13</sup> The NJB has ‘be illuminated’ in place of ‘become visible’.

<sup>14</sup> Some MSS end the verse with, “and Christ will touch you.”

<sup>15</sup> The NJB has ‘intelligent’ and ‘senseless’ in place of ‘wise’ and ‘unwise’.

<sup>16</sup> For ‘the present time’ (as NJB), NETB has ‘every opportunity’.

<sup>17</sup> The best witnesses read the imperative, συνιέτε (‘you must recognise’) here; the participle, συνιέντες (‘by recognising’) is found primarily in the Western and Byzantine MSS. If the participle is authentic, it may be imperatival (and thus should be translated just like an imperative) but such is quite rare in the NT; more likely, there is an implied imperative as follows: “Do not be thoughtless but become wise, recognising what is the will of the Lord.”

<sup>18</sup> The NRSV has ‘debauchery’ in place of ‘dissipation’.

<sup>19</sup> The NJB has ‘inspired’ in place of ‘spiritual’.

κυρίῳ, <sup>20</sup> εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, <sup>21</sup> ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

<sup>22</sup> Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ, <sup>23</sup> ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. <sup>24</sup> ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

<sup>25</sup> Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, <sup>26</sup> ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, <sup>27</sup> ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾦ ἁγία καὶ ἄμωμος. <sup>28</sup> οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, <sup>29</sup> οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ

Lord in your hearts, <sup>20</sup> always and for everything giving thanks to God our Father in the name of our Lord Jesus Christ.

<sup>21</sup> Be subject to one another out of reverence for Christ.

<sup>22</sup> Wives, be subject to your husbands as you are to the Lord, <sup>23</sup> since the husband is the head of the wife as Christ is the head of the church, he himself being the saviour of the body; <sup>24</sup> but, as the Church is subject to Christ, so should wives be to their husbands, in everything.

<sup>25</sup> Husbands should love their wives, just as Christ loved the Church and sacrificed himself for her, <sup>26</sup> in order to make her holy by washing her in cleansing water with a form of words, <sup>27</sup> so as to present the Church to himself in splendour, not having a stain or wrinkle or anything of the kind – yes, so that she may be holy and without blemish. <sup>28</sup> In the same way, husbands should love their wives as they love their own bodies; for a man to love his wife is for him to love himself.

<sup>29</sup> For, a man never hates his own body but he nourishes it and

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<sup>20</sup> The NJB has 'everywhere' in place of 'for everything'.

<sup>21</sup> In keeping with Pauline theology, it is best to take the participles in vv. 19–21 as indicating the results of being filled by the Spirit (v. 18).

<sup>22</sup> The NJB reads, "Wives should be subject to their husbands as to the Lord."

<sup>23</sup> The NJB rearranges this verse, reading, "since, as Christ is head of the Church and saves the whole body, so is a husband the head of his wife."

<sup>24</sup> For the opening conjunction, the NJB reads 'and'.

<sup>25</sup> The NRSV opens, "Husbands, love your wives."

<sup>26</sup> There is no direct object for the verb, 'washing', in the Greek text; here, the pronoun ('her') is supplied for the sake of English grammar.

<sup>27</sup> The NJB reads, "so that, when he took the Church to himself, she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless."

<sup>28</sup> Paul here uses the analogy of the Church being the 'Bride of Christ' to emphasize the importance of marital respect.

<sup>29</sup> In place of 'tenderly cares for it', the NJB has 'looks after it'.

ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, <sup>30</sup> ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. <sup>31</sup> Ἄντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. <sup>32</sup> τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἣ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.

tenderly cares for it; and that is the way Christ treats the Church, <sup>30</sup> because we are members of his Body. <sup>31</sup> For this reason, a man will leave his father and his mother and will become attached to his wife, and the two will become as one flesh. <sup>32</sup> This mystery has great significance but I am actually speaking about it with reference to Christ and to the Church. <sup>33</sup> Nevertheless: you also, each one of you, must love his own wife as he loves himself; and let every wife respect her own husband.

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<sup>30</sup> At the end of this verse, many Western & Byzantine MSS add ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ ('of his flesh and of his bones').

<sup>31</sup> Paul here quotes from Gn 2:24.

<sup>32</sup> The word 'actually' (following NETB) does not appear in the Greek text.

<sup>33</sup> The NJB opens with 'To sum up' in place of 'Nevertheless'.



## Προς Εφεσιους 6

<sup>1</sup> Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ, τοῦτο γάρ ἐστιν δίκαιον. <sup>2</sup> τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, <sup>3</sup> ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

<sup>4</sup> Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.

<sup>5</sup> Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ, <sup>6</sup> μὴ κατ' ὀφθαλμοδουλίαν ὡς ἄνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ ποιῶντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, <sup>7</sup> μετ' εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, <sup>8</sup> εἰδότες ὅτι ἕκαστος, εἴαν τι ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.

<sup>9</sup> Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῷ.

## EPHESIANS 6

<sup>1</sup> Children, obey your parents in the Lord; for, this is right.

<sup>2</sup> Honour your father and your mother; is the first commandment with a promise, namely: <sup>3</sup> so that it may be well with you and you live long on earth.

<sup>4</sup> And fathers, do not provoke your children to anger but bring them in the discipline and instruction of the Lord.

<sup>5</sup> Slaves, obey your human masters, with deep respect and sincere loyalty, as you obey Christ: <sup>6</sup> not only when you are under their eye, as people-pleasers, but as slaves of Christ who wholeheartedly do the will of God. <sup>7</sup> Work willingly for the sake of the Lord and not for the sake of human beings. <sup>8</sup> For, you know that everyone, whether a slave or a free man, will be rewarded by the Lord for whatever work he has done well.

<sup>9</sup> And masters, treat your slaves in the same spirit; do without threats and never forget that they and you have the same Master in heaven and there is no favouritism with him.

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### EPHESIANS 6

<sup>1</sup> Some MSS omit 'in the Lord'.

<sup>2</sup> Paul here quotes Ex 20:12.

<sup>3</sup> Paul here quotes Dt 5:16.

<sup>4</sup> The NJB has 'parents' in place of 'fathers'.

<sup>5</sup> The literal translation for 'human masters' is 'masters in the flesh'.

<sup>6</sup> In place of 'as people-pleasers', the NJB has 'as if you had only to please human beings'.

<sup>7</sup> For 'human beings' (as NJB), NETB has 'people' and the NRSV has 'men and women'.

<sup>8</sup> The NJB opens with 'Never forget' in place of 'For, you know'.

<sup>9</sup> In place of 'masters', the NJB has 'those of you who are employers'.

<sup>10</sup> Τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. <sup>11</sup> ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. <sup>12</sup> ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. <sup>13</sup> διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι. <sup>14</sup> στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, <sup>15</sup> καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης, <sup>16</sup> ἐν πᾶσιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησέσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι. <sup>17</sup> καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ, <sup>18</sup> διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ

<sup>10</sup> Finally, be strengthened in the Lord and in the strength of his power. <sup>11</sup> Clothe yourselves with the full armour of God so as to be able to stand against the craftiness of the devil. <sup>12</sup> For, it is not against enemies of flesh and blood that we have to struggle but against the principalities and the ruling forces who are masters of the darkness in this world, against the spirits of evil in the heavenly places. <sup>13</sup> That is why you must take up all the armour of God, or you will not be able to put up any resistance on the evil day, or stand your ground, even though you might exert yourselves to the full. <sup>14</sup> So, stand your ground, fastening the belt of truth around your waist and putting on the breastplate of uprightness, <sup>15</sup> wearing for shoes on your feet the eagerness to spread the gospel of peace <sup>16</sup> and always carrying the shield of faith, so that you can use it to quench the burning arrows of the Evil One. <sup>17</sup> And then take salvation as your helmet and the sword of the Spirit, which is the word of God. <sup>18</sup> In every prayer and entreaty, pray in the

<sup>10</sup> The NJB has 'with the strength' in place of 'and in the strength'.

<sup>11</sup> In place of 'craftiness', the NJB has 'tactics' and the NRSV has 'wiles'.

<sup>12</sup> In place of 'we have to struggle', some MSS have 'you have to struggle'.

<sup>13</sup> Another reading for 'put up any resistance' is 'stand your ground'.

<sup>14</sup> The 4 participles in vv. 14–16 ('fastening', 'putting on', 'wearing', and 'carrying') indicate the means by which believers can take their stand against the devil and his schemes.

<sup>15</sup> For 'the eagerness', the NRSV has 'whatever will make you ready'.

<sup>16</sup> Another option for 'always' is 'in everything'.

<sup>17</sup> The phrase, 'helmet of salvation', is an allusion to Is 59:17. 'Word' here translates ῥῆμα, which means, specifically, 'spoken word'.

<sup>18</sup> The NJB has 'God's holy people' in place of 'the saints'.

καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, <sup>19</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου <sup>20</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

<sup>21</sup> Ἵνα δὲ καὶ ὑμεῖς εἰδῆτε τὰ κατ' ἐμέ, τί πράσσω, πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ, <sup>22</sup> ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

<sup>23</sup> Εἰρήνῃ τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. <sup>24</sup> ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

Spirit on every possible occasion. Never get tired of staying awake to pray for all the saints <sup>19</sup> and pray for me to be given an opportunity to open my mouth and fearlessly make know the mystery of the gospel <sup>20</sup> of which I am an ambassador in chains; pray that, in proclaiming it, I may speak as fearlessly as I ought to.

<sup>21</sup> So that you know, also, what is happening to me and what I am doing, Tychicus, my dear friend and a faithful minister in the Lord, will tell you everything. <sup>22</sup> I have sent him to you for this very purpose, to give you news about us and encourage your hearts.

<sup>23</sup> Peace to all the brothers, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> May grace be with all who have an undying love our Lord Jesus Christ, in life imperishable.

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<sup>19</sup> Some MSS omit 'of the gospel'.

<sup>20</sup> In place of 'fearlessly' (as NJB), the NRSV & NETB have 'boldly'.

<sup>21</sup> The NJB has 'my trustworthy helper' in place of 'a faithful minister'.

<sup>22</sup> The NJB has 'you thoroughly' in place of 'your hearts'.

<sup>23</sup> For this verse, the NJB reads, "May God the Father and the Lord Jesus Christ grant peace, love, and faith to all the brothers."

<sup>24</sup> Most MSS have ἀμήν ('amen') at the end of the letter; such conclusions are routinely added by scribes to NT books because a few of these books originally had such an ending. However, the earliest and best MSS lack the particle.