

Ephesians 4

written and compiled by Gary Kukis (first draft)

Ephesians 4:1–32

Unity of the Faith, Edification of the Body, Practical Living

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Ephesians 4 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Ephesians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Paul urges his readers to walk in a manner worthy of His calling (as we have been called in Christ). Much of this chapter focuses on what this means to walk worthy of His calling. Included in this chapter are the means by which we can walk worthy of His calling.

Bible Summary: Therefore walk worthy of your calling. Christ gave each of us gifts to build up the body. Put off your old self and put on the new.¹

By the third draft, this should be the most extensive examination of Ephesians 4 available, where you will be able to examine in depth every word of the original text.

Brief Overview:

Date	Events	Contemporary Historical Events	Rome
61-62 AD	Paul wrote Ephesians while imprisoned in Rome during his first imprisonment. Acts 27	A 5-6 magnitude earthquake in Pompeii and Herculaneum on February 5. Battle of Rhandaia: The Roman army (two legions) is defeated by the Parthians under king Tiridates I. Paetus surrenders and withdraws his disheveled army to Syria. A violent storm destroys 200 ships anchored at Portus. ²	Nero (54–68 A.D.) Nero marries his second wife.

Quotations:

Outline of Chapter 4:

Preface Introduction

vv. 1–
vv.
vv.
vv.
vv.
vv.
vv.
vv.
vv.
vv.
vv.
vv.

Chapter Summary

¹ From <https://biblesummary.info/ephesians> accessed November 27, 2024.

² Taken from https://en.wikipedia.org/wiki/AD_62 accessed November 27, 2024.

Addendum **Word Cloud from Exegesis of Ephesians 4**

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Ephesians	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Psalm 68	Acts 1	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Ephesians, this tends to be a long list.

Definition of Terms

Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
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Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

Chapter Outline	Charts, Graphics and Short Doctrines
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Introduction: Ephesians 4

A title or one or two sentences which describe Ephesians 4.

Titles and/or Brief Descriptions of Ephesians 4 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Ephesians 4 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Ephesians 4

Some of these questions may not make sense unless you have read Ephesians 4. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Ephesians 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Ephesians 4

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Ephesians 4

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, we begin to gather up more details on this chapter.

A Synopsis of Ephesians 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Ephesians 4 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Ephesians 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ephesians 4 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Ephesians 1–24)

Scripture	Text/Commentary
Ephesians 1	
Ephesians 2	
Ephesians 3A	
Ephesians 3B	
Ephesians 4A	
Ephesians 4B	

The Big Picture (Ephesians 1–24)

Scripture	Text/Commentary
Ephesians 5A	
Ephesians 5B	

Chapter Outline
Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Ephesians, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*³ I took my translation by R. B. Thieme, Jr. directly from his series on Ephesians. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

I recently discovered the Updated American Standard Version ©2022. I have it in e-sword, but it can also be found [online](#) and in print. Many of their footnotes define fundamental theological terms, but they also reference alternate readings and other appropriate footnote material. This translation may be properly placed in the translations with many footnotes or in the literal translation group. I will probably add this into many previously-done books in the 2nd or 3rd drafts. So far, at first glance, this appears to be an excellent translation.

I have begun with the book of Ephesians to indicate what draft each chapter is.

It turns out that the Heritage Bible is not a Catholic translation so I to moved it to a new grouping.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

Beginning in Romans 13 or 14, I began to develop my paraphrase after exegeting and writing commentary for the passage. Prior to this, I wrote the slavishly literal translation, the mostly literal translation and the paraphrase all

³ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

at once. The end result is, when I write the paraphrase, my explanation of the passage has just been done, so that is integrated into the paraphrase (to some degree, a paraphrase interprets the original text).

With Romans 15, I remembered that Bill Puryear did a translation of the entire New Testament, so I began to include that in the translations. I will need to go and backdate this for all previous NT books.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

I keep on exhorting, therefore, you (all), I, the prisoner in a Lord, appropriately to walk of the calling of you (all) having been called, with every humility and gentleness, with patience, holding up one another in love, hastening to keep the unity of the spirit, in the bond of the peace.

Ephesians
4:1–3

Kukis mostly literal translation:

Therefore, I keep on encouraging you (all)—I, the prisoner in the Lord—to walk worthily of your calling [to which] you (all) have been called, [acting] with all grace orientation and mildness of disposition, with patience, sustaining (and bearing up) one another in love, being diligent to keep the unity of the spirit in the bond of peace.

Kukis paraphrase

Therefore, I—a prisoner of the Lord—continue encouraging all of you to walk worthily and appropriately to your calling to which you all have been called, thinking, speaking and acting with all grace orientation and mildness of disposition, having patience with one another, sustaining and bearing one another in love, being diligent to preserve the unity of the spirit in the bond of peace.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	I keep on exhorting, therefore, you (all), I, the prisoner in a Lord, appropriately to walk of the calling of you (all) having been called, with every humility and gentleness, with patience, holding up one another in love, hastening to keep the unity of the spirit, in the bond of the peace.
Complete Apostles' Bible	Therefore I, the prisoner of the Lord, urge you to walk worthy of the calling with which you were called, with all humility and meekness, with longsuffering, bearing with one another in love, being diligent to keep the unity of the Spirit in the bond of peace.
Douay-Rheims 1899 (Amer.)	I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called: With all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace.
Holy Aramaic Scriptures ⁵ Original Aramaic NT ⁶	. I who am a prisoner in Our Lord request of you, therefore, that you walk just as it is suitable to the calling in which you are called, In all humility of mind and quietness and patience, and that you would be patient one toward another in love, And to be diligent to keep the harmony of The Spirit in the bonds of peace,...
Lamsa Peshitta (Syriac)	.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	I then, the prisoner in the Lord, make this request from my heart, that you will see that your behaviour is a credit to the position which God's purpose has given you,
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⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁵ From <https://theholyyaramaicscriptures.weebly.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

	With all gentle and quiet behaviour, taking whatever comes, putting up with one another in love;
	Taking care to keep the harmony of the Spirit in the yoke of peace.
Bible in Worldwide English	I am a prisoner who belongs to the Lord. I beg you, live the way people should live who have been called by God.
	Do not be proud at all. Be very humble. Love one another and be patient with each other.
	The Spirit has made you all one. Try to stay like that. May you be at peace with one another.
Easy English Easy-to-Read Version–2008	.
	So, as a prisoner for the Lord, I beg you to live the way God's people should live, because he chose you to be his. Always be humble and gentle. Be patient and accept each other with love. You are joined together with peace through the Spirit. Do all you can to continue as you are, letting peace hold you together.
God's Word™	I, a prisoner in the Lord, encourage you to live the kind of life which proves that God has called you. Be humble and gentle in every way. Be patient with each other and lovingly accept each other. Through the peace that ties you together, do your best to maintain the unity that the Spirit gives.
Good News Bible (TEV)	I urge you, then---I who am a prisoner because I serve the Lord: live a life that measures up to the standard God set when he called you. Be always humble, gentle, and patient. Show your love by being tolerant with one another. Do your best to preserve the unity which the Spirit gives by means of the peace that binds you together.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible ⁷	.
Contemporary English V.	As a prisoner of the Lord, I beg you to live in a way that is worthy of the people God has chosen to be his own. Always be humble and gentle. Patiently put up with each other and love each other. Try your best to let God's Spirit keep your hearts united. Do this by living at peace.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	As a prisoner of the Lord, I plead with you to walk holy, in a way that is suitable to your high rank, given to you in your divine calling. With tender humility and quiet patience, always demonstrate gentleness and generous love toward one another, especially toward those who may try your patience. V. 3 will be placed with the next passage for context.
Plain English Version ⁸	.
UnfoldingWord Simplified T.	Because of all this, as someone who is in prison because I serve the Lord Jesus, I appeal to you to live in a way that honors Jesus, who called you to live for him. Always be humble and gentle. Be patient with each other, enduring the bothersome things that others do, because you love each other. Since God's Spirit has united

⁷ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁸ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

you, do everything that you can to remain united with one another. Bind yourselves together by acting peacefully toward each other.

Williams' New Testament⁹

So I, a prisoner for the Lord's sake, entreat you to live lives worthy of the call you have received, with perfect humility and gentleness, with patience, lovingly bearing with one another, continuing with eager earnestness to maintain the unity of the Spirit through the tie of peace.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

So I encourage you, I, the prisoner in *the* Master, to traipse around in a manner deserving of the invitation that you were invited with, with every *bit* of lowly focus and submissiveness, with lengthy patience, tolerating each other in love, making every effort to be keeping the Spirit's oneness in the bond of the peace.

Common English Bible .

Len Gane Paraphrase¹⁰

Therefore I, the prisoner for the Lord, plead with you that you live a life worthy of the calling by which you are called. With all humility, gentleness, and long suffering, calmly tolerating one another in love. Doing your best to keep the unity of the Spirit in the bond of peace.

A. Campbell's Living Oracles

I, then, the prisoner of the Lord, beseech you to walk worthy of the calling, by which you are called, with all humility and meekness; with long-suffering, bearing with one another in love; earnestly endeavoring to preserve the unity of the Spirit by the bond of peace.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

I urge you, then--I who am a prisoner in the Master's cause-- to live lives worthy of the Call that you have received; Always humble and gentle, patient, bearing lovingly with one another, And striving to maintain in the bond of peace the unity given by the Spirit.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton¹¹ .

Free Bible Version¹²

So I—this prisoner in the Lord—am encouraging you to make sure you live according to the principles to which you were called. Don't think proudly of yourselves; be gentle and patient, showing tolerance to each other in love. Make every effort to remain one in the Spirit through the peace that binds you together.

The Heritage Bible

Therefore I, the prisoner in the Lord, call on you to walk worthily of the calling with which you were called,

With all humility and meekness, with perseverance, bearing up one another in love,

Exerting earnest speed to keep the unity of the Spirit in the bond of peace.

International Standard V

The Messiah's Gifts to the Church

⁹ William's New Testament - 1937 by Charles B. Williams.

¹⁰ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹¹ From <https://bazinta.com/index.php?t=RF>

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

	I, therefore, the prisoner of the Lord, urge you to live in a way that is worthy of the calling to which you have been called, demonstrating all expressions of humility, gentleness, and patience, accepting one another in love. Do your best to maintain the unity of the Spirit by means of the bond of peace.
Lexham Bible Montgomery NT	. I summon you then, I the prisoner in the Lord, to live lives worthy of the calling to which you were called. With all humility and gentleness and long-suffering forbear with one another in love; and endeavor to preserve the unity of the Spirit in the bonds of peace.
NIV, ©2011 Riverside New Testament	. I, THE prisoner of the Lord, beg you, then, to live worthily of the calling with which you have been called, with all modesty and gentleness, being slow to anger, bearing with one another in love, earnest in keeping the unity of the Spirit in the bond of peace.
Leicester A. Sawyer's NT The Spoken English NT ¹³ UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament I, then, the prisoner for the Master's sake, entreat you to live and act as becomes those who have received the call that you have received-- with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit.
Wikipedia Bible Project ¹⁴ Worsley's New Testament	. I therefore, a prisoner for <i>the sake of</i> the Lord, exhort you to walk worthy of the vocation wherewith ye are called, with all humility and meekness; <i>and</i> with long-suffering forbear one another in love, endeavouring to keep the unity of the Spirit in the bond of peace: <i>for there is but</i> one body and one Spirit,...

Catholic Bibles (those having the imprimatur):¹⁵

Christian Community (1988) ¹⁶	We shall become the perfect creation • Therefore I, the prisoner of Christ, invite you to live the vocation you have received. Be humble, kind, patient, and bear with one another in love. Phil 1:27 V. 3 will be placed with the next passage for context. The footnote for this verse is placed in the Addendum .
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	I THEREFORE , the prisoner of Yahuah , beseech you that ye walk worthy of the calling wherewith ye are called, With all lowliness and meekness, with longsuffering,

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁴ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹⁵ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁶ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

forbearing one another in love; Endeavoring to guard the unity of the **Ruach** in the bond of peace.

Hebraic Roots Bible¹⁷
Holy New Covenant Trans.

.
So I, the prisoner in the Lord Jesus, beg you to live as though you were worthy of God's invitation. Be completely humble, gentle, and patient. Put up with one another by giving yourselves to one another, for his good, expecting nothing in return. Try hard to keep the Spirit's unity; use peace to bind it together.

The Scriptures 2009
Tree of Life Version

.
Therefore I, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you were called—with complete humility and gentleness, with patience, putting up with one another in love, making every effort to keep the unity of the Ruach in the bond of shalom.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁸

...call (near) so you* I The Prisoner in lord worthily to walk [of] the calling whom [You*] are called with every lowliness and humility with patience Enduring one another in love Endeavoring to keep the unity [of] the spirit in the bond [of] the peace...

Alpha & Omega Bible

THEREFORE I, THE PRISONER OF THE LORD, IMPLORE YOU TO WALK IN A MANNER WORTHY OF THE CALLING WITH WHICH YOU HAVE BEEN CALLED, WITH ALL HUMILITY AND GENTLENESS, WITH PATIENCE, SHOWING TOLERANCE FOR ONE ANOTHER IN LOVE, BEING DILIGENT TO PRESERVE THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.

Awful Scroll Bible

I therefore, the prisoner by-within the Lord, call- yous -by to walk-about worthily of the invitation, which yous are being called, with all humble-reasoning and mildness, among with long-in-passion, holding-up one another from-within dear love, being eager to observe the unity of the Breath, from-within the bonding-together of Peace,...

Concordant Literal Version

I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, endeavoring to keep the unity of the spirit with the tie of peace:...

exeGesés companion Bible

THE UNITY OF THE SPIRIT

So I, the prisoner in Adonay, beseech you to walk worthily of the calling wherewith you are called, with all humblemindedness and meekness, with patience, tolerating one another in love; diligent to guard the unity of the Spirit in the bond of shalom:...

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Therefore I impart chizzuk (strengthening) to you, I, the prisoner of Rebbe, Melech HaMoshiach Adoneinu, and I admonish you to walk and fier zich (comport oneself) in your derech in a manner worthy of the kri'ah by which you were called, With all anavah (humility) of mind and meekness, with savlanut (longsuffering), showing forbearance to one another in Havah, Being eager to keep the achdus (unity) of the Ruach Hakodesh in the uniting bond of shalom;...

¹⁷ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

¹⁸ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

I urge you, therefore, as a prisoner of the Lord, to live in a way that measures up to [the standard required by] God when He called you. Live in a humble, gentle and patient way, showing tolerance [for the weaknesses] of one another out of love [for them]. Eagerly try to maintain the unity produced by the Holy Spirit by being bound together in peace.

Benjamin Brodie's trans.¹⁹

I, therefore, a prisoner for the Lord, urge you to start walking [conduct yourselves] in a manner worthy of the station in life [profession] to which you were called [live the spiritual life in your job],

With all humility [genuine] and true sensitivity [thoughtfulness], with perseverance [grace oriented patience], making it a practice to tolerate one another of the same kind [fellow believers] by means of virtue love,

Being constantly diligent [properly motivated] to guard the unity of the Spirit [harmony with other Christians] by means of the bond [baptism of the Spirit] of peace [reconciliation].

The Expanded Bible
Jonathan Mitchell NT

I myself the prisoner (or: bound one; captive) within, and in union with, [the] Lord [= Christ or Yahweh] am therefore repeatedly calling you folks, as it were, alongside: exhorting, admonishing, imploring and entreating you to walk [your path] (= behave; = live your life) worthily pertaining to (or: in a manner suitable to the value of) the calling and invitation in regard to which you folks are called (or: from which you were summoned),

with all lowliness of attitude (or: humility in frame of mind) and gentle kindness, with longsuffering (forbearance; patience; a long wait before rushing in passion), continuously holding one another up (or: bearing with each other with tolerance) within the sphere of, and in union with, love,

repeatedly hurrying to make every effort to constantly keep (watch over to guard and protect) the Spirit's oneness (or: the unity of the Breath-effect and spirit; = agreement of [your] attitude) within the bond (the link, tie and connection that joins two things; the binding conjunction which results in union) of the peace (the harmony and tranquility; the state of untroubled, undisturbed well-being; [= the shalom]),...

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Christians Should Live in Unity

Therefore I, the prisoner in the Lord, exhort you to live in a manner worthy of the calling with which you were called: with all humility and gentleness, with patience, putting up with one another in love, being eager to keep the unity of the Spirit in the bond of peace;...

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B. I exhort you, therefore,

¹⁹ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

<I, the prisoner in the Lord>
 To walk in a manner [worthy]^a of the calling wherewith ye were called:—
 With all lowliness and meekness,^b
 With long suffering,
 Bearing one with another in love,
 Giving diligence to keep—
 The oneness of the Spirit in the uniting-bond of peace,—...

^a Col. i. 10.

^b Col. iii. 12.

The Spoken English NT²⁰

Unity in the Body of Christ

I'm asking you, then, as a prisoner in the Lord: live worthy of your calling.^a
 Be full of humility and gentleness. Be patient and bear with each other in love.^b
 Do your best to keep the unity of the Spirit in the common bond of peace.

a. Lit. "Therefore I, the prisoner in the Lord, ask you: walk worthily of the calling with which you were called."

b. Lit. "...your calling, with all humility and gentleness, with patience, bearing with one another in love."

Updated ASV

Wilbur Pickering's New T.

Putting the theology into practice **Unity**

So then, as the prisoner in the Lord I urge you to walk worthily of the calling with which you were called, with all humility and courtesy, with patience, bearing with one another in love, taking pains to keep the unity of the Spirit in the bond of the peace.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Therefore, I, the prisoner in the Lord, call on [or, plead with] you to walk about [fig., conduct yourselves] in a manner worthy of the calling with which you were called, with all humility and gentleness [or, considerateness], with patience, yourselves putting up with one another in love, being eager [or, diligent] to be keeping the unity of the Spirit in the bond of peace:...

Berean Literal Bible

Bill Puryear translation²¹

Therefore, I, the prisoner in the Lord, exhort you to walk in a manner worthy of your position [royalty], for the purpose of which you have been called, with all humility and graciousness [the calm, courteous, and considerate poise of royalty], with patient endurance tolerating one another by means of unconditional love, making every effort to preserve the unity produced by the Spirit because of the bond produced by peace.

C. Thomson updated NT

Charles Thomson NT

I, therefore, the prisoner for the Lord, beseech you to walk worthy of the call with which you have been called, with all humility and meekness; with long suffering, bearing with one another in love; and endeavouring to preserve the unity of the spirit by the bond of peace; to be one body and one spirit: as you have indeed been called to one hope of your call. V. 4 is included for context.

Context Group Version

I therefore, the prisoner in the Lord, urge you (pl) to walk worthily of the calling with which you (pl) were called, with all lowliness and non-violence, with patience, carrying one another in allegiance; being diligent to keep the unity of the Spirit in the bond of peace.

English Standard Version

²⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

²¹ From <http://www.amadorbiblestudies.org/Translations/index.html>

Far Above All Translation ²²	I, the prisoner in the Lord, appeal to you therefore to walk worthy of the calling with which you have been called, with all humility and meekness, with longsuffering, forbearing one another in love, making an effort to guard the unity of the spirit in the bond of peace.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore, I, the prisoner in the Lord, am encouraging you ^o to walk worthily of the calling of which you ^o were called, with all humility and meekness, with patience tolerating one another in love*, being diligent to keep the unity of the Spirit in the bond of peace.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Therefore I, the prisoner of the Lord, continue to encourage you to walk in a manner worthy of your station of life [royal family], to which station you have been elected associated with objective grace thinking and courteous considerateness, associated with patience [toward the hostile or antagonistic], when putting up with one another of the same kind [royal family] in the sphere of love [as a relaxed mental attitude]. Be diligent to preserve the unity [the coat of arms] from the Spirit in the bond of security.
R. B. Thieme, Jr. trans ²³	I, Therefore as the prisoner of the lord, continue to encourage you to walk in a manner worthy of consistent with your station in life (Royal Family of God Modus Operandi) into which you have been elected to privilege (momentum in the Divine Dynasphere) with all humility and courteous thoughtful ness of others with patience showing forbearance (ILM) toward one another in the sphere of the Love complex (DIVINE DECREES) Endeavoring to keep the unity which belongs to God the Holy Spirit in the bond of Peace.
Revised Geneva Translation	.
Ron Snider translation	Therefore I, the prisoner in the Lord, exhort you to walk in a manner worthy of the calling with which you have been called, with every form of humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.
Updated ASV	.
Updated Bible Version 2.17	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

1-3

²² Online: <http://www.faraboveall.com/> by Graham Thomason.

²³ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf> This appears to be the RSV NT with many words and phrases being replaced by words and phrases used by R. B. Thieme, Jr. and R. B. Thieme, III.

Ephesians 4:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person singular, present active indicative	Strong's #3870
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
humas (ὐμᾶς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: *Therefore, I keep on encouraging you (all)...*

Paul uses the adverbial particle *oun* (οὖν) [pronounced *oon*], which means, *so [then], certainly; then, therefore, accordingly, consequently*. Strong's #3767. So, based upon what Paul has written so far—which, in chapter 3, was about the mystery dispensation followed by Paul's prayer for the Ephesians, which prayer is very much related to the Ephesians taking in Bible doctrine and growing from that—Paul is going to encourage the Ephesians.

Obviously, what follows is what Paul will encourage or exhort the Ephesians to think, say or do.

Ephesians 4:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egō (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me</i>	1 st person singular pronoun, nominative case	Strong's #1473
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
désmios (δέσμιος) [pronounced <i>DEHS-mee-oss</i>]	<i>prisoner, bound, in bonds, a captive</i>	masculine singular noun; nominative case	Strong's #1198
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: *...—I, the prisoner in the Lord—...*

Then Paul emphasizes that it is he specifically, doing this encouragement or exhortation, as a prisoner of the Lord. Paul is a prisoner of Rome, and this all took place, ironically enough, when Paul left the Ephesian church to go to Jerusalem and end up in a mess. The Ephesians wanted Paul to stay and teach, but Paul said, “I really need to go to Jerusalem” and the Jerusalem believers had no interest whatsoever in what Paul had to say.

God forcefully brought Paul to Rome (Paul has since rebounded and exited religious reversionism), and now Paul is a prisoner of the Lord in Rome.

When Paul needed to stop and do some writing, God simply put him under arrest. He is under his first imprisonment to Rome, which essentially takes us to the last chapter of the book of Acts (which chapter, interestingly enough, appears to end on a good note, despite Paul being in jail at the very end).

Paul, on the one hand, does not want to make a super big thing of him being imprisoned in Rome; however, on the other hand, this is not a circumstance which he can ignore and pretend is not happening.

Paul’s mental attitude is, *I am in jail in Rome, but I am here because this is where Jesus Christ wants me to be.*

On a human level, I expected certain things in my work, which things did not take place. In fact, nearly the opposite of what I expected took place at the end of my career of teaching, causing me to retire from teaching. I understood that this is not where God wanted me to be any longer. Although I began writing and studying and writing while I was still a teacher, at this point, I am able to do that 4–6 hours a day (something that I could not have done as a teacher). I know that this is where God wants me to be and what God wants me to do. I do not do this grudgingly; I recognize that this is a great blessing as well as a great responsibility.

Paul is taking every advantage of his situation, and from house arrest, he writes four of the most important epistles of Scripture (Ephesians, Colossians, and Philipians; and, to a lesser extent, Philemon). God put Paul in a specific set of circumstances, and that is what Paul went with. Although he tried legal means to get out of this, God kept Paul in geographical confines all the way from Jerusalem to Rome. Paul understood this and he was fine with it.

Ephesians 4:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
axiōs (ἀξίως) [pronounced ax-EE- oce]	worthily, suitably, appropriately, in a manner worthy of	adverb	Strong’s #516
peripateō (περιπατέω) [pronounced per-ee- paht-EH-oh]	to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]	aorist active infinitive	Strong’s #4043
tês (τῆς) [pronounced tayç]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong’s #3588
klêsis (κλήσις) [pronounced KLAY-sis]	a call, calling, invitation; to a feast; of the divine invitation to embrace salvation of God	feminine singular noun; genitive/ablative case	Strong’s #2821
hês (ἧς) [pronounced hayç]	from whom, from which, from what, of that; of whom, of that, whose	feminine singular relative pronoun, genitive/ablative case	Strong’s #3739

Ephesians 4:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite; to receive a call</i>	2 nd person plural, aorist passive indicative	Strong's #2564

Translation: ...to walk worthily of your calling [to which] you (all) have been called,...

The adverb is of the greatest importance, so Paul states that first (not what we do in the English). It is *axiôs* (ἀξιως) [pronounced ax-EE-occe], which means, *worthily, suitably, appropriately, in a manner worthy of*. Strong's #516. The verb is the aorist active infinitive of *peripateô* (περιπατέω) [pronounced per-ee-paht-EH-oh], which means, *to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]*. Strong's #4043. So Paul is encouraging the Ephesians to conduct their lives worthily, appropriately, suitably.

They are to walk worthily of their calling. The Ephesians were called to be the sons of God in Christ Jesus. Their lives should be appropriate to this calling.

Ephesians 4:1 **Therefore, I keep on encouraging you (all)—I, the prisoner in the Lord—to walk worthily of your calling [to which] you (all) have been called,...** (Kukis mostly literal translation)

Ephesians 4:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pasês (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
tapeinophrosunê (ταπεινοφροσύνη) [pronounced tap-i-of-ros-OO-nay]	<i>humility, grace orientation; the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, lowliness of mind</i>	feminine singular noun, genitive/ablative case	Strong's #5012

This word apparently has a very different positive or negative meaning, depending upon the context.

About half of the translations give the word a negative sense in Colossians 2:18, translating it variously as *asceticism, self-abasement, voluntary humility, false humility*.

kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
prautês (πραΰτης) [pronounced prah-OO-tace]	<i>gentleness (of spirit), mildness of disposition; meekness; humility</i>	feminine singular noun; nominative case	Strong's #4240

Surprisingly enough, this word occurs only 3x in the New Testament; twice in Galatians (you may recall this as one of the fruits of the Spirit). There is as related adjective, but even that adjective only occurs thrice in the New Testament. There is another related word, Strong's #4235, but it occurs but once in the NT.

I have this word occurring 4x: Galatians 5:23 6:1 Ephesians 4:2 Colossians 3:12.

Translation: ...[acting] with all grace orientation and mildness of disposition,...

I inserted the word *acting*, but I could have inserted the words, *thinking, speaking and acting*. Paul is encouraging the believers in Ephesus to function with all grace orientation. That is, they understand who they are, what Christ has done for them, and what God continues to do in their lives.

Illustration: I clearly understand that I am not some great person. I know about my own failings and weaknesses and predilections, and yet God uses me and allows me to study and write. This is a great privilege. I am not doing great things for God, but I know that God is allowing me to be a part of His plan, and that this is a blessing beyond anything I could imagine. When a believer is functioning in the plan of God, it is a great and wonderful thing, not because the believer is great and wonderful, but because of the privilege God grants such a believer.

Therefore, the believer who understands his own shortcomings and the great blessings which God, nevertheless, places upon him (or her), is grace oriented. We understand how great God is, how privileged we are; and how God chose this time and this place for us to enjoy our own place in His plan.

Also a part of our lives is *prautēs* (πραΰτης) [pronounced *prah-OO-tace*], which means, *gentleness (of spirit), mildness of disposition; meekness; humility*. Strong's #4240. A good way to explain what Paul means by this word is to consider the culture today, where a significant number of people are offended. They are offended because others are white or they are male or they are privileged; or they use the wrong pronouns, and they are in a constant state of being offended and fighting to make themselves heard and seen. The believer who is growing in Christ is the exact opposite of this.

Ephesians 4:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
makrothumia (μακροθυμία) [pronounced <i>mak-roth-oo-MEE-ah</i>]	<i>patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs</i>	feminine singular noun; genitive/ablative case	Strong's #3115

Translation: ...with patience,...

Our lives are to be guided by patience. We have things which we want, places we want to go, circumstances we want to have, and we need to be patient with all of this. My life cannot be ruled by things I see and want to grab up. Things take place in our lives at the right time, and there are numerous occasions when we need to wait for whatever God has for us.

Ephesians 4:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anechomai (ἀνέχομαι) [pronounced <i>ahn-EHKH-ohm-ah-ee</i>]	<i>holding up, sustaining; putting up with, bearing with, one who is enduring, one made to forbear, suffering</i>	masculine plural; present (deponent) middle/passive participle; nominative case	Strong's #430

Ephesians 4:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240
General meanings: ἀλλήλους = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> .			
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, dative, locative or instrumental case	Strong's #26

Translation: ...sustaining (and bearing up) one another in love,...

The believers in a local church sustain one another and bear one another up. This is particularly true when the church is being persecuted. However, the local church becomes this very organic body, and each part of that body has a place and a function. This does not mean that everyone works around a church. There are those who do that, and that is their place in God's plan. But a church only requires a small segment to make things run properly. Obviously, there is the pastor-teacher, who teaches as often as he is able. And, as an aside, you simply by showing up, play an important part, even if you are a brand new believer. A church is nothing without the congregation coming and, for the most part, being fed.

We sustain one another and we bear one another up in love. The phrase *in love* often refers to believers acting by means of the Holy Spirit. That is, having large numbers of believers in the local church being filled with the Holy Spirit (and I do not mean in some holy roller way). When we are all in fellowship and all growing, the church as a whole advances.

Ephesians 4:2 ...[acting] with all grace orientation and mildness of disposition, with patience, sustaining (and bearing up) one another in love,... (Kukis mostly literal translation)

Ephesians 4:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
spoudazō (σπουδάζω) [pronounced spoo-DAWD-zoh]	<i>hastening, those making haste; exerting one's self, the one endeavouring to, giving diligence to, those being diligent to</i>	masculine plural, present active participle; nominative case	Strong's #4704
tēreō (τηρέω) [pronounced tay-REH-oh]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	present active infinitive	Strong's #5083
tēn (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Ephesians 4:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
henótēs (ἐνότης) [pronounced <i>hen-ot-ACE</i>]	<i>unity; unanimity, agreement; from Strong's #1520, oneness</i>	feminine singular noun; accusative case	Strong's #1775
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air; the rational spirit, the soul; a life giving spirit; the disposition or influence (which fills and governs the soul of any one)</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: ...being diligent to keep the unity of the spirit...

The believers in a local church need to be diligent to preserve the unity of the spirit. This is by our actions, our words and our thinking. We do not need to be challenging one another or trying to show off our superior spiritual skills or to attempt to run the lives of others who obviously need our help. Those things break the unity of the spirit.

We are all unified by being in Christ; we are all unified by having believed in Jesus Christ. However, we should also be diligent to make our experiential unity match our positional unity.

Ephesians 4:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
sundesmos (σύνδεσμος) [pronounced <i>SOON-dehs-moss</i>]	<i>bond, a band, that which binds (together); a joint tie, a ligament, (figuratively) uniting principle, control</i>	masculine singular noun, dative, locative or instrumental case	Strong's #4886
tēs (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
eirênê (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; genitive/ablative case	Strong's #1515

Translation: ...in the bond of peace. (Kukis mostly literal translation)

As believers, we are bound together by that which Paul calls *the bond of peace*. We all have peace with God through Christ Jesus. V. 3a is the experiential side of things and v. 3b is the positional side of things. We all share in the bond of peace with God. Our thinking, words and actions should reflect this bond.

Ephesians 4:3 ...being diligent to keep the unity of the spirit in the bond of peace. (Kukis mostly literal translation)

Ephesians 4:1–3 Therefore, I keep on encouraging you (all)—I, the prisoner in the Lord—to walk worthily of your calling [to which] you (all) have been called, [acting] with all grace orientation and mildness of disposition, with patience, sustaining (and bearing up) one another in love, being diligent to keep the unity of the spirit in the bond of peace. (Kukis mostly literal translation)

Ephesians 4:1–3 Therefore, I—a prisoner of the Lord—continue encouraging all of you to walk worthily and appropriately to your calling to which you all have been called, thinking, speaking and acting with all grace orientation and mildness of disposition, having patience with one another, sustaining and bearing one another in love, being diligent to preserve the unity of the spirit in the bond of peace. (Kukis paraphrase)

One body and one Spirit, just as even you (all) were called in one hope of the calling of you (all); one Lord, one faith, one baptism; one God, even a Father of all, and through all and in all.

Ephesians
4:4–6

[There is exactly] one body and one Spirit, just as even you (all) were called in by one hope (confidence) of your calling; one Lord, one faith, one baptism, one God, even the Father of all, [Who is] through all (things) and in all (things).

There is exactly one body (the body of Christ); one Spirit (the Holy Spirit), just as you were called by God to one hope in your calling. There is one Lord (Jesus Christ); one faith (salvation faith); one baptism (the baptism of the Spirit); and one God Who is the Father of all, Who is through all things and in all things.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	One body and one Spirit, just as even you (all) were called in one hope of the calling of you (all); one Lord, one faith, one baptism; one God, even a Father of all, and through all and in all.
Complete Apostles Bible	There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in us all.
Douay-Rheims 1899 (Amer.)	One body and one Spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all.
Holy Aramaic Scriptures Original Aramaic NT	. And that you would be in one body and One Spirit as when you were called in one hope of your calling. For THE LORD JEHOVAH is One, and the faith is one, and the baptism is one, And One is God The Father of all, and over all, and with all and in us all.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	There is one body and one Spirit, even as you have been marked out by God in the one hope of his purpose for you; One Lord, one faith, one baptism, One God and Father of all, who is over all, and through all, and in all.
Bible in Worldwide English	There is one body of Christ and one Spirit. When God called you, there was one hope before you in your calling. There is one Lord, one way to believe, and one baptism. There is one God and Father of us all. He is over all. He works through all. And he is living in us all.
Easy English Easy-to-Read Version–2008	.
God's Word™	There is one body and one Spirit, and God chose you to have one hope. There is one Lord, one faith, and one baptism. There is one God and Father of us all, who rules over everyone. He works through all of us and in all of us.
Good News Bible (TEV)	There is one body and one Spirit. In the same way you were called to share one hope. There is one Lord, one faith, one baptism, one God and Father of all, who is over everything, through everything, and in everything.
Good News Bible (TEV)	There is one body and one Spirit, just as there is one hope to which God has called you. There is one Lord, one faith, one baptism; there is one God and Father of all people, who is Lord of all, works through all, and is in all.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	All of you are part of the same body. There is only one Spirit of God, just as you were given one hope when you were chosen to be God's people. We have only one Lord, one faith, and one baptism. There is one God who is the Father of all people. Not only is God above all others, but he works by using all of us, and he lives in all of us.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Be faithful to guard the sweet harmony of the Holy Spirit among you in the bonds of peace, being one body and one spirit, as you were all called into the same glorious hope of divine destiny. For the Lord God is one, and so are we, for we share in one faith, one baptism, and one Father. And He is the perfect Father who leads us all, works through us all, and lives in us all! V. 3 is included for context.
Plain English Version	.
UnfoldingWord Simplified T.	God only has one family of believers and one Holy Spirit, just as he also called all of you to receive the one and only thing that people can hope for, that belongs only to you whom God has called. There is only one Lord, Jesus the Messiah, only one way to serve him, which is by trusting him completely, and we all are baptized for him alone. V. 6 will be placed with the next passage for context.

Williams' New Testament There is but one body and one Spirit, just as there is but one hope resulting from the call you have received; there is but one Lord, one faith, one baptism, one God and Father of all, who is over us all, who pervades us all, and who is within us all.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version *There is one body and one spirit, just as also you were invited in one anticipation of your invitation, one Master, one trust, one submersion, one God and Father of everyone, the One over everyone, through everyone, and in everyone.*
 Common English Bible .
 Len Gane Paraphrase There is one body and one Spirit, just as you're called to one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is over all, through all, and in you all.
 A. Campbell's Living Oracles There is one body, and one Spirit; as also you have been called with one hope of your calling; one Lord, one faith, one immersion; one God and Father of all, who is over all, and with all, and in you all.
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament There is but one Body and one Spirit, just as there was but one hope set before you when you received your Call. There is but one Lord, one Faith, one Baptism. There is but one God and Father of all--the God who is over all, pervades all, and is in all.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version For there's one body, and one Spirit, just as you were called to one hope. The Lord is one, our trust in him is one, and there's one baptism; there's one God and Father of everyone. He is over all and through all and in all..
 The Heritage Bible .
 International Standard V There is one body and one Spirit. Likewise, you were called to the one hope of your calling.
 There is one Lord, one faith, one baptism,
 one God and Father of all,
 who is above all, through all, and in all.
 Lexham Bible ...one body and one Spirit (just as also you were called with one hope of your calling), one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament There is one body and one Spirit, just as you were called with one hope that belongs to your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text There is one body and one Spirit, just as also you were called in one certain hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.
 Urim-Thummim Version .

Weymouth New Testament	There is but one body and but one Spirit, as also when you were called you had one and the same hope held out to you. There is but one Lord, one faith, one baptism, and one God and Father of all, who rules over all, acts through all, and dwells in all.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Make every effort to keep among you the unity of Spirit through bonds of peace. Let there be one body and one spirit, for God, in calling you, gave the same Spirit to all. One Lord, one faith, one baptism. One God, the Father of all, who is above all and works through all and is in all. V. 3 is included for context. 1Cor 10:17 1Cor 8:6; 12:4
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth CIPHER Translation	<i>There is</i> one body, and one Ruach , even as ye are called in one hope of your calling; One Yah , one Faith, one Baptism, One Elohiym and Father of all, who is above all, and through all, and in you all.
Hebraic Roots Bible	There is one body and one Spirit, even as you also were called in one hope of your calling; one YAHWEH (family), one faith, one baptism, one Elohim and Father of all, the One above all and through all and in you all..
Holy New Covenant Trans.	There is one God. He is the Father of everyone. God is above everything, through everything, and in everything. Each one of us has received God's help in time of need. Christ gave it by measure. The Scripture says: "When he went up high, he captured everything. He gave gifts to men."
The Scriptures 2009	...one body and one Spirit, as you also were called in one expectation of your calling, one Master, one belief, one immersion, one Elohim and Father of all, who is above all, a and through all, and in you all. ^a See Mark 12:32, Mark 12:34, 1Corinthians 8:6, 1Timothy2:5, Mark 12:29-34.
Tree of Life Version	There is one body and one Ruach, just as you also were called in one hope of your calling; one Lord, one faith, one immersion; one God and Father of all, who is over all and through all and in all.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	{You* are} One Body and One Spirit as and [You*] are called in one hope [of] the calling [of] you* One Lord {is} One Faith {is} One Washing {is} One God and Father [of] all [men] {is} The [One] on all [men] and through all [men] and in all [men]...
Alpha & Omega Bible	.
Awful Scroll Bible	...one body and one breath, accordingly-as-to yous even are being called, from-within one expectation of you all's invitation, one Lord, one confidence, one baptism, one God and Father of all, the One over all and through all, and from-within yous all.
Concordant Literal Version	.
exeGesés companion Bible	...- one body and one Spirit, even exactly as you are called

in one hope of your calling;
 - one Adonay, one trust, one baptism,
 one Elohim and Father of all,
 who is above all and through all and in you all.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 As there is one *guf* (body) [Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11] and one *Ruach Hakodesh*, as also you were called in one *tikvah* (hope) of your *kri'ah*:
Adon echad, emunah achat, tevilah achat,
 One G-d and *Avi khol* (Father of all), who is over all and through all and in all.
 [DEVARIM 6:4; ZECHARYAH 14:9]

Rotherham's Emphasized B.

One' body, and one' spirit, even as ye were also called in one' hope of your calling,
 One' Lord, one' faith, one' immersion,
 One' God and Father of all—
 Who is over' all, and through' all, and in' all.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 There is [only] one body [i.e., church] and one Holy Spirit, just as God also gave you one hope when He called you [See Titus 3:7]. [There is] one Lord [i.e., Jesus], one faith [i.e., one body of teaching], one immersion [i.e., in water for the forgiveness of sins], and one God and Father of all, who is over all and [works] through all and is in all [obedient believers].

Brodie's Expanded Trans.

There is one body [worldwide network of the saved] and one Spirit, just as you also have been called [efficacious grace] into the sphere of one hope [absolute confidence] with reference to your calling [divine election],
 One Lord [Jesus Christ], one doctrinal foundation [content of our faith], one placing into [sealing ministry of the Holy Spirit],
 One God, even the Father of all [believers], Who is over all [sovereignty] and for the benefit of all [logistical grace support] and in all [all believers are indwelt by the Father].

The Expanded Bible
 Jonathan Mitchell NT

.
 ...[being] one body and one spirit (attitude and effect of the Breath), according as you folks were (or: are) also called within the midst of one expectation (or: in union with one expectant hope) of your calling (or: invitation),
 [with] one Lord (or: Owner), one faith (or: loyalty, confidence, assurance, and trust; or: "one belief" - Bultmann), one submersion and envelopment which brings absorption and permeation to the point of saturation,
 one God and Father of all humans the One upon all people and moving through all people, and within the midst of all humanity and in union with all people and all things.

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .

The Spoken English NT There's one Body^c and one Spirit, just as you've all been called in one hope. We have one Lord, one faith, one baptism, and one God, who is everyone's Father. God is over everyone, works through everyone, and lives in everyone.
c. I.e. the international community of Christians: see Ephesians 1:23; Ephesians 2:16; Ephesians 3:6.

Updated ASV
Wilbur Pickering's New T. There is one body and one Spirit (just as you also were called in one hope of your calling), one Lord, one faith, one baptism, one God and Father of all,¹ who is over all and through all and in us all.
(1) Here's the Trinity again—the Spirit in verse 4, the Son in verse 5 and the Father in verse 6.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
Analytical-Literal Translation ...one body and one Spirit, just as also you_p were called in one hope [or, confident expectation] of your_p calling; one Lord, one faith, one baptism [or, immersion], one God and Father of all, who [is] over all and through all and in us all.

Berean Literal Bible .
Bill Puryear translation [There is] one body and one Spirit, just as also you have been called in connection with the one confident expectation with reference to your calling; [there is] one Lord, one faith, one baptism, one God, even the Father of all, who [is] over all, and the source of all, and in all [believers].

C. Thomson updated NT
Charles Thomson NT .
There is one Lord, one belief, one baptism, one God and Father of all, who is over all, and through all, and in you all; and to every one of us there hath been granted in due measure the favour of the free gift of the Christ. Vv. 5–7 in Thomson's NT.
Context Group Version [There is] one body, and one Spirit, even as also you (pl) were called in one abiding confidence of your (pl) calling; one Lord, one trust, one immersion, one God and Father of all, who is over all, and through all, and in all.

English Standard Version .
Far Above All Translation .
Green's Literal Translation .
James Allen translation .
Legacy Standard Bible .
Literal New Testament .
Literal Standard Version .
Modern English Version .
Modern Literal Version 2020 .
New American Standard .
New European Version .
New King James Version .
New Matthew Bible .
NT (Variant Readings) .
Niobi Study Bible . Title

R. B. Thieme, Jr. translation One body, and one Spirit, just as you have been called [or, *elected*] into one prospect of your station in life [the royal family];...
We all wear the same patch, the same coat of arms.
...one Lord [Jesus Christ], one faith [we are all saved the same way], one baptism [baptism of the Spirit],...
...One God, even Father of all [the royal family], the One over all [the royal family], and through all [the royal family], and in all [the royal family].

R. B. Thieme, Jr. trans2

There is one body (of Jesus of Nazareth, the Christ the church), one God the Holy Spirit indwelling us, one hope of your calling (resurrection body) one Lord (Jesus of Nazareth, the Christ), one faith, one baptism of God the Holy Spirit placing us in union with Jesus of Nazareth, the Christ. one God and Father of us all, who is above all and through all and in all.

Revised Geneva Translation .
Ron Snider translation

There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, God and Father of all who is over all and through all and in all.

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

4-6

Ephesians 4:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; nominative case	Strong's #1520
sōma (σῶμα) [pronounced <i>SOH-mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; nominative case	Strong's #1520
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air; the rational spirit, the soul; a life giving spirit; the disposition or influence (which fills and governs the soul of any one)</i>	neuter singular noun, nominative case	Strong's #4151

Translation: [There is exactly] one body and one Spirit,...

Jesus referenced the unity of the Spirit, and now states exactly what that unity entails.

There is one body. This is the body of believers on earth. God will not segregate gentile believers from Jewish believers in the Church Age. We all belong to the same body, over which Jesus is the head.

There is one Spirit, and this would be the Holy Spirit.

Ephesians 4:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	2 nd person plural, aorist passive indicative	Strong's #2564
Same morphology as in v. 1.			
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1680
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
klêsis (κλήσις) [pronounced <i>KLAY-sis</i>]	<i>a call, calling, invitation; to a feast; of the divine invitation to embrace salvation of God</i>	feminine singular noun; genitive/ablative case	Strong's #2821
Also found in v. 1 in the same morphology.			
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...just as even you (all) were called in by one hope (confidence) of your calling;...

We, as believers, were called. This is when God called us to believe in His Son. Every person reaches God consciousness and when that takes place, God is obligated by His justice and righteousness to provide us with the gospel message to respond to.

We are all given one hope, which is the confidence that Jesus Christ died for our sins. We have hope or confidence that God has called us when He gave us the gospel message (obviously, this is for the person who responded by believing in Jesus Christ).

Ephesians 4:4 [There is exactly] one body and one Spirit, just as even you (all) were called in by one hope (confidence) of your calling;... (Kukis mostly literal translation)

Ephesians 4:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; nominative case	Strong's #1520
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: ...one Lord,...

The *One Lord* is Jesus Christ. One Member of the Trinity died for our sins. Since He purchased us from the slave market of sin, He owns us.

Ephesians 4:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective; nominative case	Strong's #1520
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102

Translation: ...one faith,...

There is one faith. When it comes to salvation, we all have the same faith. We believe in Jesus Christ, and it is this faith which God accepts as all that is necessary for our salvation.

Ephesians 4:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; nominative case	Strong's #1520

Ephesians 4:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; nominative case	Strong's #908

Translation: ...one baptism,...

Bear in mind that we are speaking of unity in this context, and what can be less unifying than ritual baptism? Do we immerse, do we sprinkle? What about infant baptism? No doubt that you can find a fellow Christian and disagree on these particulars.

However, the one baptism here is the baptism of the Spirit, which means that we were baptized by the Holy Spirit into Christ. This is something which we all experience as believers (and by *experience*, I do not mean a definable set of feelings or events which we describe by a personal experience. This happens to all believers.).

Ephesians 4:4–6 ...one Lord, one faith, one baptism,... (Kukis mostly literal translation)

Ephesians 4:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; nominative case	Strong's #1520
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...one God,...

There is One God, Who is the Father of us all.

You will note in this confession of Paul, we have the Trinity named: One Spirit,...One Lord,...One God...

Ephesians 4:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962

Ephesians 4:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>παντῶν (πάντων) [pronounced PAHN- tone]</p>	<p><i>from the whole, of all; all things, everything</i></p>	<p>masculine plural adjective, genitive/ablative case</p>	<p>Strong's #3956</p>

Translation: ...even the Father of all,...

God is further defined as the Father of all. He is our Father, as we are a result of the divine decrees given in eternity past.

Ephesians 4:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>καί (καί) [pronounced kī]</p>	<p><i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i></p>	<p>conjunction</p>	<p>Strong's #2532</p>
<p>διά (διά) [pronounced dee-AH]; spelled δι (δι) [pronounced dee] before a vowel.</p>	<p><i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i></p>	<p>preposition</p>	<p>Strong's #1223</p>
<p>παντῶν (πάντων) [pronounced PAHN- tone]</p>	<p><i>from the whole, of all; all things, everything</i></p>	<p>masculine plural adjective, genitive/ablative case</p>	<p>Strong's #3956</p>

Translation: ...[Who is] through all (things)...

God is through all things. Everything has its reason and origin because of God.

Ephesians 4:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>καί (καί) [pronounced kī]</p>	<p><i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i></p>	<p>conjunction</p>	<p>Strong's #2532</p>
<p>ἐν (ἐν) [pronounced en]</p>	<p><i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i></p>	<p>preposition with the locative, dative and instrumental cases</p>	<p>Strong's #1722</p>
<p>πᾶσιν (πᾶσιν) [pronounced PAHS- ihn]</p>	<p><i>to all [things]; in the whole; by everything</i></p>	<p>masculine plural adjective, locative, dative and instrumental cases</p>	<p>Strong's #3956</p>

Translation: ...and in all (things). (Kukis mostly literal translation)

God is also in all things. God is omnipresent. He is not confined to His creation, but He can be found in all of it.

Ephesians 4:6 ...one God, even the Father of all, [Who is] through all (things) and in all (things). (Kukis mostly literal translation)

Ephesians 4:4–6 [There is exactly] one body and one Spirit, just as even you (all) were called in by one hope (confidence) of your calling; one Lord, one faith, one baptism, one God, even the Father of all, [Who is] through all (things) and in all (things). (Kukis mostly literal translation)

Ephesians 4:4–6 There is exactly one body (the body of Christ); one Spirit (the Holy Spirit), just as you were called by God to one hope in your calling. There is one Lord (Jesus Christ); one faith (salvation faith); one baptism (the baptism of the Spirit); and one God Who is the Father of all, Who is through all things and in all things. (Kukis paraphrase)

Now to one, every (man) of us was given the grace according to the measure of the gift of Christ. Consequently, he (it?) keeps on saying, having ascended to a height, He led captive captivity, and He has given gifts to men. Now the (one) ascended, what keeps on being if not that; even He descended to the lower parts of the earth. The One having descended, He Himself keeps on being even the ascending One over all things of the heavens, that He might fill up the all (things).

Ephesians
4:7–10

Now the grace was given to each one of us according to the measure of the gift of Christ. Therefore, it keeps on saying, **When He ascended to a height, He led captivity captive and He has given gifts to men.** Now the (One) having ascended, what is it except He also descended to the lower parts of the earth. The One having descended, He himself keeps on being the One having ascended over all things of the heavens, so that He might fulfill all (things).

Grace has been given to each one of us according to the measure of the Christ's gift. Therefore, we read in Psalm 68:18: **When Messiah ascended to the Height, He led captivity captive and He has since given spiritual gifts to men.** Who is the One having ascended except the Same One having descended into the lower parts of the earth, into Hades. But even though Jesus descended into the Abyss, still He is the One who ascended into the heavens, being over all things that He might fulfill all things.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now to one, every (man) of us was given the grace according to the measure of the gift of Christ. Consequently, he (it?) keeps on saying, having ascended to a height, He led captive captivity, and He has given gifts to men. Now the (one) ascended, what keeps on being if not that; even He descended to the lower parts of the earth. The One having descended, He Himself keeps on being even the ascending One over all things of the heavens, that He might fill up the all (things).

Complete Apostles Bible But to each one of us grace was given according to the measure of the free gift of Christ.
Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men."
But that "He ascended"--what it is but that He also first descended into the lower parts of the earth?

He that descended, He is also the One who ascended far above all the heavens, that He might fill all things.

Douay-Rheims 1899 (Amer.) But to every one of us is given grace, according to the measure of the giving of Christ.

Wherefore he saith: Ascending on high, he led captivity captive: he gave gifts to men.

Now that he ascended, what is it, but because he also descended first into the lower parts of the earth?

He that descended is the same also that ascended above all the heavens: that he might fill all things.

Holy Aramaic Scriptures
Original Aramaic NT

.
But to each one of us grace is given according to the size of the gift of The Messiah. Therefore it is said, "He ascended to the heights and took captivity prisoner and he has given gifts to the children of men."

But that he ascended, what is it but that also he first descended to the lower regions of The Earth?

He who descended is the same who also ascended higher than all Heavens to restore all things.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But to every one of us has grace been given in the measure of the giving of Christ. For this reason he says, He went up on high, taking his prisoners with him, and gave freely to men.

(Now this, He went up, what is it but that he first went down into the lower parts of the earth?

He who went down is the same who went up far over all the heavens so that he might make all things complete.)

Bible in Worldwide English

But each one of us has received a blessing, whatever amount Christ has given to each one.

So then, the holy writings say, When Christ went up to heaven he took those he had won with him. And he gave gifts to men.

Now, what does he went up mean? Does it not mean that he also came down to the earth below?

The one who came down is the same one who went up higher than all the heavens. He did this so that he would be everywhere.

Easy English

Easy-to-Read Version–2008

.
Christ gave each one of us a special gift. Everyone received what he wanted to give them. That is why the Scriptures say, "He went up high into the sky; he took prisoners with him, and he gave gifts to people." When it says, "He went up," what does it mean? It means that he first came down low to earth. So Christ came down, and he is the same one who went up. He went up above the highest heaven in order to fill everything with himself.

God's Word™

God's favor has been given to each of us. It was measured out to us by Christ who gave it. That's why the Scriptures say: "When he went to the highest place, he took captive those who had captured us and gave gifts to people." Now what does it mean that he went up except that he also had gone down to the lowest parts of the earth? The one who had gone down also went up above all the heavens so that he fills everything.

Good News Bible (TEV)

Each one of us has received a special gift in proportion to what Christ has given. As the scripture says, "When he went up to the very heights, he took many captives

with him; he gave gifts to people." Now, what does "he went up" mean? It means that first he came down to the lowest depths of the earth. So the one who came down is the same one who went up, above and beyond the heavens, to fill the whole universe with his presence.

J. B. Phillips .
The Message .
 NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. Christ has generously divided out his gifts to us. As the Scriptures say, "When he went up to the highest place, he led away many prisoners and gave gifts to people." When it says, "he went up," it means that Christ had been deep in the earth. This also means that the one who went deep into the earth is the same one who went into the highest heaven, so that he would fill the whole universe.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation .
 And he has generously given each one of us supernatural grace, according to the size of the gift of Christ. This is why he says: "He ascends into the heavenly heights taking his many captured ones with him, and gifts were given to men." He "ascended" means that he returned to heaven, after he had first descended from the heights of heaven, even descending as far as the lowest parts of the earth. The same one who descended is also the one who ascended above the heights of heaven, in order to begin the restoration and fulfillment of all things.

Plain English Version .
 UnfoldingWord Simplified T. There is one God, who is the Father of all of us, whether Jew or non- Jew. He rules over all of us, works through all of us, and is in all of us, and to each one of us God has given spiritual gifts in just the way that the Messiah has decided that we should have them. As the scripture says, As he went up to the high place, he brought with him many people whom he had captured, and gave gifts to his people. The words "he went up" certainly make us know that the Messiah had also previously gone down to the deepest parts of the earth. The Messiah, who came down to earth from heaven, is also the one who returned upward to the most exalted position in heaven, in order that he might fill the universe. V. 6 is included for context.

Williams' New Testament .
 But in accordance with the measure of Christ's gift, His favor has been bestowed upon each one of us. Concerning this the Scripture says: "He led a host of captives, when He went up on high, and granted gifts to men." What does "He went up" mean, except that He had first gone down into the lower regions of the earth? The very One that went down has gone up, too, far above all the heavens, to fill the universe.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .
 To each one of us was given the generosity in line with the amount of the free handout of the Anointed King. For this reason, it says *in Psalm 68:18*, "When He stepped up into a high position, He incarcerated incarceration and gave presents

to the people." The "He stepped up" *part*, what is *it* except that He also stepped down into the lower parts of the earth? The One who Himself stepped down is also the One who stepped up, far above all of the heavenly regions so that He might fill up all *things*.

Common English Bible
Len Gane Paraphrase

.
Yet to every one of us is given the grace according to the correct measure of the gift of Christ. Therefore he says, "When he ascended up on high, he led captivity captive and gave gifts to people. Now this "he ascended" implies that he also descended first into the lower parts of the earth. He who descended is the same one who also ascended far above all heavens that he might fulfill all.

A. Campbell's Living Oracles

But to every one of us is given favor, according to the measure of the gift of Christ; (Wherefore he says, Having ascended on high, he captivated captivity, and gave gifts to men. Now, this-Having ascended, what is it, unless, indeed, he had also descended into the lower parts of the earth! He who descended, is the same who also ascended far above all the heavens, that he might fill all things.)

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
Every one of us, however, has been entrusted with some charge, each in accordance with the extent of the gift of the Christ. That is why it is said--'When he went up on high, he led his captives into captivity. And gave gifts to mankind.' Now surely this 'going up' must imply that he had already gone down into the world beneath. He who went down is the same as he who went up--up beyond the highest Heaven, that he might fill all things with his presence.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version .
The Heritage Bible .

And to each one of us grace was given according to the measure of the gift of Christ.

Consequently he says, When he went up on high, he led captive a multitude of captives, and gave gifts to men. **Psa 68:18**

Since he ascended, what is it except that he also descended first into the lower sections of the earth?

He that descended is also the same one who ascended far above all heavens that he might fill all things.

International Standard V

Now to each one of us grace has been given proportionate to the measure of the Messiah's [Or Christ's] gift.

That is why God [Lit. he] says,
"When he went up to the highest place,
he led captives into captivity
and gave gifts to people." [Ps 68:18]

Now what does this "he went up" mean except that he also had gone [Other mss. read had first gone] down into the lower parts of the earth? [Or parts, that]

The one who went down is the same one who went up above all the heavens so that all things would be fulfilled.

Lexham Bible .
Montgomery NT .
NIV, ©2011 .
Riverside New Testament .

Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Yet to each of us individually grace was given, measured out with the munificence of Christ. For this reason Scripture says: "HE RE-ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND GAVE GIFTS TO MEN." (Now this "re-ascended" --what does it mean but that He had first descended into the lower regions of the earth? He who descended is the same as He who ascended again far above all the Heavens in order to fill the universe.)
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But to each of us divine grace is given according to the measure of Christ's gift. Therefore it is said: <i>When he ascended to the heights, he brought captives and gave his gifts to people.</i> <i>He ascended, what does it mean but that he had also descended to the lower parts of the world? He himself who went down, then ascended far above all the heavens to fill all things. Ps 68:19 Phil 2:7; Jn 3:13; 1P 3:19</i>
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	But unto everyone of us is given grace according to the measure of the gift of Mashiach . Wherefore he says, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
Hebraic Roots Bible	.
Holy New Covenant Trans.	Each one of us has received God's help in time of need. Christ gave it by measure. The Scripture says: "When he went up high, he captured everything. He gave gifts to men." (When it says "he went up", it could only mean that Christ came down to the lower parts of the earth. The one who came down is the same one who went up - above all the heavens. He wanted to fill the universe.)
The Scriptures 2009	But to each one of us favour was given according to the measure of the gift of Messiah. That is why it says, " When He went up on high, He led captivity captive, and gave gifts to men. " Psalm 68:18. But what does "He went up" mean, except that He also first went down into the lower parts of the earth? He who went down is also the One who went up far above all the heavens, to fill all.
Tree of Life Version	But to each one of us grace was given in keeping with the measure of Messiah's gift. Therefore it says, "When He went up on high, He led captive a troop of captives and gave gifts to his people." Now what does "He went up" mean, except that He first went down to the lower regions of the earth? The One who came down is the same One who went up far above all the heavens, in order to fill all things.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[to] one but each [man] [of] us is given The Favor in the measure [of] the gift [of] the Christ so [He] says Ascending to height [He] captures captivity [He] gives gifts [to] the men The [Thing] but [He] ascends What? is if not for and [He] descends to the lower parts [of] the earth The [Man] Descending He is and The [Man] Ascending above all the heavens that [He] may fill the all [things]...
Alpha & Omega Bible	<p>BUT TO EACH ONE OF US GRACE WAS GIVEN ACCORDING TO THE MEASURE OF CHRIST'S GIFT.</p> <p>THEREFORE IT SAYS, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." †(Psalm 68:18)</p> <p>NOW THIS PHRASE "HE ASCENDED," WHAT DOES IT MEAN EXCEPT THAT HE ALSO HAD DESCENDED TO LOWER EARTH/LAND? †(Earth is lower than Heaven. Descended to earth and perhaps also referring to His grave tomb. Does NOT refer to Hell as Jesus did not go to Hell. There is not such thing as a burning Hell under ground. He came to earth when He descended from Heaven.)</p> <p>HE WHO DESCENDED IS HIMSELF ALSO HE WHO ASCENDED FAR ABOVE ALL THE HEAVENS, SO THAT HE MIGHT FILL ALL THINGS. †(5 Fold Ministry of Offices/Administrations over the Church)</p>
Awful Scroll Bible	<p>What is more, to each one of us is being granted Grace, according to the measure of the gift of the Anointed One.</p> <p>Through-which He instructs, "He stepping-up into the heights, takes captive captivity, and bestows gifts to they of the aspects-of-man."</p> <p>Moreover, that He stepped-up, what is it if-not certainly-of-what, He even first stepped-down into the lower parts of the land?</p> <p>He stepping-down is also stepping-up over-above all the Expanse, in order that He may fulfill all things.</p>
Concordant Literal Version	<p>Now to each one of us was given grace in accord with the measure of the gratuity of Christ. Wherefore He is saying, Ascending on high, He captures captivity And gives gifts to mankind."</p> <p>Now the 'He ascended,' what is it except that He first descended also into the lower parts of the earth?</p> <p>He Who descends is the Same Who ascends also, up over all who are of the heavens, that He should be completing all."</p>
exeGesés companion Bible	<p><u>THE DESCENSION AND ASCENSION OF THE MESSIAH</u></p> <p>And charism is given to each one of us according to the measure of the gratuity of the Messiah.</p> <p>So he words,</p> <p>Having ascended on high,</p> <p>he captured the captives and gave gifts to humanity.</p> <p>Psalm 68:18</p> <p>Now that he ascended,</p> <p>what is it except that he also first descended into the substrata parts of the earth?</p> <p>He who descended</p> <p>is the same who also ascended</p> <p>far above all the heavens to fulfill/shalam all.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.</p> <p>But to each of us was given the Chen v'Chesed Hashem according to the measure of the Matnat HaMoshiach.</p> <p>Therefore it says, ALITA LAMMAROM SHAVITA SHEVI LAKACHTA MATANOT ("You ascended to the height, you led captive, you received gifts" TEHILLIM 68:19 [18]), He has led captive a host of captives, He had brought matanot (gifts) to Bnei Adam.</p>

Now if He "ASCENDED" what can it mean except that also He descended into the lower parts of ha'aretz?

The one who descended is Himself also the one having ascended far above all the Shomayim, that He might fill all things. [MISHLE 30:1-4]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

But [God's] unearned favor was given to each one of us, according to the gift allotted [to us] by Christ. Therefore, it says [Psa. 68:18], "When He ascended on high [i.e., to heaven], He led a procession of captured prisoners [behind Him] [Note: This originally referred to God leading His people in triumph over Israel's enemies, but here is applied to Christ], and gave gifts to [various] people." (But what does "He ascended" mean if not that He also [first] descended to the lower parts of the earth [i.e., to the earth below]? [Note: Of the three principal interpretations given to this verse: a) Christ descended to earth, b) Christ descended to the grave, c) Christ descended to Mary's womb. The first is to be preferred. See John 3:13; 6:38, 62]. The One who descended [i.e., from heaven to earth] is the same One [i.e., Christ] who also ascended high above the all the heavens, so that He could fill the entire universe [with His presence]).

Brodie's Expanded Trans.

Moreover, to each one of us [as beneficiaries] this grace has been given according to the measure of the gift from Christ [sovereignly disposed by Christ through the Holy Spirit].

Therefore it says [in Psalm 68:18]: When He [Jesus Christ] ascended into [the third] heaven, He led away as prisoners [in His triumphal procession through the air] those who were in a state of captivity [OT saints in Hades]; He gave [spiritual] gifts to men [distribution of spoils from the Lord's victory].

(Now this doctrine that He ascended, what does it imply, except that He first descended into the lower regions of the earth [Sheol]?)

He [Jesus Christ] Who descended [into Sheol] is the same Person Who also ascended higher than all the heavens [now sitting in session at the right hand of the Father], so that He might bring to completion the all things [the combination of Israel and the Church as the royal family of God]). .

The Expanded Bible
Jonathan Mitchell NT

But to each one of us was given (or: Now in each one of us is imparted and supplied) the grace and favor down from, in accord with and to the level of (or: commensurate to) the measure of the undeserved gift of the Christ (or: the gratuity whose source is the Anointed One; or: the free gift which is the Anointing; or: the gift from the [Messiah]).

For this reason He (or: it) is constantly saying, "Going up (or: Stepping up; Ascending) into a height (unto [the] summit) He led (or: leads) captive a captive multitude (or: He led 'captivity' captive). He gave (or: gives) gifts to mankind (or: to, for and in humanity)." [Ps. 68:18]

Now (or: Yet) this "He went up (ascended)," what is it if not (or: except) that He also [first] descended (stepped down) into the lower parts (or: the under regions) of the earth (or: land)?

The One stepping down (descending) is Himself also the One stepping up (ascending) far above (back up over) all of the heavens (or: atmospheres; skies), to the end that He would at once fill the Whole (permeate and saturate everything; or: make all things full; bring all things to full measure and completion).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Gifted Leaders Bring the Church to Maturity

Now to each one of us was given this grace, according to the measure of Christ's gift.

Therefore it says,

"Ascending on high he led captivity captive;

he gave gifts to men." [A quotation from Ps 68:18]

Now "he ascended," what is it, except that he also descended [Some secondary manuscripts add "first"] to the lower regions of the earth? The one who descended himself is also the one who ascended above all the heavens, in order that he might fill all things.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

||To each one of you|| however, hath favour been given,
According to the measure of the free-gift of the Christ;
Wherefore he saith—

||Ascending on high|| he took captivity captive,
{And} gave gifts unto men.^c

Now this, *He ascended*^d; what is it, — save—That he also descended^e into the under parts of the earth?

[He that descended] ||he|| it is who also ascended over-above all the heavens,
That he might fill all things;...

^cPs. lxxviii. 18.

^dSee previous.

^eOr (WH) add: "first."

The Spoken English NT

And grace has been given to each of us, in line with the gift that Christ portions out to us.^d

That's why it says,

When he went up on high, he took prisoners of war,
and he gave people gifts.^e

Now, about this "going up": how can that be, unless he also went down^f-right to the lowest parts of the earth?

The one who went down is the same person who also went up, above all the heavens. That way, he could fill everything.

d. Lit. "And to each of us is given the grace, according to the measure of the gift of Christ." When a gift of some form of service is given, "grace" (God's provision, empowerment, protection, forgiveness) is given to enable the person to express the gift successfully (see Ephesians 3:2; Ephesians 3:7).

e. Psalm 68:18. In the psalm, God "goes up" to Zion and receives gifts of tribute from captured rulers; in this passage, Paul turns it so that Jesus "goes up" to heaven, like a conquering general leading prisoners captured in the battle of love. Jesus presents them to God and then gives them as gifts to the community.

f. Or "What does that mean, if not that he also went down".

Updated ASV

But to each one of us grace was given according to the measure of Christ's gift.

Gifts In Men

Therefore it says,

"When he ascended^[22] on high he led captivity captive,
and he gave gifts to men."

(Now the expression “he ascended,” what does it mean but that he also descended to the lower regions of the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

[22] **Ascend, go up, rise up, sprout or grow:** (Gr. anabainō) This Greek word anabaino has several different meanings, which are determined based on the context. It can mean to go up to Jerusalem. (Matt. 20:17-18) It can mean to rise up out of the water. (Matt. 3:16) It can refer to seeds sprouting or to growing. (Matt. 4:7) It can refer to plants or trees growing taller. (Matt. 13:7; Mark 4:32) It can also refer to Jesus’ ascension to heaven forty days after his resurrection.—Eph. 4:8-10.

Wilbur Pickering’s New T.

Building up the body

Now to each one of us the grace according to the measure of Christ’s gift was given. That is why He says, “When He ascended into the heights He captured the concentration camp, and distributed gifts to men.”² (What does ‘He ascended’ imply if not that He also first descended into the interior regions of the earth?³ He who descended is the very one who also ascended far above all the heavens, that He might fill all things.)

(2) “He captured the concentration camp” doesn’t sound very much like “He led captivity captive” now does it. The point is that ‘captivity’ refers to people held in captivity, and they are freed. When an invading army takes a concentration camp, the prisoners are set free (usually). We have here a quote from Psalm 68:18, where the second half says, “You have received gifts from men,” just the opposite of ‘distributed’. What to do? The Targum (a Hebrew commentary) interprets as, “You have given gifts to the children of men.” Upon reflection this would appear to be obvious. When you put tithes and offerings in the offering plate at church, you are giving to God, but does that money literally go to Heaven? No, it is redistributed down here—some goes to the preacher’s salary, some to a missionary, some to pay the light bill, etc. God does indeed receive gifts from men, but He doesn’t stash them in Heaven somewhere; they are redistributed down here. When done properly He gets the credit: “He distributed gifts to men.”

(3) This is one of several texts that lead me to understand that Sheol/Hades is beneath the crust of the earth somewhere. For one of the things He did down there, see 1Peter 3:19.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation But to each one of us was given grace according to the measure of the free gift of Christ. For this reason, He [or, it] says, "When He ascended on high, He led captive a group of captives and gave gifts to people." [Psalm 68:18] Now this, "He ascended," what is it [fig., what does it mean] except that He also descended first into the lower parts of the earth? The One having descended, He is also the One having ascended far above all the heavens, so that He should fill all [things].

Berean Literal Bible

Bill Puryear translation

But to each one of us grace is given according to the measure of the gift from Christ. Therefore, it [Ps 68] says, 'When He ascended into heaven, He took captive prisoners of war; He gave gifts to men.' (Now this 'He ascended', what does it mean except that He also descended into the lower regions of the earth? He who descended is Himself also the One who ascended above all the heavens, in order that He might bring to completion all things.)

C. Thomson updated NT

Charles Thomson NT

Therefore it is said, "Having ascended on high, he hath led captivity captive, and "he hath given gifts to men." Now this expression, "He ascended" what doth it infer, but

	that he had first descended into the lower parts of the earth? Vv. 8–9 in Thomson’s NT.
Context Group Version	But to each one of us was the favor given according to the measure of the gift of the Anointed. Therefore he says, When he ascended on high, he led captivity captive, he gave gifts to men. (Now this, He ascended, what is it but that he also descended into the lower parts of the land? He who descended is the same also that ascended far above all the skies, that he might fill all things.)
English Standard Version Far Above All Translation	. To each one of us, then, grace was given according to the measure of the gift of Christ. Therefore he says, “When he ascended on high, he took captivity captive and gave gifts to men.” Now the word “he ascended” – what does it mean but that he also first descended to the lowest parts of the earth? V. 10 will be placed with the next passage for context.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	I, the prisoner of the LORD, then call on you to walk worthily of the calling with which you were called, with all lowliness and meekness, with long-suffering, bearing with one another in love, being diligent to keep the unity of the Spirit in the bond of peace; one body and one Spirit, according as you were also called in one hope of your calling; one Lord, one faith, one immersion, one God and Father of all, who [is] over all, and through all, and in you all, and to each one of you was given grace, according to the measure of the gift of Christ, for this reason, it says, “Having gone up on high He led captive captivity, and gave gifts to men.” And that, He went up, what is it except that He also went down first into the lower parts of the earth? Vv. 1–9 in the LSV.
Modern English Version	.
Modern Literal Version 2020	Now the grace was given to each one of us according-to the measure of the gift of the Christ. Hence he says, ‘After he ascended to high, he captured captivity and gave presents to men.’ {Psa 68:18} Now the <i>saying</i> , He ascended, (what is it <i>saying</i> ?) except that he also descended into the downward parts of the earth first? He who descended is also the same as he who ascended above all the heavens, in-order-that he might fill all things.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. multitude
R. B. Thieme, Jr. translation	But to each one of us the grace [or, <i>this supergrace</i>] has been given according to the standard of the gift of the Christ. For this reason the scripture [Psalm 68:18] says, When He had ascended up on high, He led captives [Old Testament believers] in a triumphal procession from a state of captivity [in paradise], and has distributed [spiritual] gifts to men [of the royal family of God]. (Now this doctrine that He ascended, what does it imply except that He also descended into the inner-lower parts of the earth? The one who comes back with the triumphal procession is the Lord Jesus Christ. This indicates that He has been triumphant. The triumphal procession means blessing for the victors. They had the enemies being led in this procession, and when they came to the end, the people who did not fight in the war could attack

them (after Cæsar gave the sign) and they could come into this group and kill some of them.

The One having descended is the same Person also as the one having ascended far above all the heavens, in order that He might fill up the deficiency with a certain quality [of, *high quality*] of the all things [supergrace blessings].)

R. B. Thieme, Jr. trans2

But To each one of us the grace has been given according to the gift of Christ (He ordered the beginning).

For this reason the scripture says (Ps 68:18) "When he ascended on high (Intensification of the Angelic Conflict) he led captive the Old Testament Scripture believers in paradise in a triumphal procession to heaven, and he distributed gifts to men in the Royal Family of God."

(Now this doctrine that "He ascended," what does it imply?

but that he had also descended into the lower parts of the earth, into paradise where the Old Testament Scripture saints were waiting for the resurrection and ascension!

Revised Geneva Translation .

Ron Snider translation

But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE WHAT WAS HELD CAPTIVE; HE GAVE GIFTS TO MEN." (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

7-10

Ephesians 4:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1538
hêmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Ephesians 4:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist passive indicative	Strong's #1325
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485

Translation: Now the grace was given to each one of us...

The general context is the unity of the faith. What are the things which unify us?

First off, each one of us has been given the grace. After salvation, each one of us has received several categories of grace.

Bob has given these categories on many occasions.

Six Categories of Support in Logistical Grace (by R. B. Thieme, Jr.)

1. Life-sustaining support is provided by God. God sustains the life of every believer on earth. No believer can depart from life apart from God's will. Therefore all the forces of hell cannot remove one believer apart from God's permission. God also provides all that it takes to support life. Psalm 48:14, "This God is our God forever and ever; He will be our guide even unto death." Lamentations 3:20-25.
2. Temporal needs such as food, shelter, clothing, transportation, environment, time, a job, etc. are provided by God, Matthew 6:33; Philippians 4:19.
3. Security provision is taught in the doctrine of eternal security. Your security is from God. This includes the assignment of guardian angels, and the provision of the laws of divine establishment for freedom to advance to maturity. If positive to Bible doctrine, God provides the security for you to make that advance, as in the wall of fire. 1Peter 1:5, "We are kept by the power of God."
4. Spiritual riches are provided by God, such as our portfolio of invisible assets, the ten problem solving devices, and the unique factors of the Church Age. It also includes the provision of doctrinal teaching from your right pastor, privacy and security necessary to maintain positive volition, the royal family honor code, and discernment to see distractions and set them aside. Spiritual provision of an evangelist, a pastor, the privacy of your priesthood, the Canon, and a local church are all provided for you. Ephesians 1:3, "Who has blessed us with every spiritual blessing."
5. Blessings are given to every believer, both winners and losers. These are not to be confused with escrow blessings which are far greater.
6. God preserves us from death.

This particular doctrine is a small portion of the doctrine of logistical grace, a doctrine given on many occasions between 1978 and 1989.

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Now, what grace are we given which relates to the unity of the faith?

Ephesians 4:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
metron (μέτρον) [pronounced MET-ron]	<i>measure (literally or figuratively); by implication, a limited portion (degree)</i>	neuter singular noun; accusative case	Strong's #3358
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
dōreá (δωρεά) [pronounced do-reh-AH]	<i>gift, present, gratuity</i>	feminine singular noun, accusative case	Strong's #1431
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...according to the measure of the gift of Christ.

Every believer is given a gift or gifts at salvation and these gifts are specifically given for the building up the body of Christ (for the edification of the believers in your periphery).

There is no indication that a spiritual gift is given to you primarily to build yourself up. These gifts will be specified in v. 11 with their purpose being given in v. 12.

Ephesians 4:7 **Now the grace was given to each one of us according to the measure of the gift of Christ.** (Kukis mostly literal translation)

Ephesians 4:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (δίό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004

Ephesians 4:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Therefore, it keeps on saying? Therefore, He keeps on saying?

Translation: *Therefore, it keeps on saying,...*

Paul references the Old Testament.

There are times when we need to be careful how we understand this to be. That is Paul is quoting Scripture (which, at this time, is only the Old Testament); yet the Church Age is a new thing, a mystery. Therefore, we should not find any prophecy of Church Age doctrines in the Old Testament.

Ephesians 4:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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anabainō (ἀναβείνω) [pronounced <i>ahn-ahb-El-noh</i>]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine singular, aorist active participle; nominative case	Strong's #305
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hupsos (ὑψος) [pronounced <i>HOOP-soss</i>]	<i>elevation, altitude; heaven (s), height; being exalted, having dignity, on high</i>	neuter singular noun; accusative case	Strong's #5311
aichmalōteúō (αἰχμαλωτεύω) [pronounced <i>aheekh-mal-oh-TWO-oh</i>]	<i>to lead captive; to make captive, to take captive, to capture</i>	3 rd person singular, aorist active indicative	Strong's #162
aichmalōsia (αἰχμαλωσία) [pronounced <i>aheekh-mal-oh-SEE-ah</i>]	<i>captivity; the state of being taken a captive; the act of taking someone captive by force, prisoners of war</i>	feminine singular noun in the accusative case	Strong's #161

Interestingly enough, while imprisoned, Paul never used this noun to describe himself, but used δέσμιος instead. Kittel speaks of a figurative use of αἰχμαλωσία, but it is somewhat difficult to grasp. He writes *the thought of imprisonment in war is carried over into the inner moral and religious struggle of man and for man; this use is not found in the Old Testament.*²⁴

Translation: *...When He ascended to a height, He led captivity captive...*

Paul quotes Psalm 68:18. See **Psalm 68** ([HTML](#)) ([PDF](#)) ([WPD](#)) (portions of this exegesis will be found in this passage and in the [Addendum](#)).

Jesus ascends into heave after He has risen from the dead (Acts 1:6–11). See **Acts 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

²⁴ Kittel, Gerhard, *Theological Dictionary of the New Testament*; ©1993; Eerdmans's Printing Company; translated by Geoffrey Bromley; Vol. I, p. 196.

David wrote this psalm, and it is presented when he brings the Ark into Jerusalem where it will be kept at Tabernacle 2 (there was the official Tabernacle during David's time, but he also had a tent which he went to in order to worship God, which tent I have designated Tabernacle 2. In it will be the Ark of the Covenant.

When Jesus ascended into heaven, it says that He led captivity captive. I believe that the correct understanding is, Jesus, after the cross and after the resurrection, had defeated Satan. However, this victory will not be exploited until after the Church Age.

Ephesians 4:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
doma (δόμα) [pronounced <i>DOHM-ah</i>]	<i>gift, present</i>	neuter plural noun, accusative case	Strong's #1390
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: ...and He has given gifts to men.

In the original text, Jesus receives gifts; but Paul misquotes this because it is also true that, for believers in the Church Age, they receive God's gifts. Jesus receives gifts in the original text; but here, Paul has Jesus distributing gifts after His ascension into the third heaven.

Ephesians 4:8 **Therefore, it keeps on saying, When He ascended to a height, He led captivity captive and He has given gifts to men.** (Kukis mostly literal translation)

Here are my three translations of this verse:

Three Translations for Psalm 68:18	
<p>You have gone up to the height [or, to the Most High];</p> <p>You have led captive a captive [or, captivity];</p> <p>You have taken gift in the man [or, mankind], and also rebellious ones; to tabernacle Yah Elohim.</p>	<p>Psalm 68:18</p> <p>You have gone up on high [or, to the Most High];</p> <p>You have led captivity captive;</p> <p>You have received gifts in the presence of mankind.</p> <p>And even [in the presence of] the rebellious; Yah Elohim lives [there].</p>

**You have gone up to the Most High;
You have led captivity captive;
You have received gifts in the presence of mankind;
and Jehovah God lives there in the presence of the rebellious.**

I will include the **interpretation** for this passage in the **Addendum**.

Chapter Outline

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This brings me to a topic which I approach with no little trepidation:

How is Old Testament Scripture Used in the New Testament?

- 1) What appears to be the primary use of Old Testament Scripture in the New Testament is as a fulfillment of prophecy. That is, something will occur in the New Testament history, and the writer will note that this is a fulfillment of something written hundreds of years ago. Primarily, we find this in the gospels and in reference to our Lord.
- 2) A New Testament writer may take an Old Testament passage and quote it in order to shed light on its meaning. What Jesus Christ taught is often completely misunderstood. The Law of Moses had been distorted by the religious hierarchy of His time. He explained, with great patience, how the Law was to be understood. One of the end results of a thorough understanding of the Law was, we do not meet God's standards. The pharisees believed that there were set of laws which we could follow and thereby gain the approbation of God. They themselves made a great effort to follow these laws and to make certain that others observed them following these laws—very much like some devout Muslims today (the pharisees of Jesus' time had much more in common with religious Muslims than they do with believers in Jesus Christ, whom they persecuted). Back to the original point: Jesus often would take an Old Testament passage which had been misapplied or subject to a fury of legalism, and He would break it on down so the people could understand. Jesus Christ summed up the Ten Commandments with "You will love God with all your heart and soul and you will love your fellow man as you love yourself." The first mandate which Jesus gave covered the first four commandments and the second mandate of our Lord sum up the last six commandments. In other words, Jesus was not teaching anything which was subversive nor did He undercut the Law of Moses in any way. He simply taught it correctly. So, an Old Testament passage would be quoted and/or summarized and explained correctly, often by Jesus Christ Himself.
- 3) A New Testament may quote an Old Testament passage to put it into an historical perspective from the standpoint of future events in relation to God's dispensational view of history.
- 4) Many prophetic statements in the Old Testament can be taken in several different ways. A New Testament writer might take such a passage and interpret it in a specific manner in order to show one particular fulfillment of that passage (which does not negate other interpretations).
- 5) Here, we find an unusual usage of the Old Testament where Paul takes a passage and twists it to say what he wants it to say. He is not interpreting the passage in the psalms; he is not even saying that, *here is a new way of looking at this passage*. Paul is giving new life to this passage, and giving a meaning to it which it did not originally possess. We may not like this sort of an interpretation, but I don't believe that you can reasonably understand either passage, the context of either passage, and then try to say Paul was giving the correct or another interpretation of this passage.

I am loath to make a blanket statement, but I don't believe that any part of the Church Age is specifically prophesied in the Old Testament. I believe that the Church Age was meant to be hidden from those in the Old Testament. From Abraham through our Lord's crucifixion and resurrection, we are in the Age of Israel. It is not until Pentecost when we have the beginning of the Church Age. So, for passages taken from the Old Testament and applied to a doctrine or to an event of the Church Age, these are passages not originally written for the Church Age specifically. Therefore, such passages have one meaning in the Old Testament and a different meaning in the New. This is what we are dealing with here, at least in part.

Perhaps, and I am thinking out loud here, the idea is, God has a clear, non-Church Age meaning for every Old Testament Scripture; however, it is possible that God has allowed for a handful of these Scriptures to have a meaning for the Church Age. In this way, the Church Age remains hidden from prying eyes, yet God allows some Church Age doctrine to be pulled out of the Old Testament.

Quite frankly, although I lean toward my original impression, I must admit to not being convinced either way about Old Testament for Church Age believers. There are obvious lessons that we are able to learn from the Old Testament (otherwise, I would be wasting my life exegeting these Old Testament passages), but is there any mystery doctrine to be gleaned from the Old Testament? I believe that, with little difficulty, we can produce Pauline passages which speak to the Church Age as being hidden from those in the Old Testament, and, hidden from the Angelic Conflict as well. However, does that imply that there is absolutely no exclusively Church Age doctrine to be found in the Old Testament or is the doctrine there, but we need to unearth it?

Neither of these positions quite solves our dilemma with Paul. He changes the text of this verse, and interprets the new changed text so that it means what he wants it to mean. He is allowed to do that by means of God the Holy Spirit, and we certainly are not; but then, how often does he do this? How often do other Church Age writers of Scripture do this.

Let me draw an analogy here, which may be instructive, although it may not completely explain everything. Moses, when writing Exodus through Numbers, was exceedingly careful about what occurs, what he says, and, particularly, what God says. Moses understood the importance of God's Word and was not about to treat it lightly or place it on the same level as his own words. Then we have the 38½ years in the desert, during which Moses pens a psalm which he does not place into the Pentateuch, as he just cannot place his words side-by-side God's words (even though his psalm was divinely inspired). But then, with the book of Deuteronomy, things change dramatically. Moses speaks to his people authoritatively, from the doctrine in his soul, revealing even, from time to time, information and laws not found in the previous 3 books. He speaks empowered by God the Holy Spirit, but no longer does Moses feel a need to draw a line between what he is teaching (which ends up being the text for the book of Deuteronomy) and God's Word.

Paul, when he takes this passage out of psalms and changes it in order to get his point across, he does so with confidence and impunity, just as Moses did when speaking to his people before they crossed over into the Land of Promise.

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Ephesians 4:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anabainō (ἀναβείνω) [pronounced <i>ahn-ahb-El-noh</i>]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person singular, aorist active indicative	Strong's #305

Translation: Now the (One) having ascended,...

Jesus is the One having ascended into the third heaven.

Ephesians 4:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
The definite article and this interrogative could both be accusatives as well.			
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
katabainô (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, aorist active indicative	Strong's #2597
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
katôteros (κατώτερος) [pronounced kat-OH-ter-oss]	<i>lower (parts)</i>	neuter plural adjective; accusative case	Strong's #2737 hapax legomenon
mérê (μέρη) [pronounced MEH-ray]	<i>districts, parts, portions; sides, coastal regions</i>	neuter plural noun, accusative case	Strong's #3313
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Translation: ...what is it except He also descended to the lower parts of the earth.

Prior to this, Jesus had descended into the lower portions of the earth. This is where He delivered His message of victory in the Angelic Conflict to the fallen angels being held in confinement in the Abyss.

This is an excellent study which R. B. Thieme, Jr. introduced me to.

Links to the Victorious Proclamation

Jesus, in Hades, gave His **Victorious Proclamation**.

Also found in **SCRBD**.

Bob Bolander has **preached** two sermons on this.

Recently **covered** at the Katy Community Church.

Robert McLaughlin on the angels held in the Abyss.

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Ephesians 4:9 **Now the (One) having ascended, what is it except He also descended to the lower parts of the earth.** (Kukis mostly literal translation)

Ephesians 4:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine singular, aorist active participle; nominative case	Strong's #2597
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Ephesians 4:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainô (ἀναβείνω) [pronounced <i>ahn-ahb- EI-noh</i>]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine singular, aorist active participle; nominative case	Strong's #305
huperanô (ὑπεράνω) [pronounced <i>hoop-er- AN-oh</i>]	<i>over, above a thing; of a place; of rank or power</i>	adverb	Strong's #5231
pantôn (πάντων) [pronounced <i>PAHN- tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ouranoi (οὐρανοί) [pronounced <i>oo-ran- OY</i>]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; genitive/ablative case	Strong's #3772

Translation: The One having descended, He himself keeps on being the One having ascended over all things of the heavens,...

Jesus descended into the earth to give the victorious proclamation of His victory over sin, delivering the death blow to all fallen angels.

Ephesians 4:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
plêroô (πληρώω) [pronounced <i>play- ROH-oh</i>]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person singular, aorist active subjunctive	Strong's #4137
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Translation: ...so that He might fulfill all (things). (Kukis mostly literal translation)

Jesus, having descended into Hades and then ascended into the third heaven has fulfilled all things about Him as related to the 1st Advent. The 2nd Advents prophecies will be fulfilled at the second advent.

Ephesians 4:10 The One having descended, He himself keeps on being the One having ascended over all things of the heavens, so that He might fulfill all (things). (Kukis mostly literal translation)

Ephesians 4:7–10 Now the grace was given to each one of us according to the measure of the gift of Christ. Therefore, it keeps on saying, **When He ascended to a height, He led captivity captive and He has given gifts to men.** Now the (One) having ascended, what is it except He also descended to the lower parts of the earth. The One having descended, He himself keeps on being the One having ascended over all things of the heavens, so that He might fulfill all (things). (Kukis mostly literal translation)

Ephesians 4:7–10 Grace has been given to each one of us according to the measure of the Christ's gift. Therefore, we read in Psalm 68:18: **When Messiah ascended to the Height, He led captivity captive and He has since given spiritual gifts to men.** Who is the One having ascended except the Same One having descended into the lower parts of the earth, into Hades. But even though Jesus descended into the Abyss, still He is the One who ascended into the heavens, being over all things that He might fulfill all things. (Kukis paraphrase)

Vv. 11–16 appears to be a single sentence. I will break it up into two smaller pieces

It turns out that this is a passage I should have simply done in full. Many translations had all six verses as a single sentence. Many translations ended a sentence in vv. 13 or 15.

And He, [even] He, has given the, indeed, Apostles, and the prophets, and the evangelists, and the pastors and teachers, for the equipping of the saints for work of service, for a building up of the body of the Christ; until we might come to the all (things), for the unity of the faith and the full knowledge of the Son of the God, for a (noble) man, complete; for a measure of maturity (or, *stature*) of the fullness of the Christ; that no longer we might be infants, being tossed about and carried about by every wind of the teaching, in the sphere of the (dishonest) dice playing of the men, in the sphere of craftiness face to face with the cunning arts of the wandering (about).

Ephesians
4:11–14

And He, [even] He has indeed given the Apostles, and the prophets, and the evangelists, and the pastor-teachers for the equipping of the saints for production of the ministry, for the building up of the body of Christ, until we attain the all (things), for the unity of the faith and the full knowledge of the Son of God, for the complete (noble) man, for the measure of maturity of the fullness of Christ; that we may no longer be infants being tossed about and carried (all over) by every wind of (false) doctrine, [which takes place] in the sphere of dice playing of (dishonest) men, in the sphere of cunning subtlety with the deceit of error.

And He, God the Father, has indeed give the church these gifts: Apostleship, prophecy, evangelization and pastor-teachers. These gifts are given for the equipping of the saints in order to participate in divine good production; and these gifts also aide in the building up of the body of Christ. Through this building up, we hope to come to a unity of the faith in the local church and to develop a full knowledge of Jesus Christ. The end result is so that we can become complete, as royal family of God, according to the measure of the fullness of Jesus Christ; that we no longer behave as infants—babes in Christ—being thrown about as if in the sea by every wind of false doctrine. It is as if we are playing dice for money, but the die is rigged against us. We face subtle cunning and errors of deceit that only correct doctrine can lead us away from it.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) And He, [even] He, has given the, indeed, Apostles, and the prophets, and the evangelists, and the pastors and teachers, for the equipping of the saints for work of service, for a building up of the body of the Christ; until we might come to the all (things), for the unity of the faith and the full knowledge of the Son of the God, for a (noble) man, complete; for a measure of maturity (or, *stature*) of the fullness of the Christ; that no longer we might be infants, being tossed about and carried about by every wind of the teaching, in the sphere of the (dishonest) dice playing of the men, in the sphere of craftiness face to face with the cunning arts of the wandering (about).

Complete Apostles Bible And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the perfecting of the saints for the work of ministry, for the building up of the body of Christ, until we all arrive to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ; that we may no longer be infants, being tossed as by waves, and being carried about by every wind of doctrine, by the trickery of men, by craftiness in regard to deceitful scheming,...

Douay-Rheims 1899 (Amer.) And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors: For the perfecting of the saints, for the word of the ministry, for the edifying of the body of Christ: Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: That henceforth we be no more children tossed to and fro and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.

Holy Aramaic Scriptures
Original Aramaic NT .
And he gave some who are Apostles and some who are Prophets and some who are Evangelists and some who are Pastors and some who are Teachers, For the perfecting of The Holy Ones, for the work of the ministry, for the building up of the body of The Messiah, Until we all shall be one entity in the faith and in the knowledge of The Son of God and one perfect man with the dimensions of the stature of the maturity of The Messiah, Neither shall we be children who are shaken and troubled for every wind of crafty teaching of the children of men, those who plot to seduce by their cunning.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And he gave some as Apostles, and some, prophets; and some, preachers of the good news; and some to give care and teaching; For the training of the saints as servants in the church, for the building up of the body of Christ: Till we all come to the harmony of the faith, and of the knowledge of the Son of God, to full growth, to the full measure of Christ:

Bible in Worldwide English	<p>So that we may be no longer children, sent this way and that, turned about by every wind of teaching, by the twisting and tricks of men, by the deceits of error; ...</p> <p>The gifts he gave are these: some are to be apostles; some prophets; some evangelists; some pastors and teachers.</p> <p>These gifts are to make Gods people better able to do their work for him and to make the body of Christ become stronger.</p> <p>The gifts are given so that we will all believe the one way and all know the Son of God. They are given so that we will be really grown-up Christians, like Christ himself.</p> <p>The body of Christ must grow so that we will no longer be like children. We are like children when we are pushed this way and that way. We change our minds every time people bring a different teaching. Some teachers teach the lies of men and fool people so that they believe wrong things.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>And that same Christ gave these gifts to people: He made some to be apostles, some to be prophets, some to go and tell the Good News, and some to care for and teach God's people. Christ gave these gifts to prepare God's holy people for the work of serving, to make the body of Christ stronger. This work must continue until we are all joined together in what we believe and in what we know about the Son of God. Our goal is to become like a full-grown man--to look just like Christ and have all his perfection. Then we will no longer be like babies. We will not be people who are always changing like a ship that the waves carry one way and then another. We will not be influenced by every new teaching we hear from people who are trying to deceive us--those who make clever plans and use every kind of trick to fool others into following the wrong way.</p>
<i>God's Word™</i>	<p>He also gave apostles, prophets, missionaries, as well as pastors and teachers as gifts to his church. Their purpose is to prepare God's people, to serve, and to build up the body of Christ. This is to continue until all of us are united in our faith and in our knowledge about God's Son, until we become mature, until we measure up to Christ, who is the standard. Then we will no longer be little children, tossed and carried about by all kinds of teachings that change like the wind. We will no longer be influenced by people who use cunning and clever strategies to lead us astray. It was he who "gave gifts to people"; he appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, in order to build up the body of Christ. And so we shall all come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature people, reaching to the very height of Christ's full stature. Then we shall no longer be children, carried by the waves and blown about by every shifting wind of the teaching of deceitful people, who lead others into error by the tricks they invent.</p>
Good News Bible (TEV)	
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Version	.
Contemporary English V.	<p>Christ chose some of us to be apostles, prophets, missionaries, pastors, and teachers, so that his people would learn to serve and his body would grow strong. This will continue until we are united by our faith and by our understanding of the Son of God. Then we will be mature, just as Christ is, and we will be completely like</p>

him. We must stop acting like children. We must not let deceitful people trick us by their false teachings, which are like winds that toss us around from place to place.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation .

And he has appointed some *with grace* to be apostles, and some *with grace* to be prophets, and some *with grace* to be evangelists, and some *with grace* to be pastors, and some *with grace* to be teachers. And their calling is to nurture and prepare all the holy believers to do their own works of ministry, and as they do this they will enlarge and build up the body of Christ. *These grace ministries will function* until we all attain oneness in the faith, until we all experience the fullness of what it means to know the Son of God, and finally we become one perfect man with the full dimensions of spiritual maturity and fully developed in the abundance of Christ. And then our immaturity will end! And we will not be easily shaken by trouble, nor led astray by novel teachings or by the false doctrines of deceivers who teach clever lies.

Plain English Version .
 UnfoldingWord Simplified T.

As gifts to his people, he appointed some of them to be apostles, some to be prophets, some to seek out people to tell them the good news about Jesus, and some to care for and to teach the groups of believers. God appointed all of them to prepare God's people to do the work of serving others, so that all the people who belong to the Messiah might become spiritually strong. This work will continue until all of us together become what God wants us to be: united as we together fully trust in the Son of God and experience his working in us, and completely mature as a group of believers— as fully mature in trusting and knowing God as the Messiah himself. Then we will no longer be spiritually immature, as little children are immature. We will no longer follow every new teaching, always changing what we believe like a boat that goes one way and then the other as the wind and waves change direction. We will not allow clever people who teach what is false to deceive us with their lies.

Williams' New Testament

And He has given some men to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, for the immediate equipment of God's people for the work of service, for the ultimate building up of the body of Christ, until we all attain to unity in faith and to perfect knowledge of the Son of God, namely, to a mature manhood and to a perfect measure of Christ's moral stature; so that we may not be babies any longer, or like sailors tossed about and driven around by every wind of doctrine, by the trickery of men through their cunning in inventing new methods of error.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .

And He Himself gave not only the missionaries, but the preachers, the sharers of good news, and the shepherds and teachers toward the development of the sacred *people*, for a work of serving, for construction of the Anointed King's body, up to *the point when* we all will make it to the oneness of the trust and the correct understanding of God's Son, to a complete man, to *the* height measurement of the fullness of the Anointed King, so that we may no longer be infants pushed back and forth and carried around by every wind of the instruction, in the people's rigged game, in slyness toward the scheme of the misleading lie, but, being true in love, we might grow everything into Him, who is the head, *the* Anointed King, from whom, as the entire body is joined tightly together and pulled together through every

Common English Bible Len Gane Paraphrase	connection of the supply in line with influence in an amount of each individual part, it causes the body's growth for construction of itself in love. Vv. 11–16 in the BV. . He gave some to be apostles, some prophets, some evangelists, some pastors and teachers, for the equipping of God's people for the work of ministry, for building up the body of Christ, until we all come into the unity of the faith and the knowledge of the Son of God into a full, complete man, into the measure of the stature of the fullness of Christ, so that we would no more be children tossed back and forth and carried off by every wind of doctrine by the cunning deception and sneaky craftiness of men.
A. Campbell's Living Oracles New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . And he it is who gave to the Church Apostles, Prophets, Missionaries, Pastors, and Teachers, To fit his People for the work of the ministry, for the building up of the Body of the Christ. And this shall continue, until we all attain to that unity which is given by faith and by a fuller knowledge of the Son of God; until we reach the ideal man--the full standard of the perfection of the Christ. V. 14 will be placed with the next passage for context.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version The gifts he gave were so that some could be apostles, prophets, evangelists, pastors and teachers, with the purpose of preparing God's people for the work of helping others, to help the body of Christ to grow. We grow together until we all reach the state of being one in our trust in and knowledge of the Son of God, completely grown up, measuring up to full maturity in Christ. V. 14 will be placed with the next passage for context.
The Heritage Bible	And he gave some as apostles, and some as prophets, and some as evangelists, and some as shepherds ¹¹ and teachers, For the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ, Until we all arrive into the unity of the faith, and of the full knowledge of the Son of God, to a perfect man, to the measure of the maturity of the fullness of Christ, That we no longer be infants, tossed to and fro ¹⁴ and carried about with every wind of teaching, in the cheating of men, in shrewdness for trickery to lead astray;... ¹¹ 4:11 shepherds , <i>poimen</i> , shepherd, pastor. ¹⁴ 4:14 tossed to and fro , <i>kludonizomai</i> , to surge, to fluctuate.
International Standard V	And it is he who gifted some to be apostles, others to be prophets, others to be evangelists, and still others to be pastors and teachers, to equip [Or perfect] the saints, to do the work of ministry, and to build up the body of the Messiah [Or Christ] until all of us are united in the faith and in the full knowledge of God's Son, and until we attain mature adulthood and the full standard of development in the Messiah. [Or Christ] Then we will no longer be little children, tossed like waves and blown about by every wind of doctrine, by people's trickery, or by clever strategies that would lead us astray.
Lexham Bible	.

Montgomery NT

It is he who made some men apostles, some prophets, some evangelists, and some pastors and teachers, in order to equip the saints for the work of serving, for the building up of the Body of Christ—till we all come in the unity of the faith and of the knowledge of the Son of God, to the maturity of manhood, to the measure of the stature of the fulness of Christ. So we shall no longer be children, tossed up and down, and blown about by every wind of teaching, tricked by the craft of men in the snares of misleading error; but holding the truth in love we shall grow up in every part into him who is our Head, even Christ. V. 15 is included for context.

NIV, ©2011

Riverside New Testament

And he "gave" to some to be apostles, some prophets, some tellers of the good news, some shepherds and teachers, for the equipment of the saints, for the work of service, for building up the body of Christ, until we all attain oneness in the faith and the knowledge of the Son of God, and the maturity of manhood and the measure of the stature of the fullness of Christ. V. 14 will be placed with the next passage for context.

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

And he gave some, Apostles; and some Prophets; and some evangelists; and some shepherds and teachers; For the equipping of the saints, for the undertaking of the service, for the edifying of the Body of Christ: Until we all come in the unity of the Faith, and of the knowledge of the Son of Elohim, to a completed man, to the measure of the stature of the fullness of Christ: That we should no more be children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, in which they lie in wait to deceive;...

Weymouth New Testament

And He Himself appointed some to be Apostles, some to be Prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip His people for the work of serving--for the building up of Christ's body--till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes nor shall we resemble mariners tossed on the waves and carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead.

Wikipedia Bible Project

Worsley's New Testament

And *therefore* He gave some *to be* apostles, some prophets, some evangelists, *and* some pastors and teachers; to qualify holy *men* for the work of the ministry, to the edifying of the body of Christ: till we all arrive in the unity of the faith, and of the knowledge of the Son of God, at perfect maturity, even to the measure of the stature of the fulness of Christ. V. 14 will be placed with the next passage for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

As for his gifts, to some he gave to be apostles, to others prophets, or even evangelists, or pastors and teachers. So he prepared those who belong to him for the ministry, in order to build up the Body of Christ, until we are all united in the same faith and knowledge of the Son of God. Thus we shall become the perfect Man, upon reaching maturity and sharing the fullness of Christ. V. 14 will be placed with the next passage for context.

1Cor 12:28; 14:26 Col 1:28

New American Bible (2011)

New Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cipher Translation

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the godeshiym, for the work of the ministry, for the edifying of the body of **Mashiach**:

Till we all come in the unity of the faith, and of the knowledge of the Son of Elohiym, unto a perfect man, unto the measure of the stature of the fulness of Mashiach:

That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;...

Hebraic Roots Bible
Holy New Covenant Trans.

. skillful

Christ appointed delegates, prophets, preachers, spiritual shepherds, and teachers to prepare the saints for a ministry of service, for building up the body of Christ. How long? Until we are all together. We must be united in our faith and knowledge of the Son of God. We must become like a full-grown man, reaching for the greatest potential of Christ. Then we will not be little children anymore. The waves will not throw us back and forth. We won't be blown away by the winds of false teaching which clever men invent to trick people into following error.

The Scriptures 2009

And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah, until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah, so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray,^b but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah, from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love. Vv. 15–16 are included for context.
^bSee Ephesians 5:6, also 2Corinthians 10:5, 2Corinthians 11:3-14, Galatians 1:6-9, 2Timothy3:1-8, 2Timothy4:2-4, 2Peter 2:2-22, Jude 1:10-19.

Tree of Life Version

He Himself gave some to be emissaries, some as prophets, some as proclaimers of the Good News, and some as shepherds and teachers—to equip the kedoshim for the work of service, for building up the body of Messiah. This will continue until we all come to the unity of the faith and of the knowledge of Ben-Elohim—to mature adulthood, to the measure of the stature of Messiah's fullness. As a result, we are no longer to be like children, tossed around by the waves and blown all over by every wind of teaching, by the trickery of men with cunning in deceitful scheming.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament

...and He gives the certainly delegates {He gives} the but forecasters {He gives} the but preachers {He gives} the but shepherds and teachers to the equipping [of] the [men] pure to work [of] service to building [of] the body [of] the Christ until [We] may come The All [Men] to the unity [of] the faith and [of] the knowledge [of] the son [of] the god to man complete to measure [of] stature [of] the completion [of] the christ

Eph 4:14 that no more [We] may be Young Rocking and Being Carried [by] every wind [of] the teaching in the gambling [of] the men in craftiness to the scheming [of] the error.

Alpha & Omega Bible .

Awful Scroll Bible	He also bestows surely, sent-out ones and exposers-to-light-beforehand, and they who herald-the-Good-Tidings and shepherds and teachers, with regards to outfitting-along-down the awful ones, for the work of the ministry, for the building-of-the-house of the body of the Anointed One, to the extent that we all should come-accordingly-against, the unity of the confidence and become-knowledgeable-upon the Son of God, to a mature man, to the measure of the stature of the fullness of the Anointed One, in order that we shall no longer be un-taught, being tossed by waves and being carried-about by every wind of doctrine, by-within the defrauding of the aspects-of-man from-within an entire-work, with regards to in journeying-with, being led astray.
Concordant Literal Version	And the same One gives these, indeed, as apostles, yet these as prophets, yet these as evangelists, yet these as pastors and teachers, toward the adjusting of the saints for the work of dispensing, for the upbuilding of the body of Christ, unto the end that we should all attain to the unity of the faith and of the realization of the son of God, to a mature man, to the measure of the stature of the complement of the Christ, that we may by no means still be minors, surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception."
exeGeses companion Bible	<p><u>THE FOURFOLD MINISTRY</u></p> <p>And indeed, he gave some, apostles; and some, prophets; and some, evangelists; and some, shepherds and doctors; for the perfecting of the holy - to the work of the ministry - to the edifying of the body of the Messiah: until we all attain to the unity of the trust and the knowledge of the Son of Elohim to a man of shalom; to the measure of the maturity of the fulness/shalom of the Messiah: that we no longer be babies surging and carried about with every wind of doctrine in the dice of men and in cunning with their methods of seduction;...</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.</p> <p>And He gave some to be shlichim, and some nevi'im, and some gifted to be used in Kiruv efforts for Rebbe, Melech HaMoshiach, and some supervising mashgichim ruchaniyim (spiritual overseers) who are ro'im and morim in the Kehillah, For the equipping of the Kadoshim for the work of avodas kodesh ministry, to the building up of HaGuf HaMoshiach Until we all attain to the achdus (unity) of the emunah and to the da'as (knowledge) of the Ben HaElohim, to the Bnei Chayil maturity, to the measure of the stature of the melo (plentitude) of Moshiach. In this way, we are no longer olalim (infants) tossed by waves and carried around by every wind of limmud (instruction), by the cunning of Bnei Adam, with craftiness leading to the scheming of remiyah (deceit) and madduchei shav (delusion); [YESHAYAH 57:20]</p>
Rotherham's Emphasized B.	<p>And he gave— Some, indeed, to be apostles, And some, prophets, And some, evangelists, And some, shepherds and teachers,— With a view to the fitting of the saints</p>

For the work of ministering,
 For an upbuilding of the body of the Christ;
 Until we all advance—
 Into the oneness of the faith, and the personal knowledge of the Son of God,
 Into a man of full-growth,
 Into the measure of the stature of the fulness of the Christ;
 That we may [no longer] be infants—Billow tossed and shifted round with every wind
 of teaching,—In the craft of men, In knavery suited to the artifice of error;...

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

And He gave some people [the gift of being] apostles; and some people prophets; and some people evangelists; and some people pastors [i.e., elders] and teachers, for the purpose of equipping the saints [i.e., God's holy people] for the work of serving [others], in order to build up the [spiritual] body of Christ [i.e., the church]. [This is to be done] until we all [eventually] arrive at unity of the faith and full knowledge of the Son of God; at complete [spiritual] maturity; at the [full] height of Christ's [spiritual] stature. Then we will no longer be [spiritual] babies, tossed back and forth [by waves], and blown around by every wind of [false] teaching, [deceived] by the clever trickery of people using deceptive schemes.

Brodie's Expanded Trans.

Then He Himself [the glorified Christ] gave some [masculine gender : men only] to be, on the one hand, apostles [started the foundation of the church], on the other hand, some prophets [taught the church until the canon was completed], and some evangelists [special gift of itinerant gospel preaching], and some pastors [emphasis on authority] and/or teachers [emphasis on verse-by-verse exposition], For the purpose of equipping [training] the saints [priesthood of the believer] for the accomplishment of service [ambassadorship of the believer], for the edification [construction] of the Body of Christ [both positional and experiential truth], Until we all obtain the objective [the pinnacle of supergrace] according to the system of doctrine [unity of the faith] and by means of the full knowledge of the Son of God [occupation with Christ], resulting in a mature believer [spiritually full-grown], unto the measure of the stature of the fullness of Christ [the standard set by Jesus Christ during the dispensation of the Hypostatic Union], So that we might no longer be immature [fragmented spiritual morons], tossed about by waves in a rough sea [destabilized] and driven out of control [going around in circles] by every wind of doctrine [Satan's false teaching] by the trickery of people [cosmic evangelists] by cunning deception [misrepresentation of Scripture] for the purpose of scheming [organized circumvention] deceit [cheated out of the benefits of the spiritual life by error and delusion], ...

The Expanded Bible
 Jonathan Mitchell NT

And He Himself at one point gave (or: gives; [p46: has given and it now exists as a gift]), on the one hand (or: indeed), the folks sent off with a commission (the emissaries; the representatives), yet also those who have light ahead of time and speak it before others (the prophets), and on the other hand those who announce goodness and well-being and bring good news, and then the shepherds, and finally teachers (or: the shepherds-and-instructors), facing and with a view toward the bringing down of the fresh and timely, for the preparation (mending; knitting together; adjusting; fitting; repairing; perfectly adjusting adaptation; equipping; completely furnishing) of the set-apart folks (the saints; the holy ones) unto a work (or: into an action; into the midst of a deed or task) of attending service, [leading] unto (or: into) construction (house-building) of the body which is the Christ (or: whose source, character and quality is from the Anointed One; or: the body formed by the Anointing),

[to go on] until we the whole of mankind (all people) can (or: would) come down to the goal (or: attain; arrive at; meet accordingly; meet down face-to-face): into the state of oneness from The Faithfulness (or: the unity of, that belongs to and which characterizes that which is faith; or: the lack of division which has its source in trust, confidence and reliability, and has the character of being loyal), and of the full, experiential and intimate knowledge (or: recognition; discovery; insight) from (or: of) the Son of God, [growing] into [the] purposed and destined (or: complete; finished; mature; full-grown; perfect; goal-attained) adult man into (or: unto) [the] measure of [the] stature (full age; prime of life) of the entire content which comprises the Anointed One (or: which is the result of the full number which is the Christ; of the effect of the fullness from the [Messiah]; of the effect of that which fills and completes that which pertains to the Christ; of the result of the filling from, and which is, the Christ)

to the end that no longer (or: no more) would or should we exist being infants (immature folks; not-yet-speaking ones), continuously being tossed by (= being caused to fluctuate from) [successive] waves and repeatedly being carried hither and thither (or: around in circles) by every wind of the teaching (or: from what is taught) within the caprice (the throw of the dice; versatile artifice; games of chance; the trickery) of mankind, in readiness to do anything (amoral craftiness; working everything; or: = while stopping at nothing) with a view toward and leading to the methodical treatment (or: the systematizing or technical procedure) of The Wandering (the straying; the deception).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .

And he’s the one who has given apostles, prophets, evangelists, and pastors and teachers. They’re for training the holy ones for the work of serving. They’re for building up the body of Christ, until we’re all trained up: into unity of faith, into understanding of the Son of God, into complete adulthood, and into a maturity that fits with Christ’s full presence.⁹

That way we won’t be babies anymore. We won’t be tossed around and carried back and forth on the breeze with every new teaching. We won’t be taken in by people’s tricks and by crafty deception schemes.^h

g. Lit. “into the measure of the stature of the fullness of Christ”.

h. Lit. “carried to and fro by every wind of teaching, by people’s con games, by craftiness in the scheme of falsehood”.

Updated ASV

And he gave some as apostles, and some as prophets, and some as evangelists, and some as shepherds and teachers, for the equipping of the holy ones or the work of ministry, to the building up of the body of Christ;^[23] until we all attain to the unity of the faith, and of the accurate knowledge^[24] of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. V. 14 will be placed with the next passage for context.

[23] **Body of Christ (Congregation):** (σώματος το χριστο *sōmatos tou Christou*) Metaphorically, the phrase refers to all persons who are an anointed born again member of the Christian congregation as a whole.—Rom. 12:15; 1 Cor. 12:12-20, 22-25; Eph. 4:12, 16.

[24] The Greek word (ἐπίγνωσις *epignōsis*) behind the English rendering **accurate knowledge** is a strengthened or intensified form of *gnosis* (*epi*, meaning “additional”), meaning “true,” “real,” “full,” “complete,” or “accurate,” depending upon the context. Paul and Peter alone use *epignosis*.

Wilbur Pickering’s New T.

Yes, He Himself gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,⁴ for the equipping of the saints into the work of the ministry, so as to build up the body of Christ, until we all attain into the unity of the faith and of the real knowledge of the Son of God, into a complete man, into the resulting full stature of Christ;⁵ so that we no longer be ‘infants’, tossed about as by waves and carried off by every doctrinal fad, through the underhanded dealings of the people who collect the fee for the error;⁶...

(4) I take it that this list follows the chronological sequence of the several ministries. An apostle introduces the Gospel into an area or context; a prophet gets the people’s attention and an evangelist urges them to believe; but once people are regenerated then pastors and teachers come to the fore—they are the ones who equip the saints. It is simply a fact of life that someone with a shepherd’s heart is not necessarily a good teacher, and an honest to goodness teacher often lacks a shepherd’s heart. The functions are supposed to be complementary, and the object is to get all true believers involved in the work of the ministry. Life in Christ is not a spectator sport!

(5) Verse 13 emphasizes the truth in verse 12—every believer is supposed to grow into full stature.

(6) Before Paul wrote Ephesians, *κυβεια* always meant dice-throwing (but commentators usually don’t like that, and so take evasive action). Why do people do that? Usually for material advantage. If the dice-throwing is ‘crafty’ then it’s crooked—the dice are loaded. But this has to do with doctrinal fads (‘winds’). Why do people start and push fads? To get or to keep attention, which usually involves material advantage. But it takes two to tango: who throws dice by himself? To cheat you have to have a victim. But why is the other guy playing? He hopes to make a fast buck, too. So why do people buy into doctrinal fads? Often for material advantage—the purveyor makes promises (e.g. the ‘prosperity gospel’); sometimes for ‘spiritual’ or social prestige (which can translate into material advantage). You have to make the victim think that there’s something in it for him. One of the basic meanings for *μεθοδεια* is ‘a method of collecting taxes’ or ‘debts’. If you want to shear the sheep, you need a method. But who would be vulnerable to any such ‘method’? Only a spiritual ‘infant’, who still thinks he can make a fast spiritual buck, who thinks there can be shortcuts. A “perfect man” (*ανηρ*, not *ανθρωπος*) is like Jesus—when Satan comes with his shortcuts he is not taken in.

Let’s try to pull it together. The fad (*ανεμος*) is an error (*πλανη*), which carries a fee—the error isn’t free. The purveyor needs a method for collecting the fee (*μεθοδεια*) for the error he’s selling. But it can’t be obvious, he needs to finesse it (*κυβεια εν πανουργια*) (he wants happy, unsuspecting sheep). Someone who is mature (verse 13) knows there are no shortcuts, so is not taken in by any cheap promise. Telling the truth in love (verse 15) contrasts with selling an error for gain (verse 14).

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

. Place all with next

Analytical-Literal Translation And He gave some [to be] apostles, and some [to be] prophets, and some [to be] evangelists, and some [to be] shepherds [or, pastors] and teachers, for the purpose of the equipping of the holy ones for [the] work of service, for [the] building up [fig., edifying] of the body of Christ, until we all arrive [fig., attain] to the unity of the faith and of the full [or, true] knowledge of the Son of God, to a perfect [or, mature] man, to [the] measure [fig., extent] of [the] maturity of the fullness of Christ, so that we shall no longer be young children, being tossed about by waves and being carried about from place to place by every wind of teaching [or, doctrine], by the cunning of people, in craftiness, for the purpose of the trickery of deception.

Berean Literal Bible
Bill Puryear translation

. Perfecting

And He gave some apostles, others prophets, others evangelists, others pastor-teachers, for the purpose of equipping the saints for productive service for the purpose and result of the edification of the body of Christ, until we all attain to the unity produced by doctrine; that is, produced by the full-knowledge of the Son of God, resulting in a mature believer, to the stature characterized by the maturity produced by the fullness of Christ, in order that we might no longer be childish [immature], being tossed here and there by waves and carried here and there by every wind of teaching by the trickery of men, by the cunning for the purpose of deceitful scheming, but by speaking the truth associated with unconditional love, we [pastors] might begin to cause growth into Him with reference to all things, who is the head, Christ, because of Whom, the entire body, being joined together and being instructed by every supporting joint [pastor-teacher] on the basis of the operational power—in measure one [joint] for the benefit of each part, is caused to produce for itself the growth of the body resulting in the building up of one another by means of unconditional love. Vv. 15–16 are included for context.

C. Thomson updated NT
Charles Thomson NT
Context Group Version

. Place with next

And he gave some [to be] emissaries; and some prophets; and some announcers of the Imperial News; and some shepherds and teachers; for the completing of the special ones, to the work of service, to the building up of the body of the Anointed: until we all attain to the unity of the trust, and of the knowledge of the Son of God, to a whole {fully formed, mature} man, to the measure of the stature of the fullness of the Anointed: that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in allegiance, we may grow up in all things into him, who is the head, [even] the Anointed; from whom all the body being joined and knit together through that which every joint supplies, according to the working in [due] measure of each several part, makes the increase of the body to the building up of itself in allegiance. Vv. 15–16 are included for context.

English Standard Version
Far Above All Translation

. human cunning

He who descended is himself also he *who* ascended far above all the heavens, in order to fill all *things*, and he himself appointed some *to be* apostles, some *to be* prophets, some *to be* evangelists, some *to be* pastors and teachers, for the equipping of the saints for *the* work of *the* ministry, for *the* building up of the body of Christ, until we all attain the unity of the faith and of acknowledgment of the son of God, to a perfect man, to *the* measure of *the* stature of the fulness of Christ, in order no longer to be infants, tossed by waves and carried about by every wind of doctrine, by the sleight of hand of men, by roguery *intent* on deceitful craftiness, but *rather* that we, speaking the truth in love, may grow up *in respect* of all *things* to *him* who is the head, Christ, from whom the whole body, *being* fitted together and joined up by every sustaining joint with invigoration appropriate to each individual part, brings about increase of the body to *the* edification of itself in love. Vv. 10–16 in the FAA Translation.

Green's Literal Translation

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James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	. SYSTEMATIZING
Literal Standard Version	. Next passage
Modern English Version	.
Modern Literal Version 2020	And he gave some <i>to be</i> : the apostles, and the prophets, and the evangelists, and the shepherds and teachers, toward the equipping of the holy-ones, into <i>the</i> work of <i>the</i> service, into <i>the</i> building up of the body of the Christ, till we all might achieve into the unity of the faith and of the full knowledge of the Son of God, into a mature man, into the measure of the stature of the fullness of the Christ, in-order-that we may no longer be infants, bobbing on the waves and being carried around in every wind of teaching, in the trickery of men, in craftiness, toward the scheme of error.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Subtitle
R. B. Thieme, Jr. translation	And He gave some [male] members of the royal family, apostles; and others, prophets; and others, evangelists; and still others, pastor-teachers, for the purpose or training and equipping the [royal] saints for combat, for the purpose of the vocation [or, occupation] of the ministry, for the purpose of the edification of the body of Christ; until we all [members of the royal family] have attained the goal of supergrace, because of the consistency of the doctrine [being taught] and the epignôsis of the Son of God, with reference to the mature (noble) man [the believer is now occupied with Christ], to the standard of the maturity [supergrace status] which belongs to the fullness [supergrace] of the Christ, in order that we no longer be immature ones [childish reversionists], being tossed here and there by waves [instability], being carried here and there by every wind of the [false] doctrine, by the dice-playing of the men in cheating, face to face with the cunning method of the deception.
R. B. Thieme, Jr. trans2	And he gave some male members of the Royal Family of God apostleship, and others prophets and others evangelists and others Pastor Teachers For the purpose of training and equipping the saints, the Royal Family of God, for spiritual combat, for the purpose of occupation of the ministry since every believer is in full time Christian service as part of his royal ambassadorship, for the purpose of the edification building the Edification Complex of the Soul in the body of Christ (Gate 4 Divine Dynasphere) with the purpose of reaching Maturity Adjustment to the Justice of God. Until we all have attained the Goal (Gate 8 of the Divine Dynasphere) because of the consistency of Bible Doctrine teaching and the Epignosis knowledge of the son of God and Occupation with the Person of Jesus of Nazareth, The Christ, to a mature status to the standard of maturity which belongs to the fullness of Christ. In order that me may no longer be immature believers in reversionism and under the influence of Good and Evil being tossed hear and there by waves of reversionistic thoughts, being carried here and there by every wind of false doctrine, by the dice playing of men in cheating leading us astray easily through marxist principles, face to face with their cunning method of deception.
Revised Geneva Translation	.
Ron Snider translation	And He Himself gave some apostles, and some prophets, and some evangelists, and some pastor-teachers, for <i>the purpose of</i> equipping the saints leading to the work of service, leading to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. So that we might

Translation: *And He, [even] He has indeed given the Apostles,...*

The simplest way to understand this phrase is, God indeed gave the Apostles. We attach the definite article to the masculine plural noun of the same case.

The context is the unity of the faith (...*one body and one Spirit, even as you also were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all...*—Ephesians 4:4b–6a; Green’s literal translation). This is followed by the ascension of the Lord Jesus Christ, who first descended into the earth to make the royal proclamation, and then went up (Ephesians 4:8–10).

From on high, Jesus could send the Holy Spirit to His believers (Acts 1:1–5).

By means of the Spirit, God send these gifts to men (Ephesians 4:8c). One of these gifts is the gift of Apostleship. The Apostles had authority over all believers and over all doctrine. Essentially, Paul wrote the entire protocol plan for the Church Age believers. We find this in His epistles. Other believers contributed through their writings, but Paul defined exactly what our role is in the Church Age.

Because of his position of authority, Paul could write to the believers in Rome, to the believers in Corinth, to the believers in Ephesus, and he could tell them what was right, what was wrong, and what exactly the royal family honor code was. Even the Apostle Peter did not fully understand what Paul was teaching, but he knew that Paul was right in 2Peter 3:16 (in fact, Peter recognizes there that Paul’s writings were *Scriptures*). 2Peter 3:15–16 *And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.* (ESV)

Ephesians 4:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong’s #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
prophêteis (προφήταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; accusative case	Strong’s #4396

Translation: *...and the prophets,...*

God also gave us the early church prophets. This, like the gift of Apostleship, was a pre-canon gift. Believers with the gift of Apostleship, prophecy and knowledge all were able to present accurate information to believers prior to the canon of Scripture being formed.

When it comes to prophetic knowledge, we have recorded incidents, such as, when Paul decided to go to Jerusalem, several believers told him not to and told him why he should not go (which would be using the gift of prophecy). There are prophetic utterances which are not recorded, which I believe took place with regards to Jerusalem. Jesus warned believers to get out of Jerusalem when certain things took place (He prophesied both

about the Tribulation, but also about current events). I suspect that other believers may have similarly made prophecies concerning Jerusalem.

In any case, when the canon was closed out (A.D. 90–95), these temporary gifts disappeared. Since all Scripture had been written by that time, the authority of these gifts was no longer needed. When John died of old age, he was the last of the Apostles. This gift was not passed along in any way, shape or form.

Ephesians 4:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
euangelistês (εὐαγγελιστῆς) [pronounced yoo-ang-gheI-is-TACE]	<i>evangelist, a bringer of good tidings, the name given to the NT heralds of salvation through Christ who are not apostles</i>	masculine plural noun, accusative case	Strong's #2099

Translation: ...and the evangelists,...

There is also the gift of evangelism. An evangelist can speak before a crowd, and God supernaturally controls that crowd for a period of time. I have seen this with my own eyes at the high school where I taught. Gary Horton came and gave the gospel message to each class (Freshmen, Sophomores, Juniors and Seniors). My off period was during the Freshmen home room. They attended and lunch would come after. In this large auditorium with about 800 freshmen, Gary was giving the gospel, and he asked the kids for just five more minutes to allow him to finish. They sat silent to hear him out. This was eating into their lunch period, and yet, they just sat there. There was not a single person who said, "Hey, that was our bell. Time to go!"

Ephesians 4:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them; some</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
poimenes (ποιμένες) [pronounced poy-MEN-es]	<i>shepherds; a herdsmen; pastors [of a church]</i>	masculine plural noun; accusative case	Strong's #4166

Ephesians 4:11d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
didaskaloi (διδάσκαλοι) [pronounced <i>did-AS-kal-oy</i>]	<i>teachers (true or false), instructors; doctors, masters</i>	masculine plural noun; accusative case	Strong's #1320

Translation: ...and the pastor-teachers...

The final gift is a hyphenated gift. There is no hyphen in the Greek, but this phrase is exactly like all the other phrases except that there are two masculine plural nouns. So the kai between them acts as a hyphen. This is translated by the English word *even*. ...and the pastors, even teachers...

This hyphenated gift describes the highest ranking authority in the local church. He pastors the church (as a shepherd pastors a herd of sheep); and he teaches them.

In the post-canon period, there is no higher gift than this. There is no gift anymore where one man has authority over more than one local church.

Ephesians 4:11 **And He, [even] He has indeed given the Apostles, and the prophets, and the evangelists, and the pastor-teachers...** (Kukis mostly literal translation)

Ephesians 4:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
καταρτισμός (καταρτισμός) [pronounced <i>kat-ar-tis-MOSS</i>]	<i>equipping, preparation; perfecting; complete furnishing; fitting (joining) together</i>	masculine singular noun; accusative case	Strong's #2677 hapax legomenon

Even though this word only occurs once in the New Testament, its verbal form occurs 13x.

tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40

Translation: ...for the equipping of the saints...

Eis (εἰς) [pronounced ICE] is used to indicate the reason or purpose of these gifts.

These gifts equip the saints. That is, these were necessary gifts for them to have. Similarly, a policeman goes out with a belt, and in that utility belt are a variety of behavior-modification equipment. Generally speaking, in most of a policeman's interactions with the public, they do not use anything in their utility belt.

Think of these various gifts as equipping the saints like a policeman is equipped with a variety of tools and equipment for his interaction with the public.

Ephesians 4:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ergon (ἔργον) [pronounced EHR-gon]	<i>work, production, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, accusative case	Strong's #2041
Thayer: <i>business, employment, that which any one is occupied; that which one undertakes to do, enterprise, undertaking; any product whatever, any thing accomplished by hand, art, industry, or mind; an act, deed, thing done: the idea of working is emphasized in opp. to that which is less than work.</i>			
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, genitive/ablative case	Strong's #1248

Translation: ...for production of the ministry,...

These gifts are given for the production or work of the ministry. This is the production of divine good by believers in the Church Age.

Ephesians 4:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
oikodomē (οἰκοδομή) [pronounced oy-kod-om-AY]	<i>(the act of) building, building up; metaphorically edifying, edification; the act of one who promotes another's growth in Christian wisdom, piety, happiness, holiness; a building (I</i>	feminine singular noun; accusative case	Strong's #3619

Ephesians 4:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced kree-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...for the building up of the body of Christ,...

These gifts are given for the building up of the body of Christ. This body refers to all of the believers who are on earth. We all make up the body of Christ. We need to have this body built up, and the exercise of these gifts helps to build up the body. Some of us believed in Jesus Christ after hearing an evangelist speak. That would be one of the gifts.

Some of us believed after reading a Bible. For me, it was reading John 3. How did that Bible come to be in my possession? There had to be a variety of gifts—not specified in the Bible—in order to make that happen. There are believers who are able to determine the best reading from the existing manuscripts (and they know when a footnote or discussion is necessary). There are those who take these manuscripts and translate them into English (or whatever). There are those in the printing business. By this time, we are talking about maybe dozens or even hundreds of people whose spiritual gift somehow placed that Bible in my possession (I think my parents gave us Bibles as children—I think that is the Bible I was reading from).

So, first people must be evangelized and then the believers must be equipped and built up. R. B. Thieme, Jr. often referred to this as the edification complex. That is, what is built up inside of us, in our souls, which reflects spiritual growth.

Ephesians 4:12 ...for the equipping of the saints for production of the ministry, for the building up of the body of Christ,... (Kukis mostly literal translation)

Ephesians 4:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mechri/mechris (μέχρι/μεχρις) [pronounced MEHKH-ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
katantáō (καταντάω) [pronounced kat-an-TAH-oh]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	1 st person plural, aorist active subjunctive	Strong's #2658

Ephesians 4:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οί) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Translation: ...until we attain the all (things),...

Interestingly enough, we have the aorist active subjunctive of katantáō (καταντάω) [pronounced *kat-an-TAH-oh*], which means, *to come to; to arrive at; metaphorically, to attain a thing*. Strong's #2658. It is the aorist tense which I find interesting. There is a point in time, or several points in time, when we attain all things (which is a reference to spiritual maturity).

As an aside, we are not looking to the time when we have all kinds of material things, because this is not the spiritual experience of all believers (or even most believers). But all believers potentially can be spiritually mature.

Ephesians 4:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
henótēs (ἐνότης) [pronounced hen-ot-ACE]	<i>unity; unanimity, agreement; from Strong's #1520, oneness</i>	feminine singular noun; accusative case	Strong's #1775
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihç]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...for the unity of the faith...

Again, Paul speaks of unity. But this unity is a unity of the faith or of the doctrine which we learn. Apart from Bible doctrine, there is no unity in the body of Christ. We learn the doctrinal fundamental of the faith and we develop a unity based upon these fundamentals.

For the most part, we are discussing what takes place in each local church.

Ephesians 4:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τῆς (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
epignôsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i>]	<i>precise and correct knowledge; used in the NT of the knowledge of things ethical and divine; over and above knowledge, full knowledge</i>	feminine singular noun; accusative case	Strong's #1922
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and the full knowledge of the Son of God,...

Combined with the doctrines suggested, there is the full knowledge of the Son of God, which is also known as Christology. We have to understand Who Jesus is and what it is that He did.

I have the most basic gospel message at salvation. God said, "Believe in Jesus Christ and you will be saved." I told God that I was claiming this verse. I did not know anything beyond this. However, because I went to an excellent church, all of this information was given to me. I received a full understanding of Christology through my pastor-teacher (R. B. Thieme, Jr.).

Ephesians 4:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
anêr (ἀνὴρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; accusative case	Strong's #435

Ephesians 4:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
téleios (τέλειος) [pronounced TEHL-i-os]	<i>complete, mature, finished; with reference to people, it means a full age, fully grown, mature, adulthood</i>	masculine singular adjective; accusative case	Strong's #5046

Translation: ...for the complete (noble) man,...

The regular word for *man* is not used here, but anêr (ἀνὴρ) [pronounced ah-NAIR] is found, which can mean, *noble man*. We are all new creations in Jesus Christ; we are all noble men at our spiritual birth.

We look to become complete, which is spiritual maturity.

Ephesians 4:13e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
metron (μέτρον) [pronounced MET-ron]	<i>measure (literally or figuratively); by implication, a limited portion (degree)</i>	neuter singular noun; accusative case	Strong's #3358
hêlikia (ἡλικία) [pronounced hay-lik-EE-ah]	<i>maturity (in years or size); age, stature</i>	feminine singular noun; genitive/ablative case	Strong's #2244
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
plêrôma (πλήρωμα) [pronounced PLAY-roh-mah]	<i>fulness, repletion, completion, (subjectively) what fills (as contents, supplement, copiousness, multitude); or (objectively) what is filled (as container, performance, period)</i>	neuter singular noun, genitive/ablative case	Strong's #4138
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...for the measure of maturity of the fullness of Christ;...

We look to meet the measure of maturity of the fullness of Christ. We look to fully apprehend Jesus Christ, in whom we have believed.

Ephesians 4:13 ...until we attain the all (things), for the unity of the faith and the full knowledge of the Son of God, for the complete (noble) man, for the measure of maturity of the fullness of Christ;... (Kukis mostly literal translation)

Ephesians 4:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mêketi (μηκέτι) [pronounced may-KEHT-ee]	<i>no longer, no more, any longer, not henceforth, not hereafter, not any more, no further</i>	adverb	Strong's #3371
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	1 st person plural, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)
nēpioi (νήπιοι) [pronounced NAY-pee-oy]	<i>ones who cannot speak, infants, very young children, babies without any limitation of age</i>	masculine plural adjective; dative, locative, instrumental case	Strong's #3516

There are three different words which are used in the Greek to refer to a child—this particular one refers to the youngest of the three—this word carries with it a sense of weakness and dependence.

Translation: ...that we may no longer be infants...

We want to no longer be infants. The word is nēpioi (νήπιοι) [pronounced NAY-pee-oy] (that is the plural form), and it means, *ones who cannot speak, infants, very young children, babies without any limitation of age*. Strong's #3516. We want to be more than babies; we want to be more than infants. This comes from spiritual growth. That spiritual growth is based upon accurate doctrinal teaching.

I recently spoke to a Catholic who told me about ritual growth (spiritual growth which take place because of participating in so many rituals). Now, you can grow in part through rituals, *if* the pastor-teacher tells you what the ritual means while you take part in it. If some guy in funny clothes is speaking in Latin, and he gives you the wine and french bread (neither of which is proper for the Eucharist), you are not learning a damn thing. You can take Eucharist every single day of your life, under these conditions, and not grow one iota.

Or, the person in charge can teach you a bunch of false doctrine, like the bread is the actual body of Jesus Christ, and that by eating the bread, you are literally eating His flesh. Well, that is just silly and you will not grow at all by being taught false doctrine. You will remain a spiritual infant.

How do we grow? By the teaching of the pastor-teacher and by learning Who and What Jesus is.

Ephesians 4:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kludōnízomai (κλυδωνίζομαι) [pronounced <i>kloo-do- NIHD-zom-ah-ee</i>]	<i>being tossed by waves, being thrown about to and fro; metaphorically being agitated (like the waves) mentally</i>	masculine plural; present (deponent) middle/passive participle; nominative case	Strong's #2831 hapax legomenon
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
periphérō (περιφέρω) [pronounced <i>per-ee- FEHR-oh</i>]	<i>being carried around (about, here and there), being borne about everywhere with one; being driven (about, around, here and there); one who is in doubt or is hesitant; the ones being led away now to this opinion, now to that to one</i>	masculine plural; present passive participle; nominative case	Strong's 4064
panti (παντί) [pronounced <i>pahn- TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
anemos (ἄνεμος) [pronounced <i>AN-em- oss</i>]	<i>wind, a violent agitation and stream of air; a very strong tempestuous wind; the four principal or cardinal winds, hence the four corners of heaven</i>	masculine singular noun; dative, locative or instrumental case	Strong's #417
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
didaskalia (διδασκαλία) [pronounced <i>dee-dask- ah-LEE-ah/did-as-kal- EE-ah</i>]	<i>teaching, (public) instruction; that which is taught, doctrine; precept; act/manner of teaching; learning</i>	feminine singular noun; genitive/ablative case	Strong's #1319

Translation: ...being tossed about and carried (all over) by every wind of (false) doctrine,...

Without this knowledge, we are children who are tossed about and carried all over the place by every wind of false doctrine (as if we are on the open seas).

Ephesians 4:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Ephesians 4:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kubeía (κυβεία) [pronounced koo-BYE-ah]	<i>craftiness; dice playing; metaphorically the deception of men, because dice players sometimes cheated and defrauded their fellow players; artifice, fraud, sleight-of-hand</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2940 hapax legomenon
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: ...[which takes place] in the sphere of dice playing of (dishonest) men,...

This being thrown about by false doctrine takes place in the sphere of dice playing of dishonest men. There are crafty, deceptive men in the ministry, and they are there to put you off in the wrong direction.

Just as a dishonest die is used to steal money from you in a game of craps, so is the dishonesty of those teaching false doctrine.

Ephesians 4:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
panourgía (πανουργία) [pronounced pan-oorg-EE-ah]	<i>craftiness, adroitness; (in a bad sense) trickery sophistry; cunning, craftiness, subtlety</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3834
Thayer definitions: <i>craftiness, cunning; a specious or false wisdom; in a good sense, prudence, skill, in undertaking and carrying on affairs.</i>			
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Ephesians 4:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
methodeía (μεθοδεία) [pronounced <i>meth-od-ī-ah</i>]	<i>cunning arts, deceit, craft, trickery, scheming; wiles; lying in wait for the purpose of deception</i>	feminine singular noun; accusative case	Strong's #3180
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
plánē (πλάνη) [pronounced <i>PLAHN-ay</i>]	<i>a wandering, a straying about; one led astray from the right way, roams hither and thither; mental straying; deceit; error</i>	feminine singular noun; genitive/ablative case	Strong's #4106

Thayer definitions: 1) *a wandering, a straying about; 1a) one led astray from the right way, roams hither and thither; 2) metaphorically; 2a) mental straying; 2a1) error, wrong opinion relative to morals or religion; 2b) error which shows itself in action, a wrong mode of acting; 2c) error, that which leads into error, deceit or fraud.*

Translation: ...in the sphere of cunning subtlety with the deceit of error. (Kukis mostly literal translation)

These false teachers use cunning subtleties. They distort the Scriptures in order to confuse you and to lead you on the wrong path.

Ephesians 4:14 ...that we may no longer be infants being tossed about and carried (all over) by every wind of (false) doctrine, [which takes place] in the sphere of dice playing of (dishonest) men, in the sphere of cunning subtlety with the deceit of error. (Kukis mostly literal translation)

Ephesians 4:11–14 And He, [even] He has indeed given the Apostles, and the prophets, and the evangelists, and the pastor-teachers for the equipping of the saints for production of the ministry, for the building up of the body of Christ, until we attain the all (things), for the unity of the faith and the full knowledge of the Son of God, for the complete (noble) man, for the measure of maturity of the fullness of Christ; that we may no longer be infants being tossed about and carried (all over) by every wind of (false) doctrine, [which takes place] in the sphere of dice playing of (dishonest) men, in the sphere of cunning subtlety with the deceit of error. (Kukis mostly literal translation)

Ephesians 4:11–14 And He, God the Father, has indeed give the church these gifts: Apostleship, prophecy, evangelization and pastor-teachers. These gifts are given for the equipping of the saints in order to participate in divine good production; and these gifts also aide in the building up of the body of Christ. Through this building up, we hope to come to a unity of the faith in the local church and to develop a full knowledge of Jesus Christ. The end result is so that we can become complete, as royal family of God, according to the measure of the

fullness of Jesus Christ; that we no longer behave as infants—babes in Christ—being thrown about as if in the sea by every wind of false doctrine. It is as if we are playing dice for money, but the die is rigged against us. We face subtle cunning and errors of deceit that only correct doctrine can lead us away from it. (Kukis paraphrase)

This is a difficult passage, so it may take a few revisions before I come to a very specific interpretation of what we find here. With some phrases, I offer different approaches and different understandings. By the second or third rewrite, hopefully I will come to a point of having a singular interpretation for each passage.

Now, being truthful in love, we might grow toward Him the all (things), Who keeps on being the head, Christ, out from Who, all of the body, being fitted together and being uniting in association through every ligament of the support, according to a working in a measure of one, of each part, the growth of the body He keeps on doing, toward the building of Himself (itself?) in love.

Ephesians
4:15–16

But speaking the truth in the sphere of love, we might grow up to Him in all things, Who keeps on being the head (Christ), from Whom all the body, being fitted together and being united in [our] association through every ligament of support, according to the working in the measure of each individual part, he produces the growth of the body, toward the building up of itself in love.

But communicating the truth to one another when in fellowship, we might grow up to Him in all matters of the spiritual life. Jesus Christ keeps on being the head of the body, from Whom all the body is fitted together and united in personal association with one another through every ligament of support, according to the working of each individual part, so that He, Jesus Christ, produces the growth of the body, with the result of the building up of the body in the sphere of love.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, being truthful in love, we might grow toward Him the all (things), Who keeps on being the head, Christ, out from Who, all of the body, being fitted together and being uniting in association through every ligament of the support, according to a working in a measure of one, of each part, the growth of the body He keeps on doing, toward the building of Himself (itself?) in love.
Complete Apostles Bible	...but speaking the truth in love, we may grow up in all things into Him who is the head--Christ; from whom the whole body, being fitted and held together by what every joint supplies, according to the working of the measure of each individual part, causes the growth of the body for the edification of itself in love..
Douay-Rheims 1899 (Amer.)	But doing the truth in charity, we may in all things grow up in him who is the head, even Christ: From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.
Holy Aramaic Scriptures Original Aramaic NT	. But we have been firm in our love that all our affairs may increase in The Messiah, who is The Head, And from him, the whole body constructed and joined in every joint, according to a gift given in measure to every member for his growth of the body, that his building may be completed in love.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But saying true words in love, may come to full growth in him, who is the head, even Christ; Through whom all the body, being rightly formed and united together, by the full working of every part, is increased to the building up of itself in love.
Bible in Worldwide English	We must say what is true and say it with love. In that way we will grow up in all things to be like Christ, who is the head of this body. The whole body is joined and held together by every joint that it has. It is from Christ that the whole body grows as each different part does its work. It grows so that it becomes stronger in love.
Easy English Easy-to-Read Version–2008	No, we will speak the truth with love. We will grow to be like Christ in every way. He is the head, and the whole body depends on him. All the parts of the body are joined and held together, with each part doing its own work. This causes the whole body to grow and to be stronger in love.
God's Word™	Instead, as we lovingly speak the truth, we will grow up completely in our relationship to Christ, who is the head. He makes the whole body fit together and unites it through the support of every joint. As each and every part does its job, he makes the body grow so that it builds itself up in love.
Good News Bible (TEV)	Instead, by speaking the truth in a spirit of love, we must grow up in every way to Christ, who is the head. Under his control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Love should always make us tell the truth. Then we will grow in every way and be more like Christ, the head of the body. Christ holds it together and makes all of its parts work perfectly, as it grows and becomes strong because of love.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But instead we will remain strong and always sincere in our love as we express the truth. <i>All our direction and ministries will flow</i> from Christ and lead us deeper into him, the anointed Head of his body, the church. For his "body" <i>has been formed in his image</i> and is closely joined together and constantly connected as one. And every member <i>has been given divine gifts</i> to contribute to the growth of all; and as <i>these gifts</i> operate effectively throughout the whole body, we are built up and made perfect in love.
Plain English Version	.

UnfoldingWord Simplified T.	Instead, as we lovingly speak to each other about what is true, let us become more and more like the Messiah in every way. We believers are like a person's body, and the Messiah is like the head. He is the one who joins us all together and keeps us connected to each other. He teaches us how to support each other and to work in a coordinated way as he gives the ability that is appropriate to each one of us, just as a person's head does for the parts of his body. In this way, as we love each other, we will grow together and make each other stronger.
Williams' New Testament	But, on the other hand, we shall go on holding to the truth and in love growing up into perfect union with Him, that is, Christ Himself who is the Head. For it is under His direction that the whole body is perfectly adjusted and united by every joint that furnishes its supplies; and by the proper functioning of each particular part there is brought about the growing of the body for its building up in love.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
Len Gane Paraphrase	Instead be speaking the truth in love. We must grow up into Him in everything who is the Head, that is, Christ. From whom the whole body is harmoniously joined together and united by every joint's contribution according to what is required for efficiency from each part; this causes growth of the body into building itself up in love.
A. Campbell's Living Oracles	And he gave some, indeed, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the adapting of these saints to the work of the ministry, for the edification of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God; to a perfect man; to the measure of the stature of the fullness of Christ: that we may be no longer children, tossed and carried about with every wind of doctrine by the sight of men, and by cunning craftiness for an artifice of seduction: but speaking the truth in love, we may all grow into him, who is the Head, even Christ; from whom, the whole body, fitly joined together, and compacted by the service of every joint, according to the energy, in the proportion of each particular part, effects the increase of the body, for the edification of itself in love. Vv. 11–16 in Campbell's Living Oracles.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Then we shall no longer be like infants, tossed backward and forward, blown about by every breath of human teaching, through the trickery and the craftiness of men, towards the snares of error; But holding the truth in a spirit of love, we shall grow into complete union with him who is our Head--Christ himself. For from him the whole Body, closely joined and knit together by the contact of every part with the source of its life, derives its power to grow, in proportion to the vigor of each individual part; and so is being built up in a spirit of love. V. 14 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.

Free Bible Version	We shouldn't be little children any more, tossed about and blown along by every passing breeze of doctrine, confused by human trickery, led into error by crafty people who deceitfully scheme; instead by speaking the truth in love we ought to grow up in everything into Christ, who is our head. It's because of him that the whole body operates, every joint holding it together as each individual part does what it's supposed to, and the whole body grows, building itself up in love. V. 14 is included for context.
The Heritage Bible	<p>And speaking the truth in love, may grow up into him in all things, who is the head, the Christ,</p> <p>Out of whom all the body fitly joined together and compacted through what every connection supplies, according to the supernatural working in the measure of every single part, the growth of the body being made, to the building up of itself in love.</p>
International Standard V	Instead, by speaking the truth in love, we will grow up completely and become one with the head, that is, one with the Messiah, [Or Christ] in whom the whole body is united and held together by every ligament with which it is supplied. As each individual part does its job, the body builds itself up in love.
Lexham Bible	But speaking the truth in love, we are to grow into him <i>with reference to all things</i> , who is the head, Christ, from whom the whole body, joined together and held together by every supporting ligament, according to the working by measure of each single part, the growth of the body makes for the building up of itself in love.
Montgomery NT	So we shall no longer be children, tossed up and down, and blown about by every wind of teaching, tricked by the craft of men in the snares of misleading error; but holding the truth in love we shall grow up in every part into him who is our Head, even Christ. From him the whole body (knit together and compacted by all its joints) makes continual growth of the body so as to build itself up in love, through the energy of his bounteous provision, according to the need of each several part. V. 14 is included for context.
NIV, ©2011 Riverside New Testament	<p>.</p> <p>Then we shall be no longer children tossed and borne about by every wind of teaching through the trickery of men and craftiness in the devices of deceit, but speaking the truth in love we shall grow wholly into him who is the head, Christ, from whom the whole body framed together and strengthened by what every joint supplies vigorously, in the measure of each, makes growth in building itself up in love. V. 14 is included for context.</p>
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text	<p>.</p> <p>.</p> <p>Instead, speaking the truth in love, let us grow up in every way into him who is the head, that is, Christ, from whom the whole body is made to grow, being joined and held together by every supporting connection, according to the functioning capacity of each individual part, so that the body builds itself up in love.</p>
Urim-Thummim Version	But speaking the Truth in brotherly love, may grow up into him in all things, that is the head, even Christ: From him the whole body fitly joined together and compacted by what every joint supplies, according to the effectual working in the measure of every part, makes increase of the body to the edifying of itself in brotherly love.
Weymouth New Testament	But we shall lovingly hold to the truth, and shall in all respects grow up into union with Him who is our Head, even Christ. Dependent on Him, the whole body--its various parts closely fitting and firmly adhering to one another-- grows by the aid of every contributory link, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love.
Wikipedia Bible Project Worsley's New Testament	<p>.</p> <p>That we may be no longer children fluctuating and carried about with every wind of doctrine, by the artful insinuations of men, <i>and their</i> crafty methods of deceiving; but holding the truth in love, may grow up in all things into Him, who is the head, even</p>

Christ: from whom the whole body being fitly joined together and compacted by the aid of every joint, according to the operation proportioned to every part, maketh an increase to the edification of itself in love. V. 14 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then no longer shall we be like children tossed about by any wave or wind of doctrine, and deceived by the cunning of people who drag them along into error. Rather, speaking the truth in love, we shall grow in every way towards him who is the head, Christ. From him comes the growth of the whole body to which a network of joints gives order and cohesion, taking into account and making use of the function of each one. So the body builds itself in love. 1Cor 3:1; 14:20
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	. effectual
Hebraic Roots Bible	. Impart
Holy New Covenant Trans.	When we speak the truth in giving ourselves to others, for their good, expecting nothing in return, we will grow up into Christ in every way. He is the Head. He is the source. The whole body is joined and held together with each joint that helps it. The whole body grows by giving itself to others and builds itself in us. Each part does its job.
The Scriptures 2009 Tree of Life Version	. Instead, speaking the truth in love, we are to grow up in all ways into Messiah, who is the Head. From Him the whole body is fitted and held together by every supporting ligament. The proper working of each individual part produces the body's growth, for building itself up in love.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Having (Truth) but in love [We] may grow to him the all [things] Who is The Head Christ from whom Every The Body {is} Being Fitted (Together) and Being Instructed through [of] every joint the supply in work in measure [of] one each part the growth [of] the body [He] makes to building [of] himself in love...
Alpha & Omega Bible Awful Scroll Bible	. But speaking that Un-concealed from-within dear love, we shall be caused to grow in Him in everything, who is the Head, the Anointed One, out of Whom the entire body being lain-jointly-together, and being caused-to-force-together, by the means that each joint ~outfits-over, according to the undertaking-from-among, from-within the measure of each one of the parts, themselves effecting the growth of the body, for the building-of-the-house of it from-within dear love.
Concordant Literal Version	Now, being true, in love we should be making all grow into Him, Who is the Head - Christ" out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the body, for the upbuilding of itself in love."
exeGesés companion Bible	...but being true in love, grow up in him in all, who is the head, the Messiah:

from whom the whole body
co-joined and coalesced
through what every joint contributes,
according to the energizing
in the measure of each single part,
makes growth of the body to edify itself in love.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
But telling HaEmes in ahavah, let us grow up in every respect unto Him who is the Rosh, Moshiach,
From whom all HaGuf HaMoshiach being fitly joined together and being united in an agudah binding by that which every joint contributes according as each part's proper working process promotes the growth of HaGuf HaMoshiach in building itself up in ahavah.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
But [instead], we should speak [and practice] truth in a loving way, so that we can, in all respects, grow up [spiritually] into [union with] Christ, who is the head [i.e., of His body, the church]. From Him all [members of] the body are properly joined together by every supporting ligament, as each part contributes to the growth of the body and builds itself up through [mutual] love.

Brodie's Expanded Trans.

But by continually teaching doctrine in the sphere of virtue love [inside the love complex], we [pastors] may cause them [the congregation] to grow up [by executing the plan of God] with reference to the all things [spiritual assets], with reference to Him who is the federal Head [emphasizing authority and rulership], Christ, From Whom [Jesus Christ] the entire body [the Church], being joined together [positional sanctification] and being continually instructed by every supporting ligament [pastors and teachers] on the basis of the operational power [filling of the Spirit] according to the measure of one for each part [one pastor per congregation: no such thing as a plurality of elders], he himself [the pastor] augmenting the [spiritual] growth of the body [the Church], resulting in its edification [doctrinal complex in the soul] in the sphere of virtue love .

The Expanded Bible
Jonathan Mitchell NT

.
But continuously being real and true (living in accord with reality and the facts; holding to, speaking, pursuing and walking in Truth; truthing it) within, and in union with, love, we can grow up (enlarge; increase) into Him the ALL which is the Head: Christ (or: [and] we would in love make all things grow up into Him Who is the head and source: [the] Anointed One)!
from out of Whom (or: out from the midst of Which) all the Body (or: the entire body) being continuously fitted and framed together (made a common joint by a word; laid out and closely joined together) and constantly being knit together and caused to mount up united through every fastening (or: joint) of the supply of rich furnishings (or: through every assimilation of the full supply of funds; through every touch {kindling; setting on fire} of the completely supplied requirements) in accord with (or: down from; commensurate to) the operation (operative, effectual energy) within [the] measure of each one part [other MSS: member], is itself continually making (or: is for itself progressively producing and forming) the growth and increase of the Body, [focused on and leading] into house-construction (or: unto building [up] and edification) of itself within the midst of, and in union with, love.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators

The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. **But ||pursuing truth||—**
May ||in love|| grow into him in all things,—

Who is the head,^f ||Christ||,—

Out of whom^g all' the body—

Fitly framing itself together, And connecting itself, Through means of every'
joint of supply, By way of energising in the measure of each single part—

Secureth the growing of the body,

Unto an upbuilding of itself in love.^h

^f Col. i. 18.

^g Or: "by virtue of whom."

^h Col. ii. 19.

The Spoken English NT

No, let's speak the truth in love, and grow up completely into Christ, who is our head.ⁱ

Through him, the whole body is fitted and joined together, with all its connective tissues. Through him, each and every part actively works in its own way to make the body grow and build itself up in love.^j

i. Lit. "in all ways into the one who is our head, Christ".

j. Lit. "...Christ, from whom the whole body, fitted and joined together through every connecting ligament, according to the active power in appropriate measure of each single part, creates the growth for its own building up in love."

Updated ASV .

Wilbur Pickering's New T.

...rather, speaking the truth in love, let us in all things grow up into Him who is the Head, Christ; from whom the whole body, being fitted and knit together by what every joint supplies, as each individual part does its work, promotes its own growth,⁷ its own edification, in love.

(7) Any local congregation can promote its own growth by encouraging each member to exercise his gifts; by making room for all the gifts and promoting their use.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

And He gave some as apostles, and some prophets, and some evangelists; and some, pastors and teachers

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

Until we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;

So that we no longer be children, tossed and carried about with every wind of doctrine by the sleight of men in cunning craftiness, with a view to the systematizing of the error;

But holding the truth in love, may in all things grow up into Him Who is the Head, even Christ

From Whom all the body, fitly framed and compacted together by that which every joint supplies, according to its inner working in the measure of each individual part,

is making the increase of the body unto the edifying of itself in love. Vv. 11–16 in A Faithful Version.

Analytical-Literal Translation	But speaking the truth in love, we shall increase to Him [in] all [things], who is the head, Christ, from whom the entire body being joined together and united by means of the supply of every joint [or, by what every joint supplies], according to the working of the measure of each individual part, causing the growth of the body for the building up of itself in love.
Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	He who descended is the same who ascended far above all the heavens, that he might fill all; and he hath given some to be apostles, and some, prophets; and some, evangelists; and some pastors, and teachers, for the fitting up of the saints; for the work of distribution; for the building up of the body of the Christ, until we all come up to the unity of the belief and of the knowledge of the son of God; to perfect manhood to a measure of the stature of the fulness of the Christ; that we may no longer be infants, tossed like waves, and whirled about by every wind of doctrine, by the cheating sleight of men, by a skill in the art of deceiving: but that maintaining truth with love, we may grow up in all respects for him, who is the head, the Christ; from whom the whole body being fitly framed together and cemented, provision is made by means of the supply of every joint, according to the proportionate operative power of every part, for an increase of the body; for building itself up in love. Vv. 10–16 in C. Thomson’s NT.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	He who went down is the same who also went up far above all the heavens, that He may fill all things— and He gave some [as] apostles, and some [as] prophets, and some [as] proclaimers of good news, and some [as] shepherds and teachers, to the perfecting of the holy ones, for a work of ministry, for a building up of the body of the Christ, until we may all come to the unity of faith and of the recognition of the Son of God, to a perfect man, to a measure of stature of the fullness of the Christ, that we may no longer be children, being tossed by waves and being carried around by every wind of the teaching, in the cunning of men, in craftiness, to the scheming of leading astray, and [speaking] truth in love, we may increase to Him [in] all things, who is the head—the Christ; from whom the whole body, being fitly joined together and united, through the supply of every joint, according to the working in the measure of each single part, the increase of the body makes for the building up of itself in love. Vv. 10–16 in the LSV.
Modern English Version	.
Modern Literal Version 2020	But declaring the truth in love*, that we may grow up in all things into him, who is the head, the Christ; from whom all the body, (being fitly framed and knitted together through every supplying joint, according-to the working in measure of each one part) is making* the growth of the body to the building up of itself in love*.
New American Standard	.
New European Version	.

New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	But by teaching doctrine in the sphere of [a relaxed mental attitude] love, may cause to grow up by the all things of doctrine, with reference to Him [Christ] Who is the absolute (supreme) chief, Christ. Because of whom [Lord Jesus Christ] the entire body, being joined together [baptism of the Spirit] and being inculcated by every joint of supply [pastor-teacher] on the basis of the operational power [Holy Spirit in divine dynasphere], in measure one [pastor-teacher] for each part [of the royal family of God]; he himself [pastor-teacher] causes growth in the body, resulting in its edification by means of virtue-love.
R. B. Thieme, Jr. trans2	...but by the teaching of Bible Doctrine in the sphere of the Filling of God the Holy Spirit and the Love complex or Divine Dynasphere, you may cause them to Grow up by the all things of Bible Doctrine teaching, with reference to him who is the absolute authority even Christ Jesus, from whom all the body being joined together (royal family of God) and being taught categorically by every joint of supply (pastor-teacher) according to the operational power of the divine dynasphere (filling of God the Holy Spirit), in measure, one PT for each part, resulting in the edification complex structure belonging to oneself in the sphere of the divine dynasphere.
Revised Geneva Translation	.
Ron Snider translation	...but speaking the truth in love, let us to grow up in all respects into Him who is the head, even Christ, from whom all the body, being fitted and held together through every supporting joint, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.
Updated ASV	So that we may no longer be children, tossed to and fro by the waves and carried about by every wind of teaching, by the trickery of men, by craftiness with regard to the scheming of deceit; but speaking the truth in love, we are to grow up in all aspects into him who is the head, Christ, from whom the whole body, joined together and held together by every supporting ligament, according to the working by measure of each individual part, causes the growth of the body for the building up of itself in love. V. 14 is included for context.
Updated Bible Version 2.17	And he gave some [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the preparing of the saints, to the work of service, to the building up of the body of Christ: until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ: that we may no longer be juveniles, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, [even] Christ; from whom all the body being joined and knit together through that which every joint supplies, according to the working in [due] measure of each individual part, makes the increase of the body to the building up of itself in love. Vv. 11–14 are included for context.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
15-16

Ephesians 4:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alētheúō (ἀληθεύω) [pronounced <i>al-ayth-YOO-oh</i>]	<i>being truthful; speaking the truth; teaching the truth; being true (in doctrine and profession)</i>	masculine plural, present active participle; nominative case	Strong's #226
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, dative, locative or instrumental case	Strong's #26

Translation: *But speaking the truth in the sphere of love,...*

We begin with the masculine plural, present active participle of alētheúō (ἀληθεύω) [pronounced *al-ayth-YOO-oh*]. It means, *being truthful; speaking the truth; teaching the truth; being true (in doctrine and profession)*. Strong's #226. If this were the masculine singular, then I would suggest that this is the pastor-teacher. However, the masculine plural refers to all of us who make up the body of Christ. We are the saints being equipped for the ministry, so that we do not remain as children being tossed every direction by false teaching.

So, we endeavor to speak the truth to one another—to speak from the mental attitude of love (which is the filling of the Spirit). When interacting, we speak the truth; we speak Bible doctrine. We develop an understanding of the Word of God and speak in that realm.

Let's approach this from the negative. Given today's culture (I write this in 2024), we do not remark to one another, "You know, I think that America's greatest asset is its diversity, and that what we need everywhere is a diverse racial and cultural makeup." Or, "Let me tell you what my truth is." Or, "I know that I was born with male sexual parts, but in my soul, I am a female." Or, "homosexuals should have the right to marry one another and carry on just as heterosexuals do. We are the same." These things are not the truth, so these are things which we, in interacting with other believers, would not be saying.

Ephesians 4:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auxanō (αὐξάνω) [pronounced <i>owx-AN-oh</i>]	<i>to grow, to increase, to enlarge</i>	1 st person plural, aorist active subjective	Strong's #837
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Ephesians 4:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Translation: ...we might grow up to Him in all things,...

Being able to differentiate between the holy and the profane, and having a clear understanding of the Word of God, means that we, individual believers, might grow up spiritually to Jesus Christ in all things, in all ways.

Ephesians 4:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
kephalê (κεφαλή) [pronounced kehf-ahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; nominative case	Strong's #2776
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

Translation: ...Who keeps on being the head (Christ),...

The Person to Whom we are growing up is the head of the body, Jesus Christ.

Ephesians 4:15 **But speaking the truth in the sphere of love, we might grow up to Him in all things, Who keeps on being the head (Christ),...** (Kukis mostly literal translation)

Ephesians 4:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
pan (πᾶν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, nominative case	Strong's #4983

Translation: ...from Whom all the body,...

Jesus is the head of the body, and what is happening with the body is described in the next phrase by two participles.

Ephesians 4:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunarmologéō (συναρμολογέω) [pronounced soon-ar-mol-og-EH-oh]	<i>joining (closely) together, being fitly (perfectly) framed (joined) together; the one framing together (parts of a building; the members of the body)</i>	neuter singular, present passive participle; nominative case	Strong's #4883
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo]	<i>driving together, that is, uniting (in association or affection); compacting (together), assuredly gathering, knitting together, (mentally) inferring, showing, proving, teaching (in a group)</i>	neuter singular, present passive participle, nominative case	Strong's #4822
diá (διά) [pronounced dee-AH]; spelled di (δι) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

Ephesians 4:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasês (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
haphê (ἀφή) [pronounced haf-AY]	<i>ligament, joint; bond, connection, fastening</i>	feminine singular noun, genitive/ablative case	Strong's #860
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
epichorēgia (ἐπιχορηγία) [pronounced ep-ee-khor-ayg-EE-ah]	<i>fully supplied, supplying; support; provision; contribution; equipment</i>	feminine singular noun; genitive/ablative case	Strong's #2024

Translation: ...being fitted together and being united in [our] association through every ligament of support,...

We have the neuter singular, present passive participle of the verb sunarmologēō (συναρμολογέω) [pronounced soon-ar-mol-og-EH-oh], which verb means, as a participle, *joining (closely) together, being fitly (perfectly) framed (joined) together; the one framing together (parts of a building; the members of the body)*. Strong's #4883. We, as the body of Christ, are fitted together, are joined together, not unlike a building which is built. In fact, let's approach this as though a house. Each bathroom in this home is going to have at least one sink and exactly one toilet. No one is going to build a house and accidentally place two toilets in the same room, but no sink. The outside walls are going to be constructed with either 2x4s or 2x6s. We are not going to have a wall where these are all mixed up or going in the wrong direction. If you have ever examined a home being built, you see all the various parts put together, according to a code. All the pieces of a house (and there are thousands) must be put together just so. We don't want to walk into a bathroom and see two toilets but no sink; or push on one side of a house and have it cave in.

The body of believers is the same way; and this is also how things work in a local church. We have the correct number of people of each sort of gift. We don't have ten pastor-teachers and one prayer warrior and no janitors. God has designed the body of His Son to be perfectly fitted together with just the right number of parts all being placed in just the right place.

So that there is no misunderstanding, remember what has premised all of this. Ephesians 4:15 **But speaking the truth in the sphere of love, we might grow up to Him in all things, Who keeps on being the head (Christ),...** (Kukis mostly literal translation) Truth must be spoken (this is the unity of the body). All is done in the sphere of love (that is, we must all be in fellowship). Spiritual growth must be taking place (which requires a pastor-teacher teaching the congregation accurate doctrinal content).

Okay. That was the first word of this phrase.

The next participle is the neuter singular, present passive participle of sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo]. The neuter singular means that we are still referring to the body (the body of Christ). The participle means, *driving together, that is, uniting (in association or affection); compacting (together), assuredly gathering, knitting together, (mentally) inferring, showing, proving, teaching (in a group)*. Strong's #4822. We are a body are united, we are gathered together and we are being taught as a group. This is what should be taking place with

the body of Christ, with the local church, in all places. This is the means by which we come to the unity of the faith, by the means of which we grow, by the means of which we are fitted together.

We have the preposition *diá* (διά) [pronounced *dee-AH*], which means, *through; with; in; of time; throughout; during; by, by the means of*. Strong's #1223.

Then we have the word *haphê* (ἁφή) [pronounced *haf-AY*], which means, *ligament, joint; bond, connection*. Strong's #860. Who or what is this *ligament of support or joint of supply*? That would be the pastor-teacher of every local church. He is the one who binds us all together by means of his accurate teaching of the Word of God. If we do not have the truth of the Word of God circulating through our thinking, then we do not have any of the things described in this overall passage.

Do you notice what we do not find here? “Make a copy of this letter and take it home and study it. Then find the books of Luke and Acts and take them home and read and study them.” All of this takes place as a group.

On the other hand, this does not mean that each spiritual gift operates in a group setting. For example, R. B. Thieme, Jr. used to claim that he would study 8–12 hours a day (and more) and come in and condense this into an hour, or hour and fifteen minute lesson. There are people who put together Greek interlinear Bibles, or those who write translations or those who write commentary or those who develop Hebrew and Greek texts designed to teach the language of the Bible. Similarly, the janitor of a local church generally springs into action after the people have come and gone. However, all of these things are done, so that the local church can gather and be taught the truth, and that we might grow as a body as a result.

In looking back over this phrase, I am beginning to think that each *ligament of support* refers to each person in the local church and in the body of Christ. It certainly refers to the pastor-teacher, but this only comes together if he has a good support team which makes it possible for him to study and teach. So, I lean more toward each *ligament* referring to the individual members of a congregation rather than to one specific person.

Ephesians 4:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
enérgεια (ἐνέργεια) [pronounced <i>en-ERG-i-ah</i>]	<i>working; efficiency, energy, operation; always superhuman power in the New Testament</i>	feminine singular noun; accusative case	Strong's #1753
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
metron (μέτρον) [pronounced <i>MET-ron</i>]	<i>measure (literally or figuratively); by implication, a limited portion (degree)</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3358
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; genitive/ablative case	Strong's #1520

Ephesians 4:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; genitive/ablative case	Strong's #1538
méros (μέρος) [pronounced MEH-ross]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, genitive/ablative cases	Strong's #3313

Translation: ...according to the working in the measure of each individual part,...

I have named a few individual parts of the body, all of which need to be working in conjunction with one another, even if they are not actually working side-by-side on the same thing. The pastor, the janitor, the prayer group, the deacons—they all have different responsibilities. Each singular part is to function according to the plan of God (which we understand by the teaching of the pastor-teacher).

All of these individual parts come together for the sake of the body (which is us).

Ephesians 4:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
aúxēsis (αὐξήσις) [pronounced owx'-ay-sis]	<i>growth, increase</i>	feminine singular noun, accusative case	Strong's #838
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, present middle indicative	Strong's #4160

Translation: ...he produces the growth of the body,...

The main verb is the 3rd person singular, present middle indicative of poieō (ποιέω) [pronounced poi-EH-oh], which means, *to do, to make, to construct, to produce; to accomplish; to carry out*. Strong's #4160. Who is the person who produces the growth of the body? The closest singular noun is *measure* and then *ligament*. The ligament is a reference to the pastor-teacher and he would be the one producing the growth of the body through his teaching.

The other way to look at this is, the Head of the body (a reference to Jesus Christ) is the One producing the growth of the body. The analogy is good here, as our brain tells our body to do all kinds of things, which things resulting the growth of the body. When I eat food and take vitamins, it is my brain that tells the body what to do with all of this stuff that I have consumed. A similar case could be made for God the Holy Spirit and God the Father, both of which are found previously named in this chapter.

The more that I examine this phrase in the context of this entire passage, I see this as Jesus Christ producing the growth of the body.

Ephesians 4:16e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
oikodomē (οἰκοδομή) [pronounced oy-kod-om-AY]	<i>(the act of) building, building up; metaphorically edifying, edification; the act of one who promotes another's growth in Christian wisdom, piety, happiness, holiness; a building (I</i>	feminine singular noun; accusative case	Strong's #3619
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
The masculine singular form and the neuter singular form are identical.			
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>its, its own; itself, of itself, from itself</i>	3 rd person neuter singular reflexive pronoun; genitive/ablative case	Strong's #1438
Are we building up Christ (the masculine singular reflexive pronoun) or are we building up the body (the neuter singular reflexive pronoun)?			
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, dative, locative or instrumental case	Strong's #26

Translation: ...toward the building up of itself in love. (Kukis mostly literal translation)

The entire process herein described is all about the building up the body in the sphere of love. Here, the body itself is the one building up itself in the sphere of love (in the sphere of fellowship).

A pastor cannot function on his own. The larger the congregation, the more help the pastor needs. People may not appreciate that much of the help R. B. Thieme, Jr. received was keeping him isolated from his congregation during his preparation hours, so that he might be able to spend that time studying and putting together his lessons. A pastor-teacher cannot do that and, at the same time, be meeting with various members of his congregation or

counseling arguing couples, etc. Even though that is what has happened to many churches, the end result is, the pastor-teacher does not have time to adequately prepare his lesson. This is why so many pastor-teachers are teaching two or three times a week, half hour lessons (or less). There is no way a congregation can grow on an hour or two of Bible teaching each week (and how many of a congregation only attend once a week?).

When a pastor-teacher is well-prepared and he is teaching four or more hours each week, and his congregation is in attendance for that period of time, they are growing to a point to where they are spiritually self sustaining. That is, they do not have to run to the pastor with every individual problem that they have, because they learn, through the teaching of the Word of God, how to handle these problems.

Application: We cannot get around the fact that we face a myriad of problems in this life. We deal with people and situations and circumstances which are difficult and disconcerting. Can you imagine a congregation of a hundred people where, periodically, every single one of them run to the pastor with their problems and difficulties? That pastor could not do a single thing except counsel. However, that is not the purpose of the pastor-teacher. We, as members of the body, are to learn enough so that we do not have to run crying and screaming to the pastor or to various deacons every time that we have a problem.

Ephesians 4:16 ...from Whom all the body, being fitted together and being united in [our] association through every ligament of support, according to the working in the measure of each individual part, he produces the growth of the body, toward the building up of itself in love. (Kukis mostly literal translation)

Ephesians 4:15–16 But speaking the truth in the sphere of love, we might grow up to Him in all things, Who keeps on being the head (Christ), from Whom all the body, being fitted together and being united in [our] association through every ligament of support, according to the working in the measure of each individual part, he produces the growth of the body, toward the building up of itself in love. (Kukis mostly literal translation)

Ephesians 4:15–16 But communicating the truth to one another when in fellowship, we might grow up to Him in all matters of the spiritual life. Jesus Christ keeps on being the head of the body, from Whom all the body is fitted together and united in personal association with one another through every ligament of support, according to the working of each individual part, so that He, Jesus Christ, produces the growth of the body, with the result of the building up of the body in the sphere of love. (Kukis paraphrase)

This, therefore, I keep on saying and I keep on testifying in the Lord, no longer you (all) to keep on walking just as even the gentiles walk, in a vacuum of the mind of them, having been darkened by the mind('s feeling and thinking), being [in a state of] alienation from the life of the God, through the ignorance, the [ignorance that] keeps on being in them, through the callousness of the heart of them, which have ceased feeling, themselves, they have given over to unbridled lust, to an occupation of impurity, each (one) in a sphere of desire.

Ephesians
4:17–19

Therefore this, I keep on saying and I keep on testifying in the Lord, [that] you (all) no longer keep on walking just as even the gentiles walk, in the vacuum of their mind, having become darkened by the mind('s thinking and feeling), being [in a state of] alienation from the life of God, because of the [intentional] ignorance that keeps on being in them, by means of the callousness of their heart, which [gentiles] have ceased feeling [pain, grief, sensitivity, empathy], having given themselves over to lasciviousness, to a business of impurity, each one in [their own] sphere of insatiable lust.

Therefore, I keep on testifying to this in the Lord, as if in a courtroom, that you should no longer conduct your lives as gentiles do, subject to the vacuum of their thinking, which thinking has become darkened, continually being in a state of alienation from the thinking of God, because of the intentional ignorance that continues being within them, by means of the scar tissue of their hearts. Such people have ceased to have any empathy for others, having given themselves over to lasciviousness, making a daily business of impure thinking and actions, each person being trapped in their own sphere of insatiable lust.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	This, therefore, I keep on saying and I keep on testifying in the Lord, no longer you (all) to keep on walking just as even the gentiles walk, in a vacuum of the mind of them, having been darkened by the mind('s feeling and thinking), being [in a state of] alienation from the life of the God, through the ignorance, the [ignorance that] keeps on being in them, through the callousness of the heart of them, which have ceased feeling, themselves, they have given over to unbridled lust, to an occupation of impurity, each (one) in a sphere of desire.
Complete Apostles Bible	This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the vanity of their mind, having been darkened in understanding, being estranged from the life of God, because of the ignorance which is in them, because of the hardness of their heart; who, having become callous, gave themselves over to debauchery, for the working of uncleanness with utmost greediness.
Douay-Rheims 1899 (Amer.)	This then I say and testify in the Lord: That henceforward you walk not as also the Gentiles walk in the vanity of their mind: Having their understanding darkened: being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who despairing have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness.
Holy Aramaic Scriptures Original Aramaic NT	. But I say this and testify in THE LORD JEHOVAH, that from now on, you should not be walking as others of the Gentiles who walk in the emptiness of their minds, And they are dark in their intellects and are aliens to the Life of God, because there is no knowledge in them and because of the blindness of their heart, Those who have cut off their hope and handed themselves over to lewdness and to the cultivation of every impurity in their lust.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	This I say, then, and give witness in the Lord, that you are to go no longer in the way of the Gentiles whose minds are turned to that which has no profit, Whose thoughts are dark, to whom the life of God is strange because they are without knowledge, and their hearts have been made hard; Who having no more power of feeling, have given themselves up to evil passions, to do all unclean things with overmuch desire.
Bible in Worldwide English	Here then is what the Lord has told me to say. You must not live like the people who do not believe in God. They do not think clearly. Their minds are dark. They are far away from Gods life because they do not know the truth. They have no love in their hearts.

Nothing makes them ashamed anymore. They live a very bad life. They do every kind of wrong thing. And they always want to do it more.

Easy English

Easy-to-Read Version–2008

I have something from the Lord to tell you. I warn you: Don't continue living like those who don't believe. Their thoughts are worth nothing. They have no understanding, and they know nothing because they refuse to listen. So they cannot have the life that God gives. They have lost their feeling of shame and use their lives to do what is morally wrong. More and more they want to do all kinds of evil..

God's Word™

So I tell you and encourage you in the Lord's name not to live any longer like other people in the world. Their minds are set on worthless things. They can't understand because they are in the dark. They are excluded from the life that God approves of because of their ignorance and stubbornness. Since they no longer have any sense of shame, they have become promiscuous. They practice every kind of sexual perversion with a constant desire for more.

Good News Bible (TEV)

In the Lord's name, then, I warn you: do not continue to live like the heathen, whose thoughts are worthless and whose minds are in the dark. They have no part in the life that God gives, for they are completely ignorant and stubborn. They have lost all feeling of shame; they give themselves over to vice and do all sorts of indecent things without restraint.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

As a follower of the Lord, I order you to stop living like stupid, godless people. Their minds are in the dark, and they are stubborn and ignorant and have missed out on the life that comes from God. They no longer have any feelings about what is right, and they are so greedy that they do all kinds of indecent things.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

So with the wisdom given to me from the Lord I say: You should not live like the unbelievers around you who walk in their empty delusions. Their corrupted logic has been clouded because their hearts are so far from God—their blinded understanding and deep-seated moral darkness keeps them from the true knowledge of God. Because of spiritual apathy, they surrender their lives to lewdness, impurity, and sexual obsession.

Plain English Version

UnfoldingWord Simplified T.

For that reason, and with the authority of the Lord Jesus, I tell you this: from now on you must not live in the same way as the other non- Jews live. The way they live comes from an empty way of thinking. They are unable to think clearly about what is right or wrong because they try to live completely separated from God. They do this because they do not know what they are missing and because they stubbornly refuse to obey God. They have become unable to sense if something is good or bad, and so they have devoted themselves to doing whatever shameful things their bodies desire. They commit all kinds of immoral acts and want to do them more and more.

Williams' New Testament So I mean this and now testify to it in the name of the Lord: You must now stop living as the heathen usually do, in the frivolity of their minds, with darkened understanding, estranged from the life of God because of the ignorance that exists among them and because of the stubbornness of their hearts; for in their recklessness they have abandoned themselves to sensuality which leads to excessive practices of all sorts of immorality.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version So I say this (and I am a witness in *the* Master) for you not to be traipsing around anymore just as the non-Jews also traipse around, in *the* futility of their way of thinking, being *people* who have been darkened in the mind, who have been alienated from God's life because of the lack of awareness that is in them, because of the stone hardness of their heart, some who, having stopped feeling pain, gave themselves over to the indulgent activity for working all of what is not clean in a desire for more.

Common English Bible .
 Len Gane Paraphrase Therefore I speak this and bear witness in the Lord, that from now on you walk not like other Gentiles walk in the emptiness of their mind. Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being callous gave themselves over to lustful pleasure to do every kind of impurity with insatiable desire.

A. Campbell's Living Oracles This, therefore, I say, and testify in the Lord, that you walk no longer as the rest of the Gentiles walk, in the vanity of their mind; having their understandings darkened; being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have abandoned themselves to lasciviousness, to commit all uncleanness with greediness.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament This, then, as one in union with the Lord, I say to you and urge upon you: Do not continue to live such purposeless lives as the Gentiles live, With their powers of discernment darkened, cut off from the Life of God, owing to the ignorance that prevails among them and to the hardness of their hearts. Lost to all sense of shame, they have abandoned themselves to licentiousness, in order to practice every kind of impurity without restraint.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version So let me say this to you—in fact I insist on it in the Lord—that you should no longer live like the foreigners do, in their empty-headed way. In the darkness of their minds they don't understand, and they have been cut off from the life of God because they don't know anything and in their stubbornness they don't want to know. Because they are past caring they abandon themselves to sensuality, and greedily do all kinds of disgusting things.

The Heritage Bible Therefore I say this and testify in the Lord, You are no longer to walk as the rest of the races walk, in the vanity of their mind,

The exercise of their mind having been darkened, being alienated from the life of God through the ignorance that is in them, through the hardness of their heart,

Who being past feeling have given themselves over to lack of moral restraint, into the working of all uncleanness in covetousness.

International Standard V

The Old Life and the New

Therefore, I tell you and insist on [Or testify] in the Lord not to live any longer like the gentiles live, thinking worthless thoughts. [Lit. in the worthlessness of their mind] They are darkened in their understanding and separated from the life of God because of their ignorance and hardness of heart. Since they have lost all sense of shame, they have abandoned themselves to sensuality and practice every kind of sexual perversion without restraint.

Lexham Bible

Appeal for New Behavior

This therefore I say and testify in the Lord, that you no longer walk as the Gentiles walk: in the futility of their mind, being darkened in understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart, who, becoming callous, gave themselves over to licentiousness, for the pursuit of all uncleanness in greediness.

Montgomery NT

This then I tell you and implore you in the Master's name, to pass your lives no longer as the Gentiles do in the perverseness of their minds; having their understanding darkened, alienated from the life of God through the ignorance that is in them, because of the hardening of their hearts. These being past feeling have given themselves over to sensuality, in order to practise every form of impurity with greedy zest.

NIV, ©2011

Riverside New Testament

This then I say and solemnly protest in the Lord: that you are no longer to live as the Gentiles live in vacancy of mind, having their understanding darkened, aliens from the life of God because of the ignorance that is in them, and because of the hardness of their hearts. Lost to any sense of shame they have abandoned themselves to sensuality for the practice of every kind of impurity with greediness.

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Therefore, I say this and strongly urge you in the Lord, to walk no longer as the Gentiles also walk, in the futility of their minds. They are darkened in their understanding, being alienated from the life of God because of the ignorance that is in them, because of the hardness of their hearts. They, being dead to all feeling, have handed themselves over to sensuality for the practice of every kind of impurity with greediness.

Urim-Thummim Version

This I say therefore and testify in the LORD, that you no longer walk as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the Life of Elohim through the ignorance that is in them, because of the blindness of their heart: Who having lost all sensitivity have given themselves over to unbridled lust, to work all uncleanness with avarice.

Weymouth New Testament

Therefore I warn you, and I implore you in the name of the Master, no longer to live as the Gentiles in their perverseness live, with darkened understandings, having by reason of the ignorance which is deep-seated in them and the insensibility of their moral nature, no share in the Life which God gives. Such men being past feeling have abandoned themselves to impurity, greedily indulging in every kind of profligacy.

Wikipedia Bible Project

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Put on the new self**

• I say to you, then, and with insistence I advise you in the Lord: do not imitate the pagans who live an aim less kind of life. Their understanding is in dark ness and they remain in ignorance because of their blind conscience, very far from the life of God. As a result of their corruption, they have abandoned them - selves to sensuality and have eagerly given themselves to every kind of immorality.

An extensive **footnote** has been placed in the **Addendum**.

New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
 Eth Cipher Translation

This I say therefore, and testify in **Yahuah**, that ye henceforth walk not as the other nations walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of **Elohiym** through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Hebraic Roots Bible

Therefore, I say this, and testify in the Master, that you no longer walk even as also the rest of the nations walk, in the vanity of their mind, having been darkened by their intellect, being alienated from the life of YAHWEH because they have no knowledge, which is because of the hardness of their heart, who, having cast off all feeling, surrendered themselves up to lust, and to the practice of all uncleanness with a desire for more and more.

Holy New Covenant Trans.

I am telling the truth in the Lord Jesus: live no longer as the people of the world live. Their thinking is worthless. Their minds have become dark. The life of God is foreign to them. They don't know about it because their hearts are stubborn. When they lost all feeling of shame, they gave themselves over to sensuality, so that they could try every kind of unclean sex, wanting more and more of such things.

The Scriptures 2009

So this I say, and witness in the Master, that you should no longer walk as the nations walk,^c in the futility of their mind, having been darkened in their understanding, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart, who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness.

^cSee 1Corinthians 12:2 and Jeremiah 10:2.

Tree of Life Version

So I tell you this, indeed I insist on it in the Lord—walk no longer as the pagans do, stumbling around in the futility of their thinking. They are darkened in their understanding, alienated from the life of God because of the ignorance in them due to the hardness of their heart. Since they are past feeling, they have turned themselves over to indecency for the practice of every kind of immorality, with greed for more.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...this so [I] say and [I] testify in lord no more you* to walk as and The Aliens walks~ in futility [of] the mind [of] them Having Been Darkened [in] the mind Being Having Been Alienated [from] the life [of] the god because of the ignorance the [one] being in them because of the hardness [of] the heart [of] them Who* Having Detached themselves give (over) [to] the unrestraint to work [of] impurity every in greed...

Alpha & Omega Bible

Awful Scroll Bible	This-same thing I instruct therefore, and testify by-within the Lord, yous are no longer to walk-about, accordingly-as-to even the rest of the nations walk-about, from-within the futility of their mind, having been darkened in their thorough-knowledge, having been other-than-from the Life of God, by the ignorance being from-within them, because of the hardness of the sensibility of their hearts, which-certain having become-smarted-away, they give- themselves -before to in-continnence, for the undertaking of all manner of un-cleanness, from-within the desire of superior-holds, but yous accustomed not the same-as-this, of the Anointed One. V. 20 is included for context.
Concordant Literal Version	This, then, I am saying and attesting in the Lord: By no means are you still to be walking according as those of the nations also are walking, in the vanity of their mind, their comprehension being darkened, being estranged from the life of God because of the ignorance that is in them, because of the callousness of their hearts, who, being past feeling, in greed give themselves up with wantonness to all uncleanness as a vocation."
exeGeses companion Bible	<u>THE UNHOLY LIFE</u> So I word this, and witness in Adonay, to no longer walk exactly as the rest of the goyim in the vanity of their mind; darkened in mind - alienated from the life of Elohim through the unknowingness in them through the petrification of their heart: who being apathetic surrender themselves to lechery; working all impurity in avarice.
God's Truth (Tyndale) Orthodox Jewish Bible	. This therefore I say and give solemn edut in Rebbe, Melech HaMoshiach Adoneinu: no longer are you to fier zich (comport oneself) in your derech as also the Goyim walk, in the futility of their machshavot (thoughts), Their binah (understanding) being in choshech, having been alienated from the life of Hashem because of the ignorance existing in them, because of the KESHI (stubbornness, hardness DEVARIM 9:27) of their levavot, [DEVARIM 29:4] Who, having put away remorse, gave themselves over to zimah (lewdness) for the practice of every kind of tumah (uncleanness) with chamdanut (covetousness).
Rotherham's Emphasized B.	This therefore, am I saying and protesting in the Lord:— That [no longer] ye walk even as [the nations] walk— In the vanity of their minds, 18 Being darkened in their understanding, Alienated from the life of God— By reason of the ignorance that existeth within them, By reason of their hearts being turned into stone, 19 Who, indeed, having [become past feeling] have delivered themselves up, with wantonness, unto making a trade of all impurity with greed.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. So, I tell you this, and insist [on it] by [the authority of] the Lord: Do not continue to live with worthless thoughts as [unconverted] Gentiles do. Their understanding [of spiritual things] is darkened and excluded from the [spiritual] life that God gives, because of the ignorance in their minds and the stubbornness in their hearts. They have stopped caring [i.e., about morality], so God has abandoned them to lives of unrestrained indecency and to engage in all kinds of [moral] impurity, with a constant desire for more.
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Brodie's Expanded Trans. Accordingly, I must by necessity bring a charge, even testifying to this in the Lord: From now on, you [reversionistic believers] stop walking [post-salvation modus operandi] as Gentiles [unbelievers] walk [pre-salvation modus operandi], in the vacuum [emptiness, futility] of their mind, Having received a darkened [obscured] understanding [degenerate reasoning process], and having become alienated from the life of God [due to continued spiritual fragmentation], because of the ignorance [of doctrine] which is in them [blackout of the soul], because of the hardening [scar tissue] of the mentality of their souls [spiritual blindness], Who because they have become calloused [scar tissue of the soul], have given themselves over [betrayed by their own decisions] to licentiousness [immoral degeneracy], resulting in the practice of every kind of immorality [reverse-process reversionism] with insatiable lust [frantic search for happiness].

The Expanded Bible
Jonathan Mitchell NT

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This, then, I am continually saying and giving evidence of (or: attesting) within the Lord: no longer are you to be continuously walking [your path] (i.e., conducting yourself; adjusting your behavior) according to the way that the nations (the multitudes; the non-Israelites; the Gentiles; the ethnic or special or pagan groups) are continuously walking around (ordering their behavior) within the emptiness (vanity; frivolity; futility) of their mind (or: intellect), being folks having been, any still yet being, darkened in (or: by) the divided thought and the thing passing through the mind, having been and continuing being alienated (estranged) away from the Life of God (or: God's life; or the life which is God) through the ignorance continuously existing (or: being) within them [and] through the petrifying (becoming stone; callousness; = insensitivity) of their heart, which certain people, being folks having ceased to feel pain (being insensible or callous), gave themselves over (abandoned themselves) to outrageous behavior (excessive indulgence; wantonness; licentiousness), into every unclean performance (work, trade, business or labor of impurity) in greed (always wanting more; covetousness; schemes of extortion; = wanting more than ones due, in disregard for others).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible
NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT

A Challenge to Live the New Life

So this is what I want to say to you very seriously in the Lord: from now on, don't live mindlessly, like the Gentiles do.^k They're mentally in the dark. They're far away from the life of God because of the ignorance that's in them-because of the stubbornness of their hearts. They've gotten numb. They've thrown themselves into promiscuity,^l going overboard into every kind of filthy practice.

k. Lit. "So I say this and testify in the Lord: no longer live as the Gentiles live, in the emptiness/foolishness of their minds".

l. Or "lack of self-control," or "licentiousness".

Updated ASV

The Old and the New Person

This, therefore, I say and bear witness to in the Lord, that you no longer walk as the Gentiles also walk, in the futility of their mind, being darkened in their understanding,^[25] alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart; who being past feeling gave themselves up to shameless conduct,^[26] for the practice of every uncleanness with greediness.

[25] **Thought(s), Intention, Purpose:** (διάνοια *dianoia*) This refers to the mind, the place of reason, understanding thinking (Eph. 4:18), a mental disposition, a way of thinking, a manner of thought (Col. 1:21). It also can refer to the thought(s), that is, the content of what one is thinking. (Lu 1:51) It can also refer to preparing one's mind for action (mental perception). – 1 Pet. 1:13.

[26] **Shameless Conduct, Sensuality, Debauchery, Promiscuity, Licentiousness, Lewdness:** (ἀσελγεία *aselgeia*) This is one who indulges in sensual pleasure without any regard for morality. This behavior is completely lacking in moral restraint, indulgence in sensual pleasure, driven by aggressive and selfish desires, unchecked by morality, especially in sexual matters. This refers to acts of conduct that are serious sins. It reveals a shameless, condescending arrogance, i.e., disregard or even disdain for authority, laws, and standards. – Mark 7:22; Rom. 13:13; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; 2 Pet. 2:2, 7, 18; Jude 4.

Wilbur Pickering's New T.

Put away the old, put on the new

So then, I affirm and insist on this in the Lord: you must no longer carry on as the rest of the Gentiles do,⁸ in the futility of their mind, having been darkened in their understanding, being alienated [as a continuing condition] from the life of God, because of the ignorance that is in them due to the hardening of their hearts,⁹ who, having become dead to hope, have abandoned themselves to depravity, greedily indulging in every kind of vileness.¹⁰

(8) It sounds like some of them were not being altogether successful in breaking with their former way of life.

(9) This works like a downward spiral: the ignorance feeds the hardening, that in turn increases the ignorance. The consequence is that they can never get out by themselves. Someone must take Christ's power to them to help them out.

(10) What kind of person or being might be 'dead to hope'? If someone is dead to hope is he beyond hope, unrecoverable? And how should society defend itself against those who have 'abandoned themselves to depravity'? (The consequences of depravity always spill over into the surrounding society.)

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

So then, I declare and testify this in the Lord that you are no longer to walk even as the rest of the Gentiles are walking, in the vanity of their minds, Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their hearts. They have cast off all feelings, and have given themselves up to licentiousness, to work every uncleanness with insatiable desire.

Analytical-Literal Translation

So this I say and I insist in the Lord; you_p are no longer to be walking about [fig., conducting yourselves] just as also the rest of [the] Gentiles are walking about [fig. conducting themselves] in the futility of their mind, having been darkened in the understanding, being [in the state of] having been separated from [or, a foreigner to] the life of God, because of the ignorance, the one being in them, because of the hardness of their heart [fig., stubbornness of their inner self], who, having become callous, they gave themselves over to flagrant sexual immorality for the pursuit of all impurity, with covetous desire [or, greed].

Berean Literal Bible Bill Puryear translation	. Therefore I direct this and I insist because of the Lord that you no longer walk as the Gentiles walk in the futility of their thinking, having been darkened in their thinking, having been alienated from the life of God because of the ignorance which is in them, because of the obstinacy of their heart, who, having become calloused, have given themselves over to licentiousness [self-abandonment] resulting in the practice of every kind of [sexual] immorality with insatiable lust.
C. Thomson updated NT Charles Thomson NT	. This therefore I say and testify in the Lord, that you no more walk, as the rest of the nations do, in the vanity of their mind. They having their understandings darkened, being alienated from the life of God because of the ignorance which is in them, by reason of the blindness of their heart, have without remorse abandoned themselves to the commission of every uncleanness with inordinate desire.
Context Group Version	This I say therefore, and testify in the Lord, that you (pl) no longer walk as the ethnic groups also walk, in the decay of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who being past feeling handed themselves over to unbridled lust, to work all impurity with greed.
English Standard Version Far Above All Translation	. This therefore I say and testify in <i>the</i> Lord, that you should no longer walk as other Gentiles walk, in <i>the</i> vanity of their mind, darkened in <i>their</i> understanding, being alienated from the life of God on account of the ignorance which is within them, <i>and</i> on account of the hardness of their hearts, who, being desensitized, have given themselves over to debauchery, <i>intent</i> on a pursuit of all uncleanness with greed.
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020 craving . . Therefore I am saying and testifying this in the Lord: you ^o are to walk no longer as the rest of <i>the</i> Gentiles are also walking around in the futility of <i>their</i> mind, having been darkened in their mind, <i>were</i> being alienated from the life of God because of the ignorance which is in them, because of the hardening of their heart, who are apathetic, gave themselves up to unbridled-lust, *for the working of all uncleanness in greed.
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation Title Therefore, I communicate this and because of the Lord I insist that you no longer walk as Gentiles walk, in the vacuum of their mind, having become darkened in their way of thinking [blackout of the soul], having been alienated from the life of God, because of the ignorance that is in them, because of the scar tissue of their right lobe. [Reversionists] Who while having become calloused have betrayed themselves to promiscuous debauchery, resulting in the practice of every kind of immorality in the sphere of insatiable lust [a frantic search for happiness].
R. B. Thieme, Jr. trans2	This therefore I have explained and make an emphatic demand by means of the Lord, that all of you reversionistic Believers no longer continue walking just as also the gentile reversionistic unbelievers keep walking by means of the worthlessness, futility or the vacuum or nothingness of their mind from Black Out of the Soul

Their minds having become darkened in their way of thinking or understanding from Blackout of the Soul or by way of their thinking, having been alienated, estranged, excluded from the Life of God from Scar Tissue of the Soul, because of the ignorance which keeps on being in them and because of the ignorance which is in them because of the hardness or scar tissue of their Right Lobe.

Who while having become become callous with Scar Tissue of the Soul have betrayed themselves to promiscuous debauchery, resulting in the practice of very kind of immorality in the sphere of insatiable lust.

Revised Geneva Translation .
 Ron Snider translation

So this I say, and affirm in the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, being alienated from the life of God because of the ignorance which exists in them, because of the hardening of their heart; and because they have become callous, they have given themselves over to debauchery for the practice of every kind of impurity with greediness.

Updated ASV .
 Updated Bible Version 2.17 . feeling no more pain
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:
 17-19

Ephesians 4:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
οὖν (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
λέγō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004

Translation: Therefore this, I keep on saying...

Paul uses the present tense, which is linear aktionsart, meaning that this is something which he keeps on saying.

Paul is about to launch into some very important material which he has spoken about previously; and these are things which he continues to teach.

Ephesians 4:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
marturomai (μαρτύρομαι) [pronounced mar-TOO-rom-ahēe]	<i>to witness, to call (bring forward, cite) a witness; to testify, to give evidence in a courtroom case; to declare solemnly</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #3143
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: ...and I keep on testifying in the Lord,...

Paul keeps on testifying to the following words, as if he is giving testimony in a courtroom. By this, Paul emphasizes the accuracy and importance of the material to follow.

Ephesians 4:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêketi (μηκέτι) [pronounced may-KEHT-ee]	<i>no longer, no more, any longer, not henceforth, not hereafter, not any more, no further</i>	adverb	Strong's #3371
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	present active infinitive	Strong's #4043
kathôs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ta (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Ephesians 4:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484
peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	3 rd person singular, aorist active indicative	Strong's #4043

There are times when a neuter plural noun takes on a 3rd person singular verb.

Translation: ...[that] you (all) no longer keep on walking just as even the gentiles walk,...

Paul warns the recipients of this letter not to keep on walking (having a manner of life, engaging in a lifestyle) which is what the gentiles do. Primarily, Paul is writing to gentiles, so he is referring to gentiles outside the church and how they lead their lives.

Although it is common for believers to focus upon sins of immorality, in this paragraph, Paul is going to emphasize what is taking place in the souls of those that the Ephesians are not to imitate.

Ephesians 4:17d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mataiotês (ματαιότης) [pronounced mat-ah-YOHT-ace]	<i>vacuum, vanity, emptiness; futility; what is devoid of truth and appropriateness; perverseness, (moral) depravity; frailty, want of vigour</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3153
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
noûs (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, genitive/ablative case	Strong's #3563
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person neuter plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...in the vacuum of their mind,...

The gentiles operation in accordance with the vacuum of their mind. The key word is mataiotês (ματαιότης) [pronounced *mat-ah-YOHT-ace*] and it means, *vacuum, vanity, emptiness; futility; what is devoid of truth and appropriateness; perverseness, (moral) depravity*. Strong’s #3153. This word is followed by *their mind*. Even though many translations speak of *the vanity or the emptiness of their mind*, this does not quite convey what Paul is warning against. When there is an emptiness in any space, the emptiness is a vacuum and it sucks up everything around it. If you have a soul which lacks clear norms and standards, then your soul will behave like a vacuum and you will pull in all of the culture which is around you. You will accept the opinions and norms of those around you, or general society.

Illustration: The Democrat party made a political issue out of those people who were born male but thought themselves to be female (and vice versa). This was such a tiny sliver of the population, that it may have seemed strange. First the Democrat party glommed onto the homosexual movement (which is perhaps 1–2% of the population) and soon thereafter, identified themselves with sexual dysphoria, taking the view that, those with sexual dysphoria were right—they were in the wrong body. What has followed is a tremendous push from the media to where many series now include homosexuals and even trans-people in their shows, and such people are nearly always presented in a positive way (and those who don’t like them are presented as people on the wrong side of history). In a very short period of time, homosexuality was not only accepted by our culture, but embraced as a good thing; and then, ditto for trans-people. What happened was, people who had no real norms and standards in this realm sucked in the norms and standards being taught to them through many television shows. So, even though these are issues of a tiny percentage of people, at least 30% of Americans (and probably more) are strongly positive toward homosexuality and trans-issues.

Illustration: Along with these general sexual perversions and confusions, other things were taught right along side of them. There is the idea that two males together is almost exactly like a male and a female together is propaganda which is presented. Also, there is the idea that homosexuality is totally unrelated to pederasty. So people who have sucked in to their minds a positive view of homosexuality and trans-issues, have also bought into their issues and philosophy and propaganda. These peripheral beliefs can be demonstrated to be false, but are nevertheless embraced by those who have embraced the underlying sexual issues.

The Bible is very clear on homosexuality and on men dressing like women—these things are wrong. However, a person who does not think as God thinks, then has a mind which acts as a vacuum and it sucks into it popular culture.

The principle is this: whatever the values are in society are very often wrong, and the believer makes a mistake thinking that he needs to embrace what the latest culture norms are.

Ephesians 4:17 *Therefore this, I keep on saying and I keep on testifying in the Lord, [that] you (all) no longer keep on walking just as even the gentiles walk, in the vacuum of their mind,...* (Kukis mostly literal translation)

Ephesians 4:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
skotōō (σκοτώω) [pronounced <i>skot-OH-oh</i>]	<i>being darken, covering with darkness; obscuring; blinding; metaphorically darkening or blinding the mind; being full of darkness</i>	masculine plural, perfect passive participle; nominative case	Strong’s #4656
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong’s #3588

Ephesians 4:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dianoia (διάνοια) [pronounced dee-AN-oy-ah]	<i>the mind as a faculty of understanding, feeling, desiring; understanding; mind, i.e. spirit, way of thinking and feeling; thoughts, either good or bad</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1271

Translation: ...having become darkened by the mind('s thinking and feeling),...

As a result of accepting culture's norms and standards, the mind becomes darkened. That is, it becomes filled with false information, which information often darkens the mind, giving no place for divine viewpoint to land. Because the mind is becoming darkened, there is no place in it for light.

You can have a mind which is welcoming to cosmic thinking or open to divine viewpoint. The unbeliever naturally veers toward cosmic thinking. The exception to this is the unbeliever who has been brought up with strong establishment values (divine establishment is the thinking of God for mankind in general).

The norms and standards of the soul progresses to become more welcoming to cosmic thinking or more welcoming to divine viewpoint. The believer who continually takes in Bible doctrine opens up his mind more and more to God's thinking (not all believers do this).

Ephesians 4:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ουσα/ον (ὄν/ουσα/ὄν) [pronounced own/OO-sah/on]	<i>(keeps on) being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
απαλλοτριόω (ἀπαλλοτριώω) [pronounced ap-al-lot-ree-OH-oh]	<i>being alienated, being estrange; shutting out from one's fellowship and intimacy; (passively and figuratively) being a non-participant</i>	masculine plural, perfect passive participle; nominative case	Strong's #526
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, genitive/ablative case	Strong's #2222
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...being [in a state of] alienation from the life of God,...

We have two participles which are found back-to-back here, so I have understood the second participle to refer to a state of being.

If your mind sucks up your surrounding culture and its values, you become more and more alienated from the life of God (or from *godly living*, if you will).

The life of God is the walk of the believer, in fellowship and taking in Bible doctrine. Those whose minds are a vacuum for the surrounding culture have become alienated from the thinking of God.

Ephesians 4:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ágnōia (ἄγνοια) [pronounced <i>AHG-noy-ah</i>]	<i>ignorance, lack of knowledge (especially of divine things); Ignorance (in the sense of moral blindness)</i>	feminine singular noun, accusative case	Strong's #52
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>(keeps on) being, be, is, are; coming; having</i>	feminine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...because of the [intentional] ignorance that keeps on being in them,...

A person is alienated from the life of God because of the ignorance which keeps on being in them. A person makes a choice, again and again, to chose the thinking of the cosmic system over the thinking of God. They are implanting in their souls ignorance of the thinking of God.

You will notice that throughout the passage, the emphasis is upon the thinking of the soul.

Ephesians 4:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
pôrôsis (πώρωσις) [pronounced POH-roh-sis]	<i>scar tissue; covered over with a callus; dulled perception; incomplete understanding</i>	feminine singular noun, accusative case	Strong's #4457
tês (τής) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...by means of the callousness of their heart,...

This intentional ignorance and the being is a state of alienation takes place because of the callousness of the heart or the scar tissue of the heart. They keep on building up false concept on top of false concept, so that the truth is harder and harder to hear and to believe. The more scar tissue which builds up on the soul, the more difficult it is for the light of truth to penetrate that soul.

Ephesians 4:18 ...having become darkened by the mind('s thinking and feeling), being [in a state of] alienation from the life of God, because of the [intentional] ignorance that keeps on being in them, by means of the callousness of their heart,... (Kukis mostly literal translation)

Ephesians 4:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT-eeen-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748

Ephesians 4:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apalgéō (ἀπαλέγω) [pronounced <i>ap-alg-EH-oh</i>]	<i>ceasing to feel pain or grief; bearing troubles with greater equanimity, ceasing to feel pain at; becoming callous, being insensible to pain, being apathetic</i>	masculine plural; perfect active participle; nominative case	Strong's #524 hapax legomenon

Translation: ...which [gentiles] have ceased feeling [pain, grief, sensitivity, empathy],...

Which refers back to the gentiles, about whom Paul is writing. In this state, they have ceased feeling. They become insensitive toward others, lacking empathy.

Illustration: A few days ago in New York City (I am writing this in 2024), an illegal alien lit a woman on fire in the subway, and then went off a distance from her and watched. This is incredibly offensive to most people, who cannot imagine such a depraved indifference toward the life and pain of another person. However, at some point in time, you will come to the realization that man's ability to harm and inflict pain on his fellow man is nearly boundless. This is because a person's soul has become filled with darkness, covered in scar tissue, and they ceased all feeling.

Illustration: I have recently been reading the book, *Alexander Dolgun's Story (An American in the Gulag)* and it is about the soviet system in Russia when thousands of people would be sucked up into the system, accused of crimes which they did not commit, being subjected to hundreds of hours of torture, hoping for a confession from a person they know to be guilty (anyone who is accused is automatically guilty). The pain inflicted on such prisoners, who are eventually sentenced to twenty-five + five years of hard labor, is beyond one's imagination. Nevertheless, the interrogators and the prison guards come to a place where they cease feeling empathy, and are willing to do anything to increase the suffering of the accused.

Ephesians 4:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heautous (ἑαυτούς) [pronounced <i>heh-ow-TOOÇ</i>]	<i>ourselves, yourselves; themselves; one another</i>	3 rd person masculine plural reflexive pronoun; accusative case	Strong's #1438
paradídōmai (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person plural, aorist active indicative	Strong's #3860
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Ephesians 4:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aselgeia (ἀσέλγεια) [pronounced as-ELG-i-a]	<i>unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence</i>	feminine singular noun; dative, locative or instrumental case	Strong's #766

Translation: ...having given themselves over to lasciviousness,...

As a result of all this, such gentiles give themselves over the lasciviousness or unbridled lust. Although we may think of this as sexual lusts (which is certainly a part of this), it can also refer to power lust or materialism lust.

Ephesians 4:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ergasia (ἐργασία) [pronounced er-gas-E-ah]	<i>trade, occupation; business (activity); by implication, profit, pains; craft, diligence, gain, work; effort</i>	feminine singular noun, accusative case	Strong's #2039
akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced ak-ath-ar-SEE-ah]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; genitive/ablative case	Strong's #167

Translation: ...to a business of impurity,...

Such people make a business of impurity or profligate living. This is, they devote their lives to such things.

Ephesians 4:19d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasês (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pleonexia (πλεονεξία) [pronounced pleh-ohn-ex-EE-ah]	<i>insatiable lust, greed, constant desire to have more, materialistic desire, greediness, covetous(-ness) (practices), avarice, (by implication) fraud, extortion</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4124

Translation: ...each one in [their own] sphere of insatiable lust. (Kukis mostly literal translation)

Each person places himself into his (or her) own sphere of insatiable lust.

Ephesians 4:19 ...which [gentiles] have ceased feeling [pain, grief, sensitivity, empathy], having given themselves over to lasciviousness, to a business of impurity, each one in [their own] sphere of insatiable lust. (Kukis mostly literal translation)

Illustration: I recently saw a show about a very attractive female influencer, whose entire life was devoted to presenting herself in a very specific light (most often a sexual light), and through her media, she was making a huge amount of money (making hundreds of thousands of dollars a year). She spent a great deal of her life under the influence of alcohol and drugs (which was not something which she revealed in her many profiles). She was incredibly abusive toward her boyfriend (who could not bring anything monetary into the relationship) and she eventually stabbed him to death (the last I heard, she was in jail for this). On the surface, she made tons of money, had a large condo which overlooked the ocean, and was followed by perhaps two million people. She was very attractive and reasonably intelligent. She was careful to present herself to her followers in a very limited way, but what was happening under the surface was far more dark and disturbing. Ephesians 4:19 describes her exactly.

Ephesians 4:17–19 Therefore this, I keep on saying and I keep on testifying in the Lord, [that] you (all) no longer keep on walking just as even the gentiles walk, in the vacuum of their mind, having become darkened by the mind('s thinking and feeling), being [in a state of] alienation from the life of God, because of the [intentional] ignorance that keeps on being in them, by means of the callousness of their heart, which [gentiles] have ceased feeling [pain, grief, sensitivity, empathy], having given themselves over to lasciviousness, to a business of impurity, each one in [their own] sphere of insatiable lust. (Kukis mostly literal translation)

Ephesians 4:17–19 Therefore, I keep on testifying to this in the Lord, as if in a courtroom, that you should no longer conduct your lives as gentiles do, subject to the vacuum of their thinking, which thinking has become darkened, continually being in a state of alienation from the thinking of God, because of the intentional ignorance that continues being within them, by means of the scar tissue of their hearts. Such people have ceased to have any empathy for others, having given themselves over to lasciviousness, making a daily business of impure thinking and actions, each person being trapped in their own sphere of insatiable lust. (Kukis paraphrase)

Now, you (all), not this had you learned the Christ. If, indeed, Him you (all) had heard and in Him you (all) had been taught, just as keeps on being the truth in the Jesus, to put away you (all) according to the former manner of life, the old man, the (thing) being corrupted according to the desires of the deception; now to be renewed in the spirit of the mind of you (all) and to put on the new man, the (one) according to God, created in righteousness and holiness of the truth.

Ephesians
4:20–24

But you (all) have not learned Christ in this way. If indeed you (all) had heard Him and in Him you (all) had been taught, even as the truth keeps on being in Jesus; for you (all) to put off the old man, [who was] according to the former manner of life, the corrupted (thing) according to deceitful lusts, and [for you all] to be renewed in the spirit of your mind, and to put on the new man, which [is] according to God, created in righteousness and purity of the truth.

However, this is not how you learned the Christ. If indeed you have all heard Him (and you have), and in Him (as believers) you have been taught, because the truth keeps on being in Jesus. Therefore, put off the old man, which was your guide in your former manner of life, corrupted and acting in accordance with its deceitful lusts. Instead, be renewed in the spirit of your mind through the teaching of Bible doctrine, and put on the new man, which was created in righteousness and in devotion to the truth, according to God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, you (all), not this had you learned the Christ. If, indeed, Him you (all) had heard and in Him you (all) had been taught, just as keeps on being the truth in the Jesus, to put away you (all) according to the former manner of life, the old man, the (thing) being corrupted according to the desires of the deception; now to be renewed in the spirit of the mind of you (all) and to put on the new man, the (one) according to God, created in righteousness and holiness of the truth.
Complete Apostles Bible	But you did not thus learn Christ, if indeed you have heard Him and were instructed by Him, just as the truth is in Jesus: that you put off, concerning your former way of life, the old man which is being corrupted according to the deceitful lusts, and that you be renewed in the spirit of your mind, and that you put on the new man which was created in the likeness of God, in true righteousness and holiness.
Douay-Rheims 1899 (Amer.)	But you have not so learned Christ: If so be that you have heard him and have been taught in him, as the truth is in Jesus: To put off, according to former conversation, the old man, who is corrupted according to the desire of error. And be renewed in spirit of your mind: And put on the new man, who according to God is created in justice and holiness of truth.
Holy Aramaic Scriptures Original Aramaic NT	. But you have not learned The Messiah in this way, If truly you have heard him and you have learned of him, as whatever is truth is in Yeshua. But you should put aside from you your first way of life, that old man, which is corrupted by deceitful desires, And you should be made new in the spirit of your minds. And you should put on the new man, who has been created by God in righteousness and in the purity of the truth.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this was not the teaching of Christ which was given to you; If in fact you gave ear to him, and were given teaching in him, even as what is true is made clear in Jesus: That you are to put away, in relation to your earlier way of life, the old man, which has become evil by love of deceit; And be made new in the spirit of your mind, And put on the new man, to which God has given life, in righteousness and a true and holy way of living.
Bible in Worldwide English	That is not what you have learned from Christ! You were taught by him, and Jesus has the truth! Stop being the person you used to be in your old life. That person was bad because he wanted to do wrong things. Have a new mind and heart.

Be a new person. That new person has been made like God. He does what is right and holy because he knows the truth.

Easy English

Easy-to-Read Version–2008

.
But that way of life is nothing like what you learned when you came to know Christ. I know that you heard about him, and in him you were taught the truth. Yes, the truth is in Jesus. You were taught to leave your old self. This means that you must stop living the evil way you lived before. That old self gets worse and worse, because people are fooled by the evil they want to do. You must be made new in your hearts and in your thinking. Be that new person who was made to be like God, truly good and pleasing to him.

God's Word™

But that is not what you learned from Christ's teachings. You have certainly heard his message and have been taught his ways. The truth is in Jesus. You were taught to change the way you were living. The person you used to be will ruin you through desires that deceive you. However, you were taught to have a new attitude. You were also taught to become a new person created to be like God, truly righteous and holy.

Good News Bible (TEV)

That was not what you learned about Christ! You certainly heard about him, and as his followers you were taught the truth that is in Jesus. So get rid of your old self, which made you live as you used to---the old self that was being destroyed by its deceitful desires. Your hearts and minds must be made completely new, and you must put on the new self, which is created in God's likeness and reveals itself in the true life that is upright and holy.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

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But that isn't what you were taught about Jesus Christ. He is the truth, and you heard about him and learned about him. You were told that your foolish desires will destroy you and that you must give up your old way of life with all its bad habits. Let the Spirit change your way of thinking and make you into a new person. You were created to be like God, and so you must please him and be truly holy.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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But this is not the way of life that Christ has unfolded within you. If you have really experienced the Anointed One, and heard his truth, it will be seen in your life; for we know that the ultimate reality is embodied in Jesus! And he has taught you to let go of the lifestyle of the ancient man, the old self - life, which was corrupted by sinful and deceitful desires that spring from delusions. Now it's time to be made new by every revelation that's been given to you. And to be transformed as you embrace the glorious Christ-within as your new life and live in union with him! For God has re-created you all over again in his perfect righteousness, and you now belong to him in the realm of true holiness.

Plain English Version

UnfoldingWord Simplified T.

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But you learned a much better way when you learned about the Messiah. I know that you have heard and understood the message about Jesus and have learned from him, so you know that his way is the true way to live. Your teachers taught you

to stop living the way that you used to live. Because you desired to do evil things, you deceived yourselves into thinking that those things were good. Living like that was destroying you spiritually. So you must let God give you a new spirit and a new way of thinking, and you must start living like the new person that God created you to be, in his own image. He created you to live in the right way with each other and with God, in the true way of Jesus.

Williams' New Testament

But this is not the way you have learned what Christ means, if, as I take it, you have heard Him and in union with Him have been taught the truth as it is seen in Jesus, to lay aside, with your former way of living, your old self which is on the way to destruction in accordance with its deceptive impulses; and to have a new attitude of mind and put on the new self which has been created in the likeness of God, which fruits in right and holy living inspired by the truth.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

But this is not how you learned the Anointed King. If you definitely heard Him and were taught in Him, just as truth is in Jesus, *it is important* for you to take off, in line with the prior behavior, the former person who is worsened in line with the desires of the fraud, to be renewed by the spirit of your way of thinking, and to put on the new person, the *one* who was created in line with God in *the* right way and holiness of the truth.

Common English Bible .

Len Gane Paraphrase

But you haven't learned Christ in this way. If you learned Him and been taught by Him, then, as the truth is in Jesus, Get rid of the former lifestyle, the old man, which is rotten from deceitful lusts. Instead be renewed in the spirit of your mind. Put on the new man, which according to God's [likeness] is created in righteousness and true holiness.

A. Campbell's Living Oracles

But you have not so learned Christ; if, indeed, you have heard him, and have been taught by him, as the truth is in Jesus; that, with respect to your former conduct, you put away the old man, which is corrupt according to the deceitful lusts; that you be renewed in the spirit of your minds; and that you put on the new man; which, after God, is created in righteousness and true holiness.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

But far different is the lesson you learned from the Christ-- if, that is, you really listened to him, And through union with him were taught the Truth, as it is to be found in Jesus. For you learned with regard to your former way of living that you must cast off your old nature, which, yielding to deluding passions, grows corrupt; That the very spirit of your minds must be constantly renewed; And that you must clothe yourselves in that new nature which was created to resemble God, with the righteousness and holiness springing from the Truth.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

Free Bible Version

But that's not what you learned about Christ! Didn't you hear about him? Weren't you taught concerning him? Didn't you learn the truth as it is in Jesus? So get rid of your former lifestyle, that old nature that ruins you through deceptive desires! Let

yourselves be re-made spiritually and mentally, and put on your new nature that God created so you will be like him, right and holy in the truth.

The Heritage Bible

And you have absolutely not so learned Christ,
If indeed you have heard him, and were taught in him, as the truth is in Jesus,
For you to put away concerning the previous behavior the old man, ruined according to the deceitful longings,
And be renewed in the spirit of your mind;

And to put on the new man, which according to God is created in righteousness and true holiness.

International Standard V

However, that is not the way you came to know the Messiah. [Or Christ] Surely you have listened to him and have been taught by him, since truth is in Jesus. Regarding your former way of life, you were taught [The Gk. lacks you were taught] to strip off your old nature, which is being ruined by its deceptive desires, to be renewed in your mental attitude, and to clothe yourselves with the new nature, which was created according to God's image [The Gk. lacks image] in righteousness and true holiness.

Lexham Bible

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Montgomery NT

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NIV, ©2011

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Riverside New Testament

But you have not so learned Christ, if you have heard him and have been taught in him as the truth is in Jesus, that you should put away the old man who belonged to your former way of life and was perishing in deluding passions, and that you should be made new in the spirit of your minds and put on the new man formed as God approves in the righteousness and holiness of truth.

Leicester A. Sawyer's NT

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The Spoken English NT

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UnfoldingWord Literal Text

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Urim-Thummim Version

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Weymouth New Testament

But these are not the lessons which you have learned from Christ; if at least you have heard His voice and in Him have been taught--and this is true Christian teaching--to put away, in regard to your former mode of life, your original evil nature which is doomed to perish as befits its misleading impulses, and to get yourselves renewed in the temper of your minds and clothe yourselves with that new and better self which has been created to resemble God in the righteousness and holiness which come from the truth.

Wikipedia Bible Project

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Worsley's New Testament

. instructed

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But it is not for this that you have followed Christ. For I suppose that you heard of him and received his teaching which is seen in Jesus himself. You must give up your former way of living, the old self, whose deceitful desires bring self-destruction. Renew your selves spiritually, from inside, and put on the new self, or self according to God, that is created in true righteousness and holiness.
Col 3:9 Romans 12:2; Genesis 1:26; Lk 1:75

New American Bible (2011)

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New Catholic Bible

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New Jerusalem Bible

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NRSV (Anglicized Cath. Ed.)

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Revised English Bible--1989

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cipher Translation

But ye have not so learned **Mashiach**; If so be that ye have heard him, and have been taught by him, as the Truth is in **Yahusha**: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the ruach of your mind; And that ye put on the new man, which after **Elohiym** is created in righteousness and true holiness.

Hebraic Roots Bible

But that is not what you have been taught in Messiah, if indeed you heard Him and were taught in Him, as the truth is in Yahshua. Lay aside all your former practices and put off the old man, having been degenerated with deceitful lusts, and be renewed in the spirit of your mind, and to put on the new man, who is created by YAHWEH in righteousness and true holiness.

Holy New Covenant Trans.

However, this is not the way you learned about Christ. You heard about him. Then you were taught in him. (The truth is in Jesus.) You were taught to put away your old way of living. It will destroy you. Those evil desires can fool you. You were taught to develop a new way of thinking. You were taught to be clothed with a new personality like that of God. It was created with true justice and holiness.

The Scriptures 2009

But you have not so learned Messiah, if indeed you have heard Him and were taught by Him, as truth is in עשויה: that you put off – with regard to your former behaviour – the old man, being corrupted according to the desires of the deceit, and to be renewed in the spirit of your mind, and that you put on the renewed man^d which was created according to Elohim, in righteousness and set-apartness of the truth.

^dSee Romans 8:1.

Tree of Life Version

However, you did not learn Messiah in this way—if indeed you have heard Him and were taught in Him, as the truth is in Yeshua. With respect to your former lifestyle, you are to lay aside the old self corrupted by its deceitful desires, be renewed in the spirit of your mind, and put on the new self—created to be like God in true righteousness and holiness.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...You* but not so learn the Christ if yet him [You*] hear and in him [You*] are taught as is Truth in the Jesus {is necessary} to put (away) you* in the former behavior the old man the [man] being degraded in the desires [of] the deception {is necessary} to be renewed but [by] the spirit the mind [of] you* and {you*} to put (on) the new man the [man] in god being created in right and [in] right [of] the truth...

Alpha & Omega Bible
Awful Scroll Bible

If-surely yous give ear to Him, and are being taught by-within Him, accordingly-as-to that Un-concealed is by-within Jesus, yous yourselves are to place-from, that according to your former turns-about, the old aspects-of-man that is being corrupted, according to deceitful rages-over. Moreover, yous are to be making up-new, in the breath of you all's minds, even to sink- yourselves -from-within the new aspects-of-man, that is according to God, being created from-within virtuousness and Un-concealed piousness. V. 20 was placed with the previous passage for context.

Concordant Literal Version

Now you did not thus learn Christ, since, surely, Him you hear, and by Him were taught (according as the truth is in Jesus), to put off from you, as regards your former behavior, the old humanity which is corrupted in accord with its seductive desires, yet to be rejuvenated in the spirit of your mind, and to put on the new humanity which, in accord with God, is being created in righteousness and benignity of the truth."

exeGesés companion Bible

THE HOLY LIFE

And you learned not the Messiah thus; if indeed you hear him

and being doctinated in him
 exactly as the truth is in Yah Shua:
 that concerning your previous behavior
 you put off the old humanity,
 which according to the pantings of delusion
 is corrupt;
 and renew the spirit of your mind;
 and endue the new humanity as to Elohim
 - created in justness and true mercy.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 But you did not so have lerned of Rebbe, Melech HaMoshiach,
 If indeed you heard about Him and took shiurim in Him, as HaEmes is in Yehoshua.
 For the torah you received was that you must disrobe from your former derech of
 your old self, the one being corrupted according to the ta'avot of AKOV [deceitful,
 YIRMEYAH 17:9] remiyah (guile)
 And to be renewed by the Ruach Hakodesh controlling your machshavot (thoughts)
 And to enrobe yourself in the Adam HeChadash (the new Man, humanity) having
 been created according to the demut Hashem in tzidkat Eloheinu and in the
 kedushah of HaEmes.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 But you people did not learn Christ that way [*i.e., the above described life is not compatible with a commitment to Christ*]. [*I am*] assuming that you have heard Him [*i.e., through the Gospel message*] and were taught the truth that is in [*harmony with*] Jesus. You were [*taught*] to put away [*the conduct of*] your former lifestyle, your old person who is being corrupted by deceitful desires, and to be renewed in your inner person. And you should put on the new person who has been [*re-*] created to be like God in true righteousness and holiness.

Brodie's Expanded Trans.

But you [growing believers] have not learned Christ in this manner [you were taught to live the Christian way of life, not Satan's degenerate way of life];
 Indeed, if you have heard Him [Jesus Christ], and have been taught in Him [by a pastor or teacher], since the truth [doctrine] is in Jesus [the mind of Christ],
 With reference to your former lifestyle [post-salvation sinning in degeneracy], you yourselves lay aside [by the confession of sin] the old man [sin nature], you who are becoming spiritually corrupt on the basis of self-deceptive lusts [power, sex, money, criminality, drugs].
 Then, keep on becoming renewed [rehabilitated] by means of the Spirit by your thinking [epistemology, mental saturation and application of Bible doctrine],
 And put on the new man [by building a doctrinal complex in your soul], which according to God was created through righteousness and integrity from the source of doctrine.

The Expanded Bible
 Jonathan Mitchell NT

.
 But you folks did not learn the Christ in this way,
 since, indeed, you heard and listen to Him, and within Him as well as in union with Him, you were and are taught just as Truth and Reality continuously exist within Jesus
 to put off from yourselves [as clothing or habits] what accords to the former entangled manner of living (or: twisted up behavior): the old humanity (or: the past, worn-out person) the one continuously in process of being corrupted (spoiled; ruined) down from and in accord with the passionate desires (the full-covering, swelling emotions) of the deceptions (or: seductive desires)

and then to be continuously renewed (or: from time to time, or, progressively made young again) by (or: in; with) the spirit (or: attitude; breath-effect) of your mind (or: from the mind which is you),
 and to enter within (or: clothe yourselves with) the new humanity (or: the person that is new and fresh in kind and quality) the one in accord with and corresponding to God (or: the person at the Divine level) being formed (framed, built, founded and settled from a state of disorder and wildness; created) within the Way pointed out (or: in union with fair and equitable dealings with rightwised relationships, justice and righteousness; also = in covenant participation) and reverent dedication (or: benign relationship with nature) pertaining to the Truth (or: in intrinsic alignment with reality).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. ||Ye|| however, have [not thus] learned the Christ:—

If, at least, it is ||him|| ye have heard, And ||in him|| ye have been taught—
 Even as truth is' in Jesus,—

That ye were to strip off—as regardeth the former' behaviour—the old' man,ⁱ
 Who corrupteth himself according to his deceitful' covetings,
 And were to be getting young again in the spirit of your mind,
 And were to put on the man of new' mould',^j
 Who [after God] hath been created in his truthful' righteousness and
 lovingkindness.

ⁱ Col. iii. 9.

^j Col. iii. 10.

The Spoken English NT

But that's not the way you learned Christ—not if you've really heard him and been taught by him. Because^m the truth is in Jesus: that you have to put away the old person, with its oldⁿ way of life. That person is going rotten with its deluded cravings.^o So^p you have to be completely renewed in the spirit of your minds, and put on the new person. The new person is created to be like God in true integrity^q and holiness.

m. "Because": lit. "just as".

n. Lit. "former".

o. Or "in line with its deceitful lusts".

p. Lit. "But".

q. Or "righteousness".

Updated ASV

But you did not learn Christ in this way, if indeed you have heard him and have been taught in him, just as truth is in Jesus, that you take off, according to your former way of life, the old man, who is being destroyed according to deceitful desires, and to be renewed in the spirit of your minds, and put on the new man,^[27] the one created according to the likeness of God in righteousness and loyalty of the truth. [27] An interpretive translation would have, "put on the new person," because it does mean male or female.

Wilbur Pickering's New T.

Now that is not how you 'learned Christ'—if indeed you have heard Him and been taught by Him (as the truth is in Jesus): that you put away, concerning your former way of life, the old man¹¹ (that keeps on being corrupted by the deceitful desires),

and that you be renewed¹² in the spirit of your mind, and put on the new man, created in the likeness of God,¹³ in true righteousness and holiness.

(11) The 'old man' cannot be cured; it must be rejected in favor of the new.

(12) The verb here evidently means 'renew' and not 'make new', the implication being that a depraved mind represents a departure from a former condition. When a person is regenerated by the Holy Spirit he receives a new nature, but the old one is not obliterated or expunged. We must constantly choose to use the new one.

(13) Wait a minute! Wasn't the first Adam created in the likeness of God? So when he fell did he lose that likeness? Probably not entirely, but Satan has been working at increasing the damage ever since. For someone to receive the 'new man' requires a new act of creation.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation But you_p did not so learn Christ. Since indeed you_p heard Him and in Him were taught, just as truth is in Jesus, you_p [are] to put off [or, be done with], with respect to your former manner of life, the old [or, former] person, the one being corrupt according to the desires [or, lusts] of deception, but [you_p are] to be continually renewed in the spirit of your_p mind and to put on the new person, the one having been created according to God in righteousness and holiness of [or, dedication to] the truth.

Berean Literal Bible .

Bill Puryear translation

But you did not learn Christ in this manner, inasmuch as you have learned about Him and you have been taught in Him (since the truth is in Jesus) to lay aside with respect to your former lifestyle the old man, which is corrupted on the basis of deceitful lusts, but to be renewed by the Spirit in your thinking, and to put on the new man, who has been created according to the standard of God in true righteousness and holiness.

C. Thomson updated NT .

Charles Thomson NT

But you have not thus learned the Christ; inasmuch as you have heard him and been taught by him, as the truth is in Jesus, with respect to your former course of life, to put off the old man, which is corrupted by deceitful desires, and to be renewed in the spirit of your mind; and to put on the new man, which in a conformity to God is created in righteousness and the holiness of truth.

Context Group Version

But you (pl) did not in this way learn the Anointed; if indeed you (pl) heard him, and were taught in him, even as truth is in Jesus: that you (pl) put away, as concerning your (pl) former manner of life, the old man, that grows corrupt after the desires of deceit; and that you (pl) are renewed in the spirit of your (pl) mind, and put on the new man, that after God has been created in vindication and specialness of truth.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version

This, then, I say, and I testify in the LORD; you are no longer to walk, as also the other nations walk, in the vanity of their mind, being darkened in the understanding, being alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart, who, having ceased to feel, gave themselves up to the licentiousness, for the working of all uncleanness in greediness; and you did not so learn the Christ, if [it] so be [that] you heard Him, and were taught in Him, as truth is in Jesus; concerning the former behavior you are

to put off the old man, that is corrupt according to the desires of the deceit, and to be renewed in the spirit of your mind, and to put on the new man, which, according to God, was created in righteousness and kindness of the truth. Vv. 17–24 in the LSV.

Modern English Version .

Modern Literal Version 2020

But you° did not so learn the Christ; if you° actually heard him and were taught by him, as *the* truth is in Jesus; to place away from you° the old man, according-to *your*° former conduct, the one who is corrupted according-to the lusts of deception; and to be young again in the spirit of your° mind, and to have clothed yourselves with the new man, who was created according-to God, in righteousness and holiness of the truth.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation

But you [members of the royal family] have not been taught in this manner the Christ.

Inasmuch as you have begun to hear Him, and have been taught by Him, since doctrine is in the Jesus, that with reference to your former manner of life [when you were an unbeliever or a reversionist] you lay aside [by rebound] the old man [that is, *the old sin nature*], which is being corrupted according to the lusts from the deceit.

And that you be restored by means of the [Holy] Spirit by means of the left lobe.

And that you clothe yourself with the new species man [edification complex structure], which according to the standard of God has been created in the sphere of righteousness and in the sphere of devotion to doctrine.

R. B. Thieme, Jr. trans2

But you members of the Royal Family of God have not been taught this manner in Christ inasmuch as you have begun to hear him and have been taught by him since Bible Doctrine is in the humanity of Jesus.

You lay aside (rebound) your old sin nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness.

Revised Geneva Translation .

Ron Snider translation

But you yourselves did not learn Christ in this way, if indeed you have heard about Him and have been taught in Him, just as the truth is in Jesus, that, in reference to your former manner of life, you were taught to lay aside the old self, which is being corrupted in accordance with deceitful lusts, but to be renewed in the spirit of your mind, and to put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

20-24

Ephesians 4:20

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεις) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hoútō (οὕτω) [pronounced HOO-toh]; also hoútōs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
manthanō (μανθάνω) [pronounced mahn-THAHN-oh]	<i>to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to</i>	2 nd person plural, aorist active indicative	Strong's #3129
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547

Translation: But you (all) have not learned Christ in this way.

Paul writes, *you have not learned Christ in this way*. In what way? Paul is contrasting the current state of the believers in Ephesus with what they once were. **Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.** (Ephesians 4:17–19; ESV) Paul has described gentiles as they are apart from Jesus Christ. They walk according to the vacuum of their minds, sucking in all of the false concepts and evil thinking which is around them. But this is not the way of the believer, having placed his trust in Jesus Christ.

Following salvation is learning Christ. And the gentiles in Ephesus did not learn Christ in this way, in a way which encourages them to suck up all of the cosmic philosophies which surround them and to live a life of impurity, alienated from the Lord, building up scar tissue on the soul.

Ephesians 4:20 **But you (all) have not learned Christ in this way.** (Kukis mostly literal translation)

What is implied by v. 20 is, Paul is going to remind the believing recipients of this letter how they learned Christ.

Ephesians 4:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active indicative	Strong's #191

Translation: *If indeed you (all) had heard Him...*

Paul has been all over the gentile world, proclaiming and teaching Christ. He says here, *if you (all) have indeed heard Him*. So Paul is not saying, *heard me* (even though he gave the gospel message to many of those who are reading this epistle), but *heard Him*, that is, *heard Christ*. God used Paul to give the gospel message to these people, but the message itself is the Word of God, having come from God. The ability of the audience to hear and fully understand the gospel message is provided by God the Holy Spirit, Who acts as the human spirit and makes it possible for those hearing the message to understand it.

As a teen, I was one of the least athletic persons in my junior high and high school. During PE, Ed Nagle, a kid on the PE football team I was put on, for one play, told me to step over the goal line and he would pass the football to me. No one had ever suggested such a thing to me in my life. For that reason, when I stepped over the goal line, no one is anywhere near me, and Nagle threw the ball right into my hands. I was the least likely person to score a touchdown, but I did. Not because I did anything great, but because no one was around me and because Nagle put the ball right into my hands (from perhaps five or ten yards away).

This is what it is like to give the gospel message. Everything is provided for you; everything is set up for you. If you want to participate, God will let you participate. This is why Paul writes, *if indeed you have heard Him* rather than, *if indeed you have heard me*.

Ephesians 4:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Ephesians 4:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	2 nd person plural, aorist passive indicative	Strong's #1321

Translation: ...and in Him you (all) had been taught,...

Paul reminds the recipients of the epistle that they had been taught in Christ. That is, they had believed in Jesus Christ, and God the Holy Spirit placed them into Christ. Now that they were in Christ, they were taught God's protocol plan for them.

Ephesians 4:21c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
alêtheia (ἀλήθεια, ας, ῆ) [pronounced <i>ahl-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; nominative case	Strong's #225
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: ...even as the truth keeps on being in Jesus;...

Truth is in Jesus Christ. He is truth. And, in His humanity, Jesus learned truth.

Remember what Jesus said to Philip: "I am the way, the truth and the life." All objective truth is in Jesus Christ.

Ephesians 4:21 **If indeed you (all) had heard Him and in Him you (all) had been taught, even as the truth keeps on being in Jesus;...** (Kukis mostly literal translation)

Ephesians 4:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apotithêmi (ἀποτίθημι) [pronounced ap-oh-t- EETH-ay-mee]	<i>to take off; to put away (off, aside, away) (literally or figuratively); to cast off, to lay apart (aside, down), to set aside</i>	aorist middle infinitive	Strong's #659
humas (ὕμας) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
próteros (πρότερος) [pronounced PROT-er- oss]	<i>before, prior; of time, previous, former; first, at the first</i>	feminine singular adjective; accusative case	Strong's #4387 hapax legomenon
anastrophê (ἀναστροφή) [pronounced an-as- trof-AY]	<i>manner of life, conduct, way of life, behaviour, deportment, conduct, behaviour, deportment</i>	feminine singular noun, accusative case	Strong's #391
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
palaios (παλαιός) [pronounced pal-ah- YOSS]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	neuter singular adjective; accusative case	Strong's #3820
anthrôpos (ἄνθρωπος) [pronounced ANTH- row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444

Translation: ...for you (all) to put off the old man, [who was] according to the former manner of life,...

Found in this passage are two aorist middle infinitives. The first one tells us what we are to put off; and the second one tells us what we are to put on (v. 24a).

We are to put off the old man, which is how we functioned in our former manner of life. What Paul is talking about here is living in accordance with the sin nature. We allow the sin nature to control us, and we have put on the old man. When we put off the old man, we are setting our sin nature aside. How do we do this? Through rebound; through naming our sins to God. By doing that, we set our sin nature aside and we put on the new man.

We used to live according to our previous manner of life, as direct by the old man, the sin nature. But we are to put the old man off or to set it aside.

Ephesians 4:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
phtheirō (φθειρω) [pronounced <i>FTHĪH-row</i>]	<i>destroying, ruining, corrupting, spoiling; being corrupted, being ruined, being defiled; the one wasting away, things which are spoiling</i>	masculine singular, present passive participle; accusative case	Strong's #5351
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
epithumiai (ἐπιθυμῖαι) [pronounced <i>ep-ee-thoo-MEE-eye</i>]	<i>desires, cravings, longings, desires for what is forbidden, lusts</i>	feminine plural noun; accusative case	Strong's #1939
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
apátē (ἀπάτη) [pronounced <i>ap-AT-ay</i>]	<i>deception, deceit, deceitfulness; delusion</i>	feminine singular noun; genitive/ablative case	Strong's #539

Translation: ...the corrupted (thing) according to deceitful lusts,...

The old man is the sin nature. It is corrupted and it functions in accordance with its deceitful lusts. Let me give you an example of a deceitful lust. We see a woman who strikes us as extremely attractive and we are deceived to the point of thinking that we love this woman. However, we know nothing about her. There is nothing that she says or does that we know anything about. We only know how she looks and our own desire for her.

For some people, what they desire is money or wealth. They work and work and work and they get this wealth. What is deceitful? Such a person thinks that he will be happy or satisfied with this wealth, but he is not.

We all face these deceitful lusts, which suggest to us that, if we can only get this thing or that thing, this person or that person, that we will be happy. But these lusts overpower us and provide us with no long-term happiness or satisfaction.

This is the function of the sin nature with its lust pattern (we all have different lusts).

Ephesians 4:22 ...for you (all) to put off the old man, [who was] according to the former manner of life, the corrupted (thing) according to deceitful lusts,... (Kukis mostly literal translation)

Ephesians 4:23			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ananeóō (ἀνανεώω) [pronounced an-an-neh-OH-oh]	<i>to renew (the mind), to renovate, to reform; to be renewed, to be renovated</i>	present passive infinitive	Strong's #365 hapax legomenon
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air; the rational spirit, the soul; a life giving spirit; the disposition or influence (which fills and governs the soul of any one)</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, genitive/ablative case	Strong's #3563
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...and [for you all] to be renewed in the spirit of your mind,...

Paul calls for these believers to be renewed in the spirit of their mind or of their thinking. How does this take place? The believer must set aside the sin nature by rebound, and then learn Bible doctrine. We have a limit. For most people, there is only a certain length of time during which their attention is engaged. Maybe it is five or ten minutes; maybe it is an hour. So once we have been filled with the Spirit, Paul speaks of them being renewed or renovated.

These are three infinitives found in this passage, but notice that two of them are aorist tense. When we put off the old man and we put on the new man, that is an instantaneous thing. We name our sins, and in one step, we have put off the old man and put on the new man. Aorist tense, point of time. Or, to be more precise, aorist tense and points of time. That is, this is something that we do many times a day, or many times a week.

However, notice that verb *renew* (or, *renovate*) is in the present tense. This is linear aktionsart, meaning that it is continuous action. This is something which does not take place instantaneously but over a period of time (the length of one Bible class). The renovation of the spirit of your mind is a process. It is not like rebound (aorist tense).

Now, what is getting renovated? The spirit of your mind. What spirit is this? This is the human spirit. We have a soul, which stores information about life and people and how they all relate to us; but the human spirit is where

we store information about the spiritual life and about God and about how all of this relates to us. This is what we renew or renovate through the teaching of a well-qualified pastor-teacher.

Ephesians 4:23 ...and [for you all] to be renewed in the spirit of your mind,... (Kukis mostly literal translation)

Ephesians 4:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
endue (ἐνδύω) [pronounced <i>ehn-DOO-oh</i>]	<i>to sink into (clothing), to put on, to clothe oneself, to array (oneself), to wear [clothing]</i>	aorist middle infinitive	Strong's #1746
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kainos (καινός) [pronounced <i>kahee-NOSS</i>]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	neuter singular adjective; accusative case	Strong's #2537
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-poss</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444

Translation: ...and to put on the new man,...

I have already spoken about this earlier. When we put off the old man, we simultaneously put on the new man. We set our sin nature aside and we activate our human spirit. This makes us potentially receptive to accurate information, to Bible doctrine.

Ephesians 4:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Ephesians 4:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ktízō (κτίζω) [pronounced KTID-zoh]	<i>creating, Creator; making, fabricating, forming, shaping, completely changing or transforming; making habitable, founding (a city, colony, state)</i>	masculine singular, aorist passive participle; accusative case	Strong's #2936
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1343
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hosiotês (ὀσιότης, ηῖ) [pronounced ho-see-OH-tayç]	<i>devoutness, holiness, piety, piety towards God, faithful [in observing the obligations of piety], set apart to God</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3742
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225

Translation: ...which [is] according to God, created in righteousness and purity of the truth. (Kukis mostly literal translation)

You will notice that this phrase begins with the definite article ton (τόν). Since this does not have an accusative noun which follows it (theos, or God, is affixed to the kata preposition), then the definite article can act as a relative pronoun, referring back to the previous time that the definite article was used (in the accusative case). So, we are talking about *the new man*. This new man was, according to God, created in righteousness and in the purity of the truth.

The second dative is actually a very rare word, found only twice in the New Testament. It is hosiotês (ὀσιότης, ηῖ) [pronounced ho-see-OH-tayç], and it is built upon the slightly more common adjective hosios (ὁσιος) [pronounced HOHS-ee-oss], which means, *undefiled (by sin), free from wickedness, religiously observing every moral obligation, pure holy, pious, righteous*. Strong's #3741. The meanings given for hosiotês (ὀσιότης, ηῖ) [pronounced ho-see-OH-tayç] are *devoutness, holiness, piety, piety towards God, faithful [in observing the obligations of piety], set apart to God*. Strong's #3742. Unfortunately, both sets of meanings are all over the place.

Interestingly enough, we find these two words together, *righteousness* and *devoutness* in one other place. We find the two words in Luke 1:75. The father of John the baptizer, prophesied about his son, but first prophesied

about the Lord Jesus Christ. Luke 1:71–75 [There is] deliverance from our enemies and from the hand of those who hate us; producing grace with our fathers and remembering His holy covenant; the oath which He swore to Abraham, our father, giving [His Son] to us. [He is given to us], fearlessly [preserved] from the hand of [our] enemies, for those having been saved to serve Him in **holiness and righteousness** all of our days. (Kukis mostly literal translation)

R. B. Thieme, Jr. suggests that this word be translated *devotion, devoutness*; and connects to the word *truth* which follows. So, the new man, is created in righteousness and in devotion of the truth, according to God. Now, reaching back to Luke 1:75, we are to serve God in devotion and righteousness.

Bob translates these last two verses in this way: **And that you be restored by means of the [Holy] Spirit by means of the left lobe. And that you clothe yourself with the new species man [edification complex structure], which according to the standard of God has been created in the sphere of righteousness and in the sphere of devotion to doctrine.**

Brodie gives us the translation: **Then, keep on becoming renewed [rehabilitated] by means of the Spirit by your thinking [epistemology, mental saturation and application of Bible doctrine], And put on the new man [by building a doctrinal complex in your soul], which according to God was created through righteousness and integrity from the source of doctrine.**

Because of these two men, I am rethinking my translation.

Ephesians 4:24 ...and to put on the new man, which [is] according to God, created in righteousness and purity of the truth. (Kukis mostly literal translation)

Ephesians 4:20–24 **But you (all) have not learned Christ in this way. If indeed you (all) had heard Him and in Him you (all) had been taught, even as the truth keeps on being in Jesus; for you (all) to put off the old man, [who was] according to the former manner of life, the corrupted (thing) according to deceitful lusts, and [for you all] to be renewed in the spirit of your mind, and to put on the new man, which [is] according to God, created in righteousness and purity of the truth. (Kukis mostly literal translation)**

Ephesians 4:20–24 **However, this is not how you learned the Christ. If indeed you have all heard Him (and you have), and in Him (as believers) you have been taught, because the truth keeps on being in Jesus. Therefore, put off the old man, which was your guide in your former manner of life, corrupted and acting in accordance with its deceitful lusts. Instead, be renewed in the spirit of your mind through the teaching of Bible doctrine, and put on the new man, which was created in righteousness and in devotion to the truth, according to God. (Kukis paraphrase)**

Practical behaviors for the believers in Ephesus.

Consequently, having put away the lie, you (all) speak truth every (one) with the neighbor of him, that we keep on being of one another members. Be angry (you all) and do not sin. The sun let not set (you all) on indignation of you (all). And do not give (you all) room to the devil. The one who keeps on stealing henceforth you (all) will not steal. Now more, keep on growing weary working with the hands to the good that he might keep on having to share in the necessity he keeps on having.

Ephesians
4:25–28

Consequently, having put aside the deceit, you (all) keep on speaking truth, every one with his neighbor, for we keep on being of one another members [of the same body]. Keep on being provoked [or *exasperated*], but do not sin. Let not the sun set on your indignation [or *exasperation*]. Also, do not give space to the devil. The one who keeps on stealing, from now on do not steal. Now better [that one] keeps on growing weary producing with the hands toward the (divine) good, that he might keep on having [something] to keep on sharing with the one who keeps on having need.

Consequently, keep on speaking truth, every one of you with his neighbor, and put aside lies and deception, for believers all belong to the same body. Even though you will face provocations, frustrations and exasperations in life, do not sin. Furthermore, do not let the sun go down on such perceived indignities and exasperations. By keeping short accounts with God, you will not give any room for the devil to act. If you come from a background of stealing, then stop stealing. It is better that you wear yourself out by doing divine good. Always be prepared to share with those who continue to have need.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently, having put away the lie, you (all) speak truth every (one) with the neighbor of him, that we keep on being of one another members. Be angry (you all) and do not sin. The sun let not set (you all) on indignation of you (all). And do not give (you all) room to the devil. The one who keeps on stealing henceforth you (all) will not steal. Now more, keep on growing weary working with the hands to the good that he might keep on having to share in the necessity he keeps on having.
Complete Apostles Bible	Therefore, having put off falsehood, "Let each one speak truth with his neighbor," for we are members of one another. "Be angry, and do not sin": do not let the sun set on your anger, nor give opportunity to the devil. Let him who stole steal no longer, but rather let him labor, working that which is good with his hands, in order that he may have something to share with him who has need.
Douay-Rheims 1899 (Amer.)	Wherefore, putting away lying, speak ye the truth, every man with his neighbour. For we are members one of another. Be angry: and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.
Holy Aramaic Scriptures Original Aramaic NT	. Therefore, put aside from you lying and let a man speak the truth with his neighbor, for we are members one of another. Be angry* and do not sin, and do not let the sun set on your anger. Neither should you give place to The Slanderer. But whoever has stolen, let him not steal from now on, but let him toil with his hands and produce good that he might have to give to the one who is in need.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And so, putting away false words, let everyone say what is true to his neighbour: for we are parts one of another.</p> <p>Be angry without doing wrong; let not the sun go down on your wrath; And do not give way to the Evil One.</p> <p>Let him who was a thief be so no longer, but let him do good work with his hands, so that he may have something to give to him who is in need.</p>
Bible in Worldwide English	<p>So stop telling lies. Tell the truth to each other. We all are parts of the same body. When you are angry, do not do anything wrong. And do not stay angry after the sun goes down.</p> <p>Do not let the devil control you.</p> <p>The person who used to steal must not steal now. But he must do some good work with his own hands. Then he will have something to give to the poor people.</p>
Easy English Easy-to-Read Version–2008	<p>So you must stop telling lies. "You must always speak the truth to each other," because we all belong to each other in the same body. "When you are angry, don't let that anger make you sin," and don't stay angry all day. Don't give the devil a way to defeat you. Whoever has been stealing must stop it and start working. They must use their hands for doing something good. Then they will have something to share with those who are poor.</p>
God's Word™	<p>So then, get rid of lies. Speak the truth to each other, because we are all members of the same body.</p> <p>Be angry without sinning. Don't go to bed angry.</p> <p>Don't give the devil any opportunity to work.</p> <p>Thieves must quit stealing and, instead, they must work hard. They should do something good with their hands so that they'll have something to share with those in need.</p>
Good News Bible (TEV)	<p>No more lying, then! Each of you must tell the truth to the other believer, because we are all members together in the body of Christ. If you become angry, do not let your anger lead you into sin, and do not stay angry all day. Don't give the Devil a chance. If you used to rob, you must stop robbing and start working, in order to earn an honest living for yourself and to be able to help the poor.</p>
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	<p>We are part of the same body. Stop lying and start telling each other the truth. Don't get so angry that you sin. Don't go to bed angry and don't give the devil a chance. If you are a thief, quit stealing. Be honest and work hard, so you will have something to give to people in need.</p>
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.

New Living Translation
The Passion Translation

So discard every form of dishonesty and lying *so that you will be known as one* who always speaks the truth, for we all belong to one another. But don't let the passion of your emotions lead you to sin! Don't let anger control you *or be fuel for revenge*, not for even a day. Don't give the slanderous accuser, the Devil, an opportunity to manipulate you! If any one of you has stolen from someone else, never do it again. Instead, be industrious, earning an honest living, and then you'll have enough to bless those in need.

Plain English Version
UnfoldingWord Simplified T.

So stop lying to one another. Speak truthfully to each other, because we belong to each other as members of God's family. Be angry about sinful behavior, but do not sin because you are angry. Before the end of each day, take care of whatever has made you angry, so that you will not allow the devil to do evil things among you. Those who have been stealing must not steal any longer. Instead, they must work hard, doing good work by their own efforts, so that they may have something to give to those who are needy.

Williams' New Testament

So you must lay aside falsehood and each of you practice telling the truth to his neighbor, for we are parts of one another. If you do get angry, you must stop sinning in your anger. Do not ever let the sun go down on your anger; stop giving the devil a chance. The man who used to steal must now stop stealing; rather, he must keep on working and toiling with his own hands at some honest vocation, so as to have something to contribute to the needy.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

For this reason, after taking off the lie, each of you must speak truth with the person near him because we are body parts of each other. Be enraged, and don't sin. The sun must not go down on your rage. Neither give a place to the Accuser. The *person* stealing must not steal anymore. Instead he must labor, working what is good with his own hands so that he may have *something* to be giving out to the *person* who has a need.

Common English Bible
Len Gane Paraphrase

For this reason do away with lying; every one speaking truth to his neighbor, for we are members of one another. When you are angry, do not sin; don't let the sun set on your anger. Don't give an opportunity to the devil. Let him who stole, steal no more, but let him work, laboring with his hands what is good, so that he may have something to give to him who is in need.

A. Campbell's Living Oracles

Wherefore, putting away lying, speak the truth every one to his neighbor: for we are members one of another. Do not sin, through anger; let not the sun go down upon your wrath, neither give an opportunity to the devil. Let him that stole, steal no more; but rather let him labor, working with his hands that which is good, that he may have to impart to him who has need..

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

Since, therefore, you have cast off what is false, 'you must every one of you speak the truth to your neighbors.' For we are united to one another like the parts of a body. 'Be angry, yet do not sin.' Do not let the sun go down upon your anger; And give no opportunity to the Devil. Let the man who steals steal no longer, but rather let him toil with his hands at honest work, so that he may have something to share with any one in want.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	So reject lies, and tell the truth to each other—for we belong to each other. Don't sin by getting angry; don't let evening come and find you still mad—and don't give the devil any opportunity. Thieves, stop your stealing, and do honest, productive work with your hands, so you'll have something to give to those who need it.
The Heritage Bible	.	
International Standard V	.	Therefore, stripping off falsehood, "let each of us speak the truth to his neighbor," [Zech 8:16] for we belong to one another. "Be angry, yet do not sin." [Ps 4:4] Do not let the sun set while you are still angry, and do not give the devil an opportunity to work. [The Gk. lacks to work] The thief must no longer steal but must work hard and do what is good with his own hands, so that he might earn something to give to the needy.
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Therefore putting away lying, speak everyone Truth with his neighbor: for we are members one of another. Be angry and sin not: let not the sun go down upon your wrath: Neither give occasion to the False Accuser. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good so that he may have to give to him that needs.
Weymouth New Testament	.	For this reason, laying aside falsehood, every one of you should speak the truth to his fellow man; for we are, as it were, parts of one another. If angry, beware of sinning. Let not your irritation last until the sun goes down; and do not leave room for the Devil. He who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share.
Wikipedia Bible Project	.	
Worsley's New Testament	.	Wherefore putting away lying, speak ye every one truth to his neighbor; for we are all members of one society. Be angry, and sin not: let not the sun go down upon your wrath; and give not the devil room <i>to ensnare you</i> . Let him that stole steal no more; but rather let him labour, doing <i>some</i> good with <i>his</i> hands, that he may have <i>something</i> to bestow on him that hath need <i>of it</i> .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	Therefore, give up lying; let all of us speak the truth to our neighbors for we are members of one another. <i>Be angry but do not sin</i> : do not let your anger last until the end of the day, lest you give the devil a foothold. Zec 8:16 Ps 4:5 V. 28 will be placed with the next passage for context.
New American Bible (2011)	.	
New Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible—1989	.	

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Therefore put away lying. Let each one speak the truth to the other person. We are all parts of each other. You are allowed to become angry, but don't sin. And don't let any day end without getting rid of your angry feelings. Don't give the devil a chance. The person who steals must not steal anymore. Instead, he must work hard, using his own hands to do good, so that he may have something to share with someone who needs it.
The Scriptures 2009	Therefore, having put off the false, speak truth, each one with his neighbour, Zechariah 8:16 for we are members of one another. “Be wroth, but do not sin.” Psalm 4:4 Do not let the sun go down on your rage, ^e nor give place to the devil. Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has somewhat to share with those in need. ^e Deuteronomy 24:15.
Tree of Life Version	. useful

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...so Putting (Away) the lie speak! truth Each [Man] {speak! her} with the [man] near him for [We] are [of] one another Parts be enraged! and not offend! The Sun not set! at the anger [of] you* neither give! place [for] the devil The [Man] Stealing no more steal! more but labor! Working [by] the own hands the [thing] good that [He] may have {something} to impart [to] the [man] need having...
Alpha & Omega Bible	THEREFORE, LAYING ASIDE FALSEHOOD, SPEAK TRUTH EVERY ONE WITH HIS NEIGHBOR, FOR WE ARE MEMBERS OF ONE ANOTHER. †(Zec_8:16) BE ANGRY, AND [yet] DO NOT SIN; DO NOT LET THE SUN GO DOWN ON YOUR ANGER, †(Psalm 4:4) <i>(Contrary to popular belief, not all anger is of the devil. There is a godly anger. Even Jesus got angry & overthrew tables & ran the people out of the temple with whips. We can get angry righteously and still refrain from sinning.)</i> AND DO NOT GIVE THE DEVIL AN OPPORTUNITY. HE WHO STEALS MUST STEAL NO LONGER; BUT RATHER HE MUST LABOR, PERFORMING WITH HIS OWN HANDS WHAT IS GOOD, SO THAT HE WILL HAVE SOMETHING TO SHARE WITH ONE WHO HAS NEED.
Awful Scroll Bible	Through-which, yous yourselves placing-from falsehood, Be speaking each one, that Un-concealed with his neighbor, certainly-of-who we are members of one another. Be yous come about wroth and missing- not -the-mark, Be there the sun not sinking-into-upon you all's causation-to-be-wroth, even- be giving -not place to the Caster-through. Be, he stealing, no longer stealing, but rather be he toiling, working with his hands for the good, in order that, he shall hold to give-among to those holding need.
Concordant Literal Version	Wherefore, putting off the false, let each be speaking the truth with his associate, for we are members of one another." Are you indignant, and not sinning? Do not let the sun be sinking on your vexation, nor yet be giving place to the Adversary. Let him who steals by no means still be stealing: yet rather let him be toiling, working with his hands at what is good, that he may have to share with one who has need."
exeGeses companion Bible	So put away lying - each speaking truth with your neighbour: for we are members of one another. <u>ADMONITIONS TO THE HOLY</u> Be wroth and sin not:

neither have the sun go down upon your rage:
nor give place to Diabolos.
Whoever stole, steal no more:
but rather labor,
working good with the hands,
so as to impart to him who needs.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Therefore, disrobed from Sheker (Falsehood, Lying), let us speak HaEmes [ZECHARYAH 8:16], each one with his re'a (neighbor), because we are evarim (members) one of another. [Ps 15:2; Lev 19:11]
Have ka'as and do not sin; do not let the shemesh go down on your anger. [TEHILLIM 4:4]
Do not give opportunity to Hasatan.
Let the one stealing no longer be a ganav, but rather let the ganav get a parnasah (livelihood) and toil with his own hands at something beneficial, that he may have something to share with the one who is nitzrach (needy).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
So then, put away lying and [Zech 8:16], "Each one should speak truthfully with his neighbor," because we are parts of one another [i.e., in the one body]. [Psa. 4:4 says], "Be angry [i.e., at wrongdoing. See Mark 3:5], but do not sin [i.e., by harboring bitterness or retaliation]." Do not allow the sun to go down while you are still provoked. And do not give the devil an opportunity [to lead you into sin]. The person who has stolen must stop doing it; instead, he should work hard, doing something worthwhile with his own hands, so that he can have [money] to share with the person who needs it.

Brodie's Expanded Trans.

Therefore, having laid aside the lie [human viewpoint thinking], each one of you continually speak the truth [divine viewpoint thinking] with his fellow believer, since we are members of the same kind [royal family of God].
Although you occasionally become angry, nevertheless [in spite of your mental attitude sin], stop sinning [don't escalate into retaliation]; the sun must never set on your angry mood [because evil energy is stored for the following day];
Stop giving opportunity to the devil [by piling sin upon sin, you allow Satan to control your life].
He who has been stealing, stop stealing [pattern of criminality], but rather start working hard [reversion recovery], continually working with your own hands, doing the right [honorable] thing, so that he may have resources [food, clothing, shelter] to share from time-to-time with the one who has a need [grace giving].

The Expanded Bible
Jonathan Mitchell NT

.
Wherefore, upon at once putting the false (or: the Lie) away from yourselves [as clothing or habits], be continuously speaking Truth and reality, each one with his associate (the one near him; his neighbor), because we are (we continually exist being) members [as of a body] of one another (or: limbs or body parts belonging to one another and having our source in each other).
Be habitually aroused by the internal pulse of life (or: Be constantly impulsive in reaction to your natural disposition and character; or: Continue indignant or even angry), yet be not continuously missing the target (making mistakes; sinning; failing; erring). Do not let sun be repeatedly setting upon your angry mood (exasperation; irritation; embittered anger; vexation; provocation),
neither be constantly supplying or giving a place or position (or: so don't go on allowing opportunity or a chance) for (or: to) the one who thrusts things through

[folks] (the slanderer; the adversary; the accuser; the devil; or: that which casts [harm] through the midst of folks).

Let the person habitually stealing no longer continue stealing, but rather let him be normally spent with labor, constantly working (performing; doing the business of) the good (the profitable; the virtuous; quality) by his own hands, to the end that he can continuously have (or: possess) [something] [in order] to repeatedly share with the one constantly having a need.

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Old Behavior, New Behavior, and Motivation

Therefore, putting aside the lie, speak truth each one of you with his neighbor, [An allusion to Zech 8:16] because we are members of one another. Be angry and do not sin; [An allusion to Ps 4:4] do not let the sun set on your anger, nor give place to the devil. The one who steals must steal no longer, but instead must labor, working with his own hands what is good, so that he may have something to share with the one who has need.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B.

Wherefore <stripping off what is false>
Be speaking truth each one with his neighbour,^a
 Because we are members one of another;
Be ye angry, and not committing sin,^b
 Let not [the sun] be going down upon your angry mood,
 Neither be giving place unto the adversary;
 Let [the stealer] [no more] steal,
 But rather let him be toiling,—Working with his^c hands the thing that is good,
 That he may have [wherewith] to be giving away to him that hath [need];...

^aZech. viii. 16.

^bPs. iv. 4.

^cOr (WH): "his own."

The Spoken English NT

So get rid of dishonesty, and
 Each of you tell the truth with your neighbor.^f
 After all, we're all members of one body.^g
 Go ahead and be furious, but don't sin.^h
 Don't let the sun go down on your anger—
 don't give the devil a foothold.
 People who've been stealing should quit stealing.^u Instead, they should do good
 hard work^v with their own hands. That way, they'll have something to share with
 somebody in need.
 r. Zechariah 8:16; see Colossians 3:8-9.
 s. Lit. "Because we're one another's members".
 t. Or "Be angry, and do not sin". See Psalm 4:4.
 u. Lit. "Let the thief steal no more".
 v. Or "work hard and make something good".

Updated ASV

Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. Be angry, and yet do not sin;^[28] do not let the sun go down on your anger, nor give place^[29] to the devil. Let the one

who steals steal no more; but rather, let him labor, working with his own hands what is good, so that he may have something to share with the one who has need.

[28] A reference to Ps 4:4

[29] Or an opportunity to the devil

Wilbur Pickering's New T.

Practical instruction

Therefore, having put away falsehood, 'Let each one of you speak truth with his neighbor,'¹⁴ for we are members of one another.

'Be angry but don't sin';¹⁵ do not let the sun set on your angry mood, nor give an opportunity to the devil. The one who steals must steal no longer, but rather let him work, doing something good with his hands, that he may have something to share with someone in need.

(14) This is an exact quotation from Zechariah 8:16, though not presented as such.

(15) This is an exact quotation from Psalm 4:4, though not presented as such.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For this reason, you_p yourselves having put off falsehood, "Be speaking truth each one with his neighbor," because we are members one of another. [Zech 8:16] "Continue being enraged, and stop sinning;" stop letting the sun go down on your angry mood, [Psalm 4:4] and stop giving place [fig., an opportunity] to the Devil. The one stealing let him no longer be stealing, but rather let him be laboring, working the good [thing] with his hands, so that he shall be having [something] to be sharing with the one having need.

Berean Literal Bible .

Bill Puryear translation Therefore having laid aside the lie, each one of you speak the truth with his neighbor, since we are members of one another. Although you may become angry, in spite of that, stop sinning. The sun must not set on your anger; and stop giving opportunity to the devil. The one who steals must no longer steal, but rather begin working hard, doing what is right with their hands, in order that he may have [money] to share with him who has a need.

C. Thomson updated NT .

Charles Thomson NT Wherefore, putting away all falsehood, speak truth, every one to his neighbour. Because we are members one of another, are you excited to anger? Do not therefore sin. Let not the sun go down on your wrath, nor give the devil an opportunity. Let the stealer steal no more; but rather labour, and procure honestly with the work of his hands, that he may have wherewithal to relieve the needy.

Context Group Version

Therefore, putting away falsehood, speak (pl) truth each one with his neighbor: for we are members one of another. Be (pl) angry, and don't disgrace [God]: don't let the sun go down on your (pl) indignation: neither give place to the slanderer {trad. "devil"}. Let him who stole steal no more: but rather let him labor, working with his own hands the thing that is good, that he may have from which to give to him who has need.

English Standard Version .

Far Above All Translation Therefore, having put away the lie, speak the truth, each *one* with his neighbour, for we are members of one another, stand in awe and do not sin. Don't let the sun go down on your anger, nor give the devil *any* room. Let him *who* steals steal no more, but rather labour, working *at* what *is* good with *his* hands, in order that he may have *something* to share with him *who* is in need.

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Hence, placing <i>all</i> the lying away from yourselves, speak°, each <i>one the</i> truth with his neighbor, because we are members of one another. ‘Be° angry and do° not sin.’ {Psa 4:4} Do not let the sun set upon your° anger, nor give° a chance to the devil. Let the one who steals, steal no longer, but rather let him labor, working <i>at what is</i> the good thing with the hands <i>he has</i> , in-order-that he may have <i>something</i> to give to the one who has need.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Therefore, having stripped off the lie, each one of you be speaking doctrine [divine viewpoint] with his neighbor [the believer with whom you associate] for we are members one of another [of the same family]. Be angry with righteous indignation, and yet do not sin in your anger. Do not permit the sun to go down on your intensified [or, <i>sinful</i>] anger. Do not be giving opportunity to the devil. The one stealing [reversionist] from now on stop stealing; but rather work hard, earning a living with his own hands in order that he might have money to share with the one having need.
R. B. Thieme, Jr. trans2	.
Revised Geneva Translation	.
Ron Snider translation	Therefore, since you have laid aside falsehood, SPEAK TRUTH EACH ONE of you WITH HIS NEIGHBOR, for we are members of one another. BE ANGRY, AND and DO NOT SIN; do not let the sun go down on your anger, nor give the devil an opportunity. He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
25-28

Ephesians 4:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
dio (δίό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong’s #1352
apotithêmi (ἀποτίθημι) [pronounced ap-oh-ETH-ay-mee]	<i>taking off; putting away (off, aside, away) (literally or figuratively); casting off, laying (apart, aside, down), setting aside</i>	masculine plural, aorist middle participle; nominative case	Strong’s #659

Ephesians 4:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pseûdos (ψεῦδος) [pronounced PSYOO-doss]	<i>a lie, deceit; conscious and intentional falsehood; in a broad sense, whatever is not what it seems to be; of perverse, impious, deceitful precepts</i>	neuter singular noun, accusative case	Strong's #5579

Translation: *Consequently, having put aside the deceit,...*

In life, the believer needs to put aside all deceit. In most cases, people lie and deceive in order to make themselves seem better to others.

This does not mean that you over-share or you make your life a complete open book. Just do not be deceitful; do not lie.

Ephesians 4:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléô (λαλέω) [pronounced lah-LEH-oh]	<i>speak, talk, utter; (the voice, or the sound, or the vocal cords are emphasized)</i>	2 nd person plural, present active imperative	Strong's #2980
alêtheia (ἀλήθεια, ας, ή) [pronounced ah-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; accusative case	Strong's #225
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; nominative case	Strong's #1538
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
plêsion (πλησίον, α, ον) [pronounced play-SEE-on]	<i>neighbor, one who is near, close by; fellow man; associate</i>	adverb; noun	Strong's #4139
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: *...you (all) keep on speaking truth, every one with his neighbor,...*

When you interact with other, be honest. What you say should be truthful. You are to be honest with those whom you interact with, called here, *neighbor*.

Ephesians 4:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are, we keep on being; we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240
mélê (μέλη) [pronounced MEL-ay]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun; nominative case	Strong's #3196

Translation: ...for we keep on being of one another members [of the same body].

The reason for this honestly is, we keep on being members of the same body. There is no reason to deceive those who are on the same team as you. Furthermore, our honesty ought to extend to all people. If you have made a mistake, own up to it.

Ephesians 4:25 **Consequently, having put aside the deceit, you (all) keep on speaking truth, every one with his neighbor, for we keep on being of one another members [of the same body].** (Kukis mostly literal translation)

Ephesians 4:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orgízō (ὀργίζω) [pronounced or-GIHD-zoe]	<i>be angry; provoke; enrage, (passively) be provoked, be aroused to anger; become exasperated (with)</i>	2 nd person plural, present passive imperative	Strong's #3710
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
hamartanō (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>sin, miss a mark; err, swerve from the truth, go wrong; do wrong; violate God's law; sin against [with εἰς]</i>	2 nd person plural, present active imperative	Strong's #264

Translation: Keep on being provoked [or exasperated], but do not sin.

The thing we are told to do is the present passive imperative of *orgízō* (ὀργίζω) [pronounced *or-GIHD-zoe*]. *Orgízō* (ὀργίζω) means, *be angry; provoke; enrage*. In the passive voice, this means *to be provoked, to be aroused to anger; to become exasperated (with)*. Strong's #3710. In life, frustration, provocation, and exasperation are normal things. These things happen ever single day. Paul is not saying, *be righteously angry*; he is saying, *in life, you will become exasperated with some, others will provoke you, and circumstances will frustrate you*. Despite these things being a part of your normal life (in fact, Paul even uses the imperative here, commanding us to experience these things—as if we had a choice not to), do not sin as a result. When someone exasperates you, you do not say, “You flipping idiot, what is wrong with you anyway?” When provoked, you do not say, “Okay, buddy, let’s take this outside.” When you face frustrations, you do not get angry. You do not react to such things with sin—not with mental attitude sins and not with verbal sins and certainly not with overt sins. You keep it under control; you maintain a relaxed mental attitude.

Now, obviously, someone who does something to frustrate you, you might immediately think, *you stupid SOB*; but as soon as you think something like that, you rebound that sin. Things will happen to anger, frustrate and exasperate you, but you do not sin. When your mental attitude becomes sinful, you silently rebound this sin, and move on. When that mental attitude sin occurs again, you rebound that mental attitude sin again. You should be able to do this in an instant, without the focus of your frustration having even a clue as to what you are doing.

Ephesians 4:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
helios (ἥλιος) [pronounced <i>HAY-lee-oss</i>]	<i>the sun; the rays of the sun; the light of day</i>	masculine singular noun, nominative case	Strong's #2246
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
epiduō (ἐπιδύω) [pronounced <i>ep-ee-DOO-oh</i>]	<i>let go down, set (of the sun); sink</i>	3 rd person singular, present active imperative	Strong's #1931 hapax legomenon
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
parorgismós (παροργισμός) [pronounced <i>par-org-is-MOSS</i>]	<i>indignation; exasperation; wrath, rage, anger</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3950 hapax legomenon
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: Let not the sun set on your indignation [or exasperation].

There are times when you interact with others, and you are indignant, frustrated, exasperated or angry. Do not go to sleep in that way. You name that sin to God. Ideally, you name your mental attitude sins as they take place, but do not let this be a prolonged period of time out of fellowship.

Does this mean that you must get in touch with the person causing you to be frustrated or exasperated? First of all, you are the one who chooses to be frustrated or exasperated, despite what anyone does to you. In some cases, you may need to say something to that other person. If it is your wife or children, and you got exasperated and yelled at them, then don't let that just hang in the air. Maybe at the time, you are not able to calm yourself and think doctrinally. But before nightfall, speak to them and apologize if necessary (particularly if a mental attitude sin became a verbal sin). With a child, maybe you disciplined them in anger. You may want to revisit that. With the wife or the husband, it is very possible that they knew what you were thinking, even if you did not express it. Before nightfall, clear the air. Now, you are not necessarily confessing every single sin that crossed your mind, but you certainly can put together a general statement, like, "Dear, I was angry and frustrated, and if that was obvious, I apologize."

Now, if the person involved with this frustration or indignation is not a member of your household, then you determine yourself if contact needs to be made.

Ephesians 4:26 **Keep on being provoked [or exasperated], but do not sin. Let not the sun set on your indignation [or exasperation].** (Kukis mostly literal translation)

Ephesians 4:27			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 nd person plural, present active imperative	Strong's #1325
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117
Thayer definitions: 1) <i>place, any portion or space marked off, as it were from surrounding space; 1a) an inhabited place, as a city, village, district; 1b) a place (passage) in a book; 2) metaphorically; 2a) the condition or station held by one in any company or assembly; 2b) opportunity, power, occasion for acting</i>			
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
diabolos (διάβολος) [pronounced dee-AB-ol-oss]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); dative, locative or instrumental case	Strong's #1228

Translation: Also, do not give space to the devil.

Through mental attitude sins and verbal sins, you are giving space to the devil. When you are out of fellowship, you are giving space to the devil. Obviously, because Satan is one creature, this does not mean that he is there ready to trouble you, but his demons are. Remain in fellowship; keep a relaxed mental attitude, and if you stray from this, quickly name your sins to God. Don't give the demons any place in your life that they may exploit.

Ephesians 4:27 **Also, do not give space to the devil.** (Kukis mostly literal translation)

Ephesians 4:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
κλέπτω (κλέπτω) [pronounced <i>KLEP-toe</i>]	<i>stealing; the one who steal; those stealing, committing a theft</i>	masculine singular; present active participle; nominative case	Strong's #2813
μηκέτι (μηκέτι) [pronounced <i>may-KEHT-ee</i>]	<i>no longer, no more, any longer, not henceforth, not hereafter, not any more, no further</i>	adverb	Strong's #3371
κλέπτω (κλέπτω) [pronounced <i>KLEP-toe</i>]	<i>steal, commit a theft</i>	3 rd person singular; present active imperative	Strong's #2813

Translation: **The one who keeps on stealing, from now on do not steal.**

Every person who believes in Jesus Christ has a past. That person may be a thief. This says, do not be a thief any more. This includes pilfering from work. If they have stuff that you want, you don't take it, rationalizing that they are not paying you enough as is. Some things are being thrown away, and that is certainly not wrong to take that, but do not rationalize this. "You know, eventually they are going to throw this thing away. So I might as well take it now."

This is just one form of stealing. You may lead a team, and you move forward on their ideas and suggestions. There is no reason to try to take full credit for this. You can certainly recognize those under your authority as being important in their contributions toward the completion of any project.

No matter what it is, there is nothing that you can steal which will make you feel better about what you have done. There is no lasting happiness in any stolen object.

Ephesians 4:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μᾶλλον (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
δέ (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Ephesians 4:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κοπιάω (κοπιάω) [pronounced kop-ee-AH-oh]	<i>grow weary, be tired, exhausted (with toil or burdens or grief), be fatigued; work hard, labor; labour with wearisome effort, toil; engage in bodily labour</i>	3 rd person singular, present active imperative	Strong's #2872
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ah-ee]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2038
ταῖς (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
χεῖρες (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5495
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ἀγαθός (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18

Translation: Now better [that one] keeps on growing weary producing with the hands toward the (divine) good,...

Do not grow weary doing these other things, grow tired from producing with your hands divine good. This is where you need to expend your effort.

As you grow spiritually, God will provide more and more opportunities to do divine good. This is a normal part of the Christian life, when the believer grows in grace and knowledge of the Lord Jesus Christ. As you grow, the opportunities will present themselves.

Ephesians 4:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἵνα (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Ephesians 4:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active subjunctive	Strong's #2192
metadidômi (μεταδίδωμι) [pronounced met-ad-IHD-oh-meef]	<i>to share, to give [over]; to impart</i>	present active infinitive	Strong's #3330
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5532
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2192

Translation: ...that he might keep on having [something] to keep on sharing with the one who keeps on having need. (Kukis mostly literal translation)

Instead of stealing, Paul tells the Ephesians to keep on having something to share with those who have need. This is pretty much the opposite of stealing.

Ephesians 4:28 The one who keeps on stealing, from now on do not steal. Now better [that one] keeps on growing weary producing with the hands toward the (divine) good, that he might keep on having [something] to keep on sharing with the one who keeps on having need. (Kukis mostly literal translation)

Ephesians 4:25–28 Consequently, having put aside the deceit, you (all) keep on speaking truth, every one with his neighbor, for we keep on being of one another members [of the same body]. Keep on being provoked [or exasperated], but do not sin. Let not the sun set on your indignation [or exasperation]. Also, do not give space to the devil. The one who keeps on stealing, from now on do not steal. Now better [that one] keeps on growing weary producing with the hands toward the (divine) good, that he might keep on having [something] to keep on sharing with the one who keeps on having need. (Kukis mostly literal translation)

Ephesians 4:25–28 Consequently, keep on speaking truth, every one of you with his neighbor, and put aside lies and deception, for believers all belong to the same body. Even though you will face provocations, frustrations and exasperations in life, do not sin. Furthermore, do not let the sun go down on such perceived indignities and exasperations. By keeping short accounts with God, you will not give any room for the devil to act. If you come from a background of stealing, then stop stealing. It is better that you wear yourself out by doing divine good. Always be prepared to share with those who continue to have need. (Kukis paraphrase)

Every corrupted word from the mouth of you (all) let not depart; but if any good face to face with a building of the necessary (or, *duty, business; task*) that He might give grace to the ones hearing. And do not make sorrowful (offend or grieve) the Spirit, the Holy (One) of the God, in Whom you (all) were sealed to a day of redemption. Any bitterness and [burst of] anger and [simmering] anger and an outcry and a blasphemy should be carried away from you (all), with all malice. Now you (all) become to one another gracious (ones), compassionate (ones), being gracious in ourselves just as even the God in Christ has shown grace to you (all).

Ephesians
4:29–32

Let not depart any corrupt word from your mouth but only that [which is] good for the building up of the necessary (thing), that He might give grace to the hearers. And do not offend the Holy Spirit of the God, by Whom you (all) were sealed to the day of redemption. Let all bitterness or (burst of) anger or (simmering) anger or tumult or slandering be put away from you (all), along with any malice. But you (all) be gracious to one another, [and] compassionate, forgiving (with grace) to yourselves just as even the God by means of Christ has forgiven you (all) (with grace).

Do not speak any corrupt word but only say that which is good and contributes to the building up of others in your periphery, so that God may extend to them grace as all who hear you. Do not offend God the Holy Spirit by Whom you were all sealed until the day of redemption, when you receive your resurrection bodies. Set aside all bitterness, bursts of anger, simmering anger, or slander. Allow the Holy Spirit to put this away from you through the rebound technique, and anything else which is associated with malice. Be gracious to one another just as God, in Christ, has been gracious to you and forgiven you.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Every corrupted word from the mouth of you (all) let not depart; but if any good face to face with a building of the necessary (or, *duty, business; task*) that He might give grace to the ones hearing. And do not make sorrowful (offend or grieve) the Spirit, the Holy (One) of the God, in Whom you (all) were sealed to a day of redemption. Any bitterness and [burst of] anger and [simmering] anger and an outcry and a blasphemy should be carried away from you (all), with all malice. Now you (all) become to one another gracious (ones), compassionate (ones), being gracious in ourselves just as even the God in Christ has shown grace to you (all).
- Complete Apostles Bible Let no corrupt word proceed from your mouth, but only what is good for edification, that it may give grace to them that hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamor, and blasphemy be removed from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as also God in Christ forgave us.
- Douay-Rheims 1899 (Amer.) Let no evil speech proceed from your mouth: but that which is good, to the edification of faith: that it may administer grace to the hearers. And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption. Let all bitterness and anger and indignation and clamour and blasphemy be put away from you, with all malice.

And be ye kind one to another: merciful, forgiving one another, even as God hath forgiven you in Christ.

Holy Aramaic Scriptures
Original Aramaic NT

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Let not any hateful words come out of your mouth, but whatever is good and useful for improvement that you may give grace to those who hear,
Neither be grieving the Holy Spirit of God, for you have been sealed in him for the day of redemption.
Let all bitterness, fury, rage, clamor, and insults be taken away from you with all wickedness,
And be sweet one toward another and affectionate, and be forgiving one another, just as God in The Messiah has forgiven us*.

Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Let no evil talk come out of your mouth, but only what is good for giving necessary teaching, and for grace to those who give ear.
And do not give grief to the Holy Spirit of God, by whom you were marked for the day of salvation.
Let all bitter, sharp and angry feeling, and noise, and evil words, be put away from you, with all unkind acts;
And be kind to one another, full of pity, having forgiveness for one another, even as God in Christ had forgiveness for you.

Bible in Worldwide English

Do not let any bad words come out of your mouth. But say good things that will help people. Then those who hear you will also be blessed by what you say.
Do nothing that makes the Holy Spirit feel sad. He is the mark God has put on you until the day you will belong to God altogether.
You must stop all hate, big and small anger, loud talk, saying wrong things about people, and all wanting to do wrong things to people.
Be kind to one another. Have a loving and understanding heart. Forgive one another because God has forgiven you for Christs sake.

Easy English

Easy-to-Read Version—2008

.
When you talk, don't say anything bad. But say the good things that people need-- whatever will help them grow stronger. Then what you say will be a blessing to those who hear you. And don't make the Holy Spirit sad. God gave you his Spirit as proof that you belong to him and that he will keep you safe until the day he makes you free. Never be bitter, angry, or mad. Never shout angrily or say things to hurt others. Never do anything evil. Be kind and loving to each other. Forgive each other the same as God forgave you through Christ.

God's Word™

Don't say anything that would hurt another person. Instead, speak only what is good so that you can give help wherever it is needed. That way, what you say will help those who hear you. Don't give God's Holy Spirit any reason to be upset with you. He has put his seal on you for the day you will be set free from the world of sin. Get rid of your bitterness, hot tempers, anger, loud quarreling, cursing, and hatred. Be kind to each other, sympathetic, forgiving each other as God has forgiven you through Christ.

Good News Bible (TEV)

Do not use harmful words, but only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you. And do not make God's Holy Spirit sad; for the Spirit is God's mark of ownership on you, a guarantee that the Day will come when God will set you free. Get rid of all bitterness, passion, and anger. No more shouting or insults, no more hateful

feelings of any sort. Instead, be kind and tender-hearted to one another, and forgive one another, as God has forgiven you through Christ.

J. B. Phillips .
The Message .
 NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. .
 Stop all your dirty talk. Say the right thing at the right time and help others by what you say. Don't make God's Spirit sad. The Spirit makes you sure that someday you will be free from your sins. Stop being bitter and angry and mad at others. Don't yell at one another or curse each other or ever be rude. Instead, be kind and merciful, and forgive others, just as God forgave you because of Christ.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation .
 And never let ugly or hateful words come from your mouth, but instead let your words become beautiful gifts that encourage others; do this by speaking words of grace to help them. The Holy Spirit of God has sealed you in Jesus Christ until you experience your full salvation. So never grieve the Spirit of God or take for granted his holy influence in your life. Lay aside bitter words, temper tantrums, revenge, profanity, and insults. But instead be kind and affectionate toward one another. Has God graciously forgiven you? Then graciously forgive one another in the depths of Christ's love.

Plain English Version .
 UnfoldingWord Simplified T. .
 Do not say harmful things. Instead, say good things that will encourage people when they need help, so that God can work through your words to benefit those who hear. God has marked you as his own by giving you the Holy Spirit, who will be with you until the day that the Messiah will rescue you from this world. So do not make the Holy Spirit of God sad by how you live. Do your best to completely stop behaving in these ways: Do not be resentful or furious toward others or even become angry with others. Do not shout abusively at others or slander others. Never act maliciously in any way. Rather than behave like that, be kind to one another. Act mercifully toward each other. Forgive each other, in the same way that God also forgave you through what the Messiah has done for you.

Williams' New Testament .
 You must stop letting any bad word pass your lips, but only words that are good for building up as the occasion demands, so that they will result in spiritual blessing to the hearers. You must stop offending the Holy Spirit of God by whom you have been stamped for the day of redemption. You must remove all bitterness, rage, anger, loud threats, and insults, with all malice. You must practice being kind to one another, tenderhearted, forgiving one another, just as God through Christ has graciously forgiven you.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .
 Every defective message must not travel out of your mouth. But if something *is* good toward construction of what *is* needed, *say it* so that it might give generosity

to the *people* hearing it. And don't make God's Sacred Spirit sad, in whom you were sealed to *the day of the paid release*. All bitterness, anger, rage, yelling, and hurtful words must be taken away from you together with all badness. Become kind to each other, goodhearted, forgiving each other as an act of generosity, just as God also in *the Anointed King* forgave you as an act of generosity.

Common English Bible
Len Gane Paraphrase

.
Don't let any rotten language come out of your mouth, instead that which is good to use for building up, so that it may administer grace to the hearers. Don't grieve the Holy Spirit of God, by which you are sealed for the day of redemption. Let all bitterness, wrath, anger, angry shouting, verbal abuse be put far away from you along with all spite. Be kind to one another, tenderhearted, forgiving one another even as God for Christ's sake has forgiven you.

A. Campbell's Living Oracles

Let no corrupt discourse come out of your mouth; but if any speech be good for the use of edification, speak it, that it may impart a benefit to the hearers. And grieve not the Holy Spirit of God, by whom you are sealed till the day of redemption. Let all bitterness, and anger, and wrath, and clamor, and detraction, be taken away from among you, with all malice. But be kind to one another, tender-hearted, forgiving each other, even as God, for Christ's sake, has forgiven you.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament

.
Never let any foul word pass your lips, but only such good words as the occasion demands, that they may be a help to those who hear them. And do not grieve God's Holy Spirit; for it was through that Spirit that God sealed you as his, against the Day of Redemption. Let all bitterness, passion, anger, brawling, and abusive language be banished from among you, as well as all malice. Be kind to one another, tenderhearted, ready to forgive one another, just as God, in Christ, forgave you.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

Free Bible Version

.
Don't use bad language. Speak words that will encourage people as necessary, so that those who listen will be helped. Don't disappoint the Holy Spirit of God that marked you as belonging to him until the day of redemption. Get rid of every kind of bitterness, rage, anger, verbal abuse, and insults, along with all forms of evil. Be kind and compassionate to each other, forgiving one another, just as God in Christ forgave you.

The Heritage Bible

Let no corrupt word go out of your mouth, but that which is inherently good for the need of building up, that it may give grace to the hearers.

And do not cause the Holy Spirit of God to be sad, in which you are sealed into the day of redemption.

Let all bitterness, and hard breathing, and wrath, and outcries, and blasphemy, be lifted away from you, with all badness,

And be excellent to one another, tenderhearted, gracing one another, even as God in Christ has graced you.

International Standard V

Let no filthy talk be heard from your mouths, but only what is good for building up people and meeting the need of the moment. [Lit. up as the need may be] This way you will administer grace to those who hear you. Do not grieve the Holy Spirit, by whom you were marked with a seal for the day of redemption. Let all bitterness, wrath, anger, quarreling, and slander be put away from you, along with all hatred. And be

Lexham Bible Montgomery NT	<p>kind to one another, compassionate, forgiving one another just as God has forgiven you [Other mss. read us] in the Messiah. [Or Christ].</p> <p>.</p> <p>From your lips let no evil words come forth, but such as occasion warrants, such as are good for upbuilding and give a blessing to the hearers. And grieve not the Holy Spirit of God, in whom you have been sealed for the day of redemption. Banish from among you all bitterness and passion and anger and clamor and slander, as well as all malice; and be kind to one another, tender-hearted, forgiving one another, even as God in Christ has forgiven you.</p> <p>.</p>
NIV, ©2011 Riverside New Testament	<p>Let no vile word come out of your mouth, but, if anything, a good word for needed upbuilding of character to give grace to those who hear. Do not grieve the Holy Spirit of God by whom you have been sealed for the day of redemption. Let all bitterness and anger and wrath and clamor and abusive language be put away from you with every kind of malice. Be kind to one another, sympathetic, forgiving one another just as God in Christ has forgiven you.</p> <p>.</p>
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	<p>.</p> <p>.</p> <p>.</p> <p>Let no corrupt communication proceed out of your mouth, but what is good to the use of edifying, that it may give Grace to the hearers. And grieve not the Sacred Spirit of Elohim, in which you are sealed to the day of deliverance. Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all depravity: And be you kind one to another, tenderhearted, forgiving one another, even as Elohim for Christ's sake has pardoned you.</p>
Weymouth New Testament	<p>Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers.</p> <p>And beware of grieving the Holy Spirit of God, in whom you have been sealed in preparation for the day of Redemption.</p> <p>Let all bitterness and all passionate feeling, all anger and loud insulting language, be unknown among you--and also every kind of malice.</p> <p>On the contrary learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you.</p>
Wikipedia Bible Project Worsley's New Testament	<p>.</p> <p>.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Let the one who used to steal, steal no more, but busy himself working usefully with his hands so that he may have something to share with the needy. Do not let even one bad word come from your mouth, but only good words that will encourage when necessary and be helpful to those who hear. V. 28 is included for context. Acts 20:34; 1Thes 4:11 Jas 3:10</p> <p>Do not sadden the Holy Spirit of God which you were marked with. It will be your distinctive mark on the day of salvation. Do away with all quarreling, rage, anger, insults and every kind of malice: be good and understanding, mutually forgiving one another as God forgave you in Christ.</p> <p>1Thes 5:19; Is 63:10</p>
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cipher Translation

.
Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the **Ruach Ha'Qodesh of Elohiym**, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as **Elohiym** for **Mashiach's** sake has forgiven you.

Hebraic Roots Bible
Holy New Covenant Trans.

.
Don't let any mean word come out of your mouth. Instead, say something good to build up what is missing. Then it will be a blessing to those who hear it. Don't make God's Holy Spirit sad. You were sealed with the Spirit for the Day of freedom. May all bitterness, anger, grudges, yelling, and cursing - every kind of evil - be taken away from you. Have tender feelings and be kind to one another. Forgive one another just as God, in Christ, forgave you.

The Scriptures 2009

Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.
And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.
Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.
And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.

Tree of Life Version

Let no harmful word come out of your mouth, but only what is beneficial for building others up according to the need, so that it gives grace to those who hear it.
Do not grieve the Ruach ha-Kodesh of God, by whom you were sealed for the day of redemption.
Get rid of all bitterness and rage and anger and quarreling and slander, along with all malice.
Instead, be kind to one another, compassionate, forgiving each other just as God in Messiah also forgave you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Every Word Poor from the mouth [of] you* not depart! but if Someone {is} Good {depart!} to building [of] the need that [He] may give favor [to] the [men] hearing {him} and not sadden! the spirit the [thing] pure [of] the god in which [You*] are sealed to day [of] redemption Every Bitterness and Rage and Anger and Shouting and Slander be taken! from you* with every bad become! but to one another Beneficial Tender Granting {them} [to] themselves^ as and The God in christ grants {them} [to] you*...

Alpha & Omega Bible
Awful Scroll Bible

.
Be there not all manner of corrupt words, proceeding-out of you all's mouth, however, if-anything to the good, with regards to the need of building-the-house, in order that, you shall give Grace to them hearing. And be grieving not the Awful Breath of God, by-within whom you are being sealed for the day of Redeeming-away. Be all bitterness and rage and wrath, and out cries and harms-to-the-enlightened-exposure, taken away from you with every wrong. Furthermore, be coming about serviceable to one another, bowels-well compassionate, forgiving one another, accordingly-as-to even God from-within the Anointed One, is from-within forgiveness to you.

Concordant Literal Version

Let no tainted word at all be issuing out of your mouth, but if any is good toward needful edification, that it may be giving grace to those hearing."

And do not be causing sorrow to the holy spirit of God by which you are sealed for the day of deliverance.

Let all bitterness and fury and anger and clamor and calumny be taken away from you with all malice, yet become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you."

exeGeses companion Bible

Have no putrefied word proceed from your mouth; but if there be any good to the edifying of what is needed that it give charism to the hearers.

And sorrow not the holy Spirit of Elohim, in whom you are sealed to the day of redemption.

Take from you all bitterness and fury and anger and crying out and blasphemy with all malice:

and be kind one to another, tenderspleened,

granting charism to yourselves,

even exactly as Elohim in Messiah

grants you charism.

God's Truth (Tyndale)
Orthodox Jewish Bible

Let no lashon hora proceed out of your peh, but only a dvar that is tov, for edification in accordance with the need, that it may mediate Chen v'Chesed Hashem to the ones hearing.

And do not grieve the Ruach Hakodesh of Hashem, by whom you were sealed for the Yom HaGeulah. [YESHAYAH 63:10]

Let all merirut lev (bitterness) and ka'as and wrath and clamor and lashon hora be removed from you, with all resh.

And have Chen v'Chesed graciousness with one another. Be kind, tenderhearted, forgiving each other, as also Hashem in Rebbe, Melech HaMoshiach forgave you.

Rotherham's Emphasized B.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Do not allow unwholesome [Note: The Greek word for "unwholesome" is "rotten, diseased"] language to come from your mouth, but only what is helpful for building up those who need it, so that you can impart favor [i.e., benefit] to those who listen [to you]. And do not grieve God's Holy Spirit by whom you were sealed [i.e., given evidence of God's ownership] until the day of redemption [i.e., until you receive your new body in heaven. See 1:14]. So, put away from you all [kinds of] bitterness and anger and wrath and brawling and slander, along with all [kinds of] malice [i.e., bad attitudes], and be kind and compassionate toward one another, forgiving each other, just as God also forgave you [because of your fellowship] in Christ.

Brodie's Expanded Trans.

Do not allow any false doctrine to proceed from your mouth [a challenge to pastors and teachers], but whatever is good of intrinsic value [true Bible doctrine] for the purpose of edification [spiritual advancement] where it is necessary, in order that it may give [an opportunity of] a grace benefit to those who hear.

Furthermore, stop grieving the Holy Spirit [by living in the arrogance complex of sins] of God [deity of the 3rd Person of the Trinity] by Whom [Holy Spirit] you have been sealed to the day of redemption [ultimate sanctification, when we receive our resurrection body at the rapture].

Every kind of bitterness, including anger [including tantrums and rage] and wrath [cruelty and revenge tactics], as well as quarrelling and slander, must be removed from you [by confession of sin and epistemological rehabilitation], along with all categories of malice [manifestation of evil by a fragmented believer].

The Expanded Bible
Jonathan Mitchell NT

Instead, become kind [grace orientation and virtue love] toward one another of the same kind [fellow believers], compassionate, making it a practice to forgive each other [mutual removal of resentment and bitterness] just as God [the Father] also by means of Christ [redemptive work on the cross] has forgiven us .

.
Do not continue allowing every rotten word (or: putrefied idea; bad quality message) to be proceeding (or: issuing) out of your mouth, but rather if anything [is] good (profitable; virtuous; [having] quality), [speak it] toward house-construction (building [up]; edification) which pertains to the need, to the end that it may impart (or: give) grace and favor to those listening and hearing.

Also, don't you folks have the habit of grieving (distressing; giving sorrow or pain to; or: = troubling) God's set-apart Spirit (or: the Holy Breath-effect which is God), within Whom (or: in union with Which) you were (or: are) sealed (at one point stamped with a seal; suddenly marked; imprinted; = personally authorized) into the midst of redemption's Day (or: a Day of and pertaining to a dismissal and a loosing away into freedom because of the ransom that was paid).

Let every bitterness, swelling negative emotion (inherent fervor; or: natural propensity, disposition and impulse; or: wrath), enraged impulse, clamorous outcry, and blasphemy (slandorous, abusive or light-hindering speech; malignment; vilifying defamation; harm-averment) be at once lifted up and removed from you folks, together with all worthlessness (that which ought not to be; that which is of bad quality; malice; ugliness; badness; depravity)!

Yet keep on becoming kind folks (or: So progressively come to be {or: be birthed to be} useful and obliging ones) unto one another people [who are] tenderly compassionate folks constantly dealing graciously, extending favor among yourselves (or: forgiving yourselves), according as God also, within and in union with the Christ, was and is gracious (or: deals favorably) to and with (or: freely forgives) you folks [other MSS: us].

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

No rotten word must proceed [Literally “Every rotten word must not proceed”] from your mouth, but only something good for the building up of the need, in order that it may give grace to those who hear, and do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. All bitterness, and rage, and wrath, and clamor, and abusive speech, must be removed from you, together with all wickedness. Become [Some manuscripts have “But become”] kind toward one another, compassionate, forgiving one another, just as also God in Christ has forgiven you.

NET Bible®

New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B.

Let [no' putrid discourse] [out of your mouth] be going forth,
But if anything is good—suited to the needful' upbuilding,—^d
That it may give benefit unto them that hear;
And be not grieving the Holy Spirit of God,
Wherewith ye have been sealed unto a day of redemption^e;
<All bitterness, and wrath, and anger, and outcry, and profane speaking> let it be taken away from you,^f [With all' baseness];
And be ye gracious [one to another], tenderly affectionate, in favour forgiving one another—

Even as ||God also, in Christ|| hath in favour forgiven you^g;...

^d MI: “an upbuilding of the need.”

^e Chap. i. 13.

^f Col. iii. 8.

^g Or (WH): “us.”

The Spoken English NT

Don't let anything nasty^w come out of your mouths. Instead, say things that are good for building people up, whatever the need is. That way you'll give grace to whoever hears you.

And don't grieve God's Holy Spirit, who is God's seal on you for the day when you'll be purchased out of captivity.^x

Get rid of^y all bitterness and rage and anger; get rid of shouting and cursing,^z together with all nastiness.

Learn to be kind and compassionate to each other; be forgiving to each other, just as God has forgiven you^{aa} in Christ.

w. Or “rotten”.

x. Traditionally: “... God's Holy Spirit, by whom you have been sealed for the day of redemption” (for the word “redemption,” see “Bible Words”).

Redemption Literally, the act of buying someone out of captivity, or the process of being purchased out of captivity. Metaphorically it often means divine rescue from captivity in the NT, especially rescue from the captivity of sin and its consequences. The metaphor comes from the familiar business of slavery and imprisonment. Redemption could be accomplished by buying a slave, or by paying a jailed person's fines or debts. A kidnapped person could also be redeemed by paying a ransom.

y. Lit. “Put away from yourselves”.

z. Or “insults”.

aa. This “you” is plural; some mss. have “us”.

Updated ASV

Let no corrupting talk come out of your mouths, but only such as is good for building up, as the need may be, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by^[30] whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and abusive words^[31] be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.^[32]

[30] Lit *in*

[31] **Abusive Words:** (βλασφημία *blasphēmia*) This refers to reviling, malicious talk, abusive words, slander (Matt. 15:19); blasphemy, the content of defamation or slander (Lu 5:21). These are abusive words that are spoken in anger, which could be intentionally or unintentionally hurting another and damaging their reputation.

[32] Two early MSS read *us*

Wilbur Pickering's New T.

Let no evil word proceed from your mouth, but only what is good for edification, as needed,¹⁶ that it may impart grace to those who hear. And do not grieve the Holy Spirit of God,¹⁷ with whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamor and slander be removed from you, with all malice.¹⁸ Rather, be kind to one another, compassionate, forgiving one another, just as in Christ God forgave you.

(16) ‘as needed’—part of imparting grace is knowing when to keep quiet!

(17) I imagine that any sort of disobedience on our part grieves Him.

(18) The focus in verses 31 and 32 is on how we treat other people.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Do not let any corrupt communication come out of your mouth, but that which is good and needful for edification that it may give grace to those who hear. And do

not vex the Holy Spirit of God by which you have been sealed for the day of redemption. Let all bitterness, and indignation, and wrath, and clamor, and evil speaking be removed from you, together with all malice; And be kind and tenderhearted toward one another, forgiving one another, even as God has also in Christ forgiven you.

Analytical-Literal Translation Stop letting any rotten [fig., harmful] word come out of yourp mouth, but if anything [fig., what] [is] useful for building up [fig., edifying] of the need [fig., as needed], so that it shall give grace to the ones hearing. And stop grieving the Holy Spirit of God, by whom you_p were sealed [or, secured] for [the] day of redemption. Let all bitterness and rage and anger and clamor [or, angry shouts of dissatisfaction] and slander be removed from you_p, [along] with all malice. But continue becoming kind to one another, compassionate, forgiving one another, just as also God in Christ forgave us.

Berean Literal Bible . unwholesome

Bill Puryear translation

Stop every rotten remark from going out of your mouth, but whatever is good for the purpose of the building up of what is needed, in order that it may give grace-benefit to the hearers. Furthermore, stop irritating [offending, insulting, grieving] the Holy Spirit, the God by Whom you have been sealed until the day of redemption. All bitterness, anger, wrath, shouting [verbal quarreling] and slander must be removed from you along with all malice. But become kind, compassionate toward one another, by forgiving each other, just as God also by means of Christ has forgiven you.

C. Thomson updated NT

Charles Thomson NT

. Let no corrupt discourse proceed out of your mouth; nothing but what is good for edification, of such utility as to be a benefit to the hearers. And grieve not the holy spirit of God by which you have been sealed for the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and detraction, be banished from among you, with malice of every sort; and be kind to one another, tenderly compassionate, forgiving one another. And as God hath in Christ forgiven you, be ye therefore imitators of God as beloved children. Ephesians 5:1 is included for context.

Context Group Version

Let no poor quality speech proceed from your (pl) mouth, but such as is good for building up as the need may be, that it may give favor to those that hear. And do not grieve the Special Spirit of God, in whom you (pl) were sealed to the day of redemption. Let all bitterness, and retaliation, and anger, and clamor, and railing, be put away from you (pl), with all malice: and be (pl) kind one to another, tenderhearted, forgiving each other, even as God also in the Anointed forgave you (pl).

English Standard Version

Far Above All Translation

. Let no corrupt word come out of your mouth, but rather some good *word* for edification of what *is* needful, in order that it may give grace to those hearing *it*, and do not grieve the holy spirit of God, with which you have been sealed for the day of redemption. Let all bitterness and rage and anger and clamour and blasphemy be put away from you, along with all malice, but be kind to each other, compassionate, forgiving one another as God has for his part forgiven us in Christ.

Green's Literal Translation

Let not any filthy word go out of your mouth, but if any is good to building up in respect to the need, that it may give grace to the ones hearing. And do not grieve the Holy Spirit of God, by whom you were sealed to the day of redemption. Let all bitterness, and anger, and wrath, and tumult, and evil speaking be put away from you, along with all evil things. And be kind to one another, tenderhearted, having forgiven one another, even as also God forgave you in Christ.

James Allen translation

Legacy Standard Bible

Literal New Testament

.
.
.

Literal Standard Version	. necessary
Modern English Version	.
Modern Literal Version 2020	Do not let any rotten speech travel from your ^o mouth. But if something <i>is</i> good for the building up of a need, <i>do this</i> in-order-that it may give a favor to the ones hearing. And do ^o not make the Holy Spirit of God sorrowful, in whom you ^o were sealed to the day of redemption. Let all bitterness and fury and anger and outcrying and blasphemy, together-with all malice, be taken away from you ^o ; and become ^o kind to one another, affectionate, forgiving* <i>others</i> in yourselves, just-as God also forgave* us in Christ..
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	Do not permit any rotten sermons to go out from your mouth, but whatever is intrinsic good [doctrine] for the required edification complex, in order that it [doctrine taught by the pastor-teacher] may give supergrace to the ones customarily hearing. Stop grieving the Holy Spirit the God, by whom you have been sealed for a day of redemption [ultimate sanctification]. All categories of bitterness, both wrath [emotional anger], and anger [mental anger], both vociferation and slander, be removed from you together with all kakia [any mental attitude sin cluster]. But become gracious toward one another, compassionate, graciously forgiving each other, even as the God for Christ has graciously forgiven all of you.
R. B. Thieme, Jr. trans2	Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear. Furthermore Stop Grieving GHS, The God, by means of whom you have been sealed to the Day of Redemption. All bitterness, anger, wrath, quarreling, slander must be removed from you along with all malice, rather become kind toward one another (2 way street), compassionate, forgiving each other just as God also by means of Christ has forgiven you.
Revised Geneva Translation	.
Ron Snider translation	Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear, and do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let every form of bitterness and wrath and anger and clamor and slander be put away from you, along with every type of malice. But become kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. business
Webster's Translation	. minister
World English Bible	.
Worrell New Testament	Let no corrupt speech proceed out of your mouth, but whatever is good for the supplying of the need, that it may give grace to those who hear. And grieve not the Holy Spirit of God, in Whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and reviling, be put away from you, with all wickedness; and become kind to one another, tender-hearted, forgiving one another, even as God also in Christ forgave you.

The gist of this passage:
29-32

Ephesians 4:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
sapros (σαπρός) [pronounced sap-ROSS]	<i>rotten, putrefied; corrupted by one and no longer fit for use, worn out; of poor quality, bad, unfit for use, worthless</i>	masculine singular adjective; nominative case	Strong's #4550
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; nominative case	Strong's #4750
humōn (ύμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ekporeuomai (ἐκπορεύομαι) [pronounced ek-por-YOO-om-ah-ee]	<i>depart, be discharged, let (something) proceed (out of), project; come (forth, out of), go (forth, out), issue</i>	3 rd person singular, present (deponent) middle/passive imperative	Strong's #1607

Translation: Let not depart any corrupt word from your mouth...

What we should say should be honest, forthright, and true. Nothing corrupted should come from our mouth. Any distortion of the truth would be corruption. Any sort of talking which is a verbal sin would be a *corrupt word*. It might be filthiness, it might be blasphemous, it might be words spoken in anger.

Ephesians 4:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
<p>These three particles are variously translated, <i>but only what is, but that which is, but if any is, but what is, but only such as is, but if something is, but such as it, but if there be any, but only something, but only, but instead, instead, but if any (be), but rather some, but whatever is, but only...that are, but if anything, however if anything</i>. Many translators affixed to this the verb <i>to be</i>, which I retained. These translations came from Ephesians 4:29. The first few are found four or five times (or more); the final few are only found once or twice. Sometimes there is a comma after the adversative particle, but I left that out. As you can see, despite the many translations, many of them are very close, differing in a single word.</p>			
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; nominative case	Strong's #18
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
oikodomē (οικοδομή) [pronounced <i>oy-kod-om-AY</i>]	<i>(the act of) building, building up; metaphorically edifying, edification; the act of one who promotes another's growth in Christian wisdom, piety, happiness, holiness; a building (I</i>	feminine singular noun; accusative case	Strong's #3619
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
chreia (χρεία) [pronounced <i>KHRI-ah</i>]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; genitive/ablative case	Strong's #5532

Translation: ...but only that [which is] good for the building up of the necessary (thing),...

The adversative particle presents the words/speech which are (is) legitimate. *Speak those things which are good and build up what is necessary (in others)*. Words which help to build up the edification complex are good; words which are corrupt or cause a person to be torn down are evil.

Ephesians 4:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active subjunctive	Strong's #1325
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
akoûō (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #191

Translation: ...that He might give grace to the hearers.

Through your words which build up, God may give grace to the hearers. That is, through the power of God the Holy Spirit, your words might be helpful to others; they might be for their benefit.

Ephesians 4:29 **Let not depart any corrupt word from your mouth but only that [which is] good for the building up of the necessary (thing), that He might give grace to the hearers.** (Kukis mostly literal translation)

The believer is told to be careful about what he says.

Ephesians 4:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
lupeō (λυπέω) [pronounced loo-PEH-oh]	<i>make sorrowful; affect with sadness, cause grief, throw into sorrow; grieve, offend; make one uneasy, cause him a scruple; become sorrowful, be grieved</i>	2 nd person plural, present active imperative	Strong's #3076

Ephesians 4:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air; the rational spirit, the soul; a life giving spirit; the disposition or influence (which fills and governs the soul of any one)</i>	neuter singular noun, dative, accusative case	Strong's #4151
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: And do not offend the Holy Spirit of the God,...

Although the first few words are almost universally translated, *and do not grieve*; the key verb is the 2nd person plural, present active imperative of *lupeō* (λυπέω) [pronounced loo-PEH-oh]. It means, *make sorrowful; affect with sadness, cause grief, throw into sorrow; grieve, offend; make one uneasy, cause him a scruple; become sorrowful*. Due to the active voice, we would stay with the active meanings. *To cause grief, to make sorrowful, to make sad* are all ways to understand the use of this word, except that, the Holy Spirit if not bubbling over with emotion and suddenly, because of you, it is saddened, grieved or made sorrowful. Therefore, I believe the best understanding of this word would be *to offend*. I don't mean that the Holy Spirit sees what you do and is personally offended, but that you offend the perfect nature of the Holy Spirit. I would suggest that you are out of fellowship by sin. Any sin would be offensive to any Member of the Godhead. Strong's #3076. Any actions of ours which are sinful are offensive to the Holy Spirit, by Whom we are filled. When we sin, we offend the Holy Spirit and lose our fellowship with Him. The example given here is speaking a corrupt word, which we have already defined.

Ephesians 4:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Ephesians 4:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
sphragizō (σφραγίζω) [pronounced scrag-IHD-zo]	<i>to seal, to set a seal upon, to mark with a seal (for security: from Satan); since things sealed up are concealed (as the contents of a letter), to hide, to keep in silence, to keep secret</i>	2 nd person plural, aorist passive indicative	Strong's #4972
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
apolutrōsis (ἀπολύτρωσις) [pronounced ap-ol-OO-troh-sis]	<i>redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation</i>	feminine singular noun, genitive/ablative case	Strong's #629

Translation: ...by Whom you (all) were sealed to the day of redemption.

All of us were sealed by the Holy Spirit, and we remain under this seal until the day of redemption. We cannot undo this seal; and no one else can undo it either. At salvation, God the Holy Spirit seals us, and we remain sealed until the day of redemption (when we officially become God's possession).

See the [Doctrine of the Sealing Ministry of the Holy Spirit](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

I would suggest that the *day of redemption* here is not a reference to the day that we were saved, but to the day that we will receive our resurrection bodies and all sin will be removed from us. That would be at the rapture of the church. Romans 8:29 1Corinthians 1:8 Philipians 3:21 1Thessalonians 5:23 1John 3:1–2.

Ephesians 4:30 **And do not offend the Holy Spirit of the God, by Whom you (all) were sealed to the day of redemption.** (Kukis mostly literal translation)

We offend the Holy Spirit by sin, which takes us out of fellowship. It is by the Holy Spirit that we are sealed until the day of redemption, which is the day that we receive our resurrection bodies.

Ephesians 4:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956

Ephesians 4:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pikría (πικρία) [pronounced <i>pihk-REE-ah</i>]	<i>bitterness, acidity (especially poison), literally or figuratively</i>	feminine singular noun, nominative case	Strong's #4088
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
thumos (θυμός) [pronounced <i>thoo-MOSS</i>]	<i>passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)</i>	masculine singular noun; nominative case	Strong's #2372
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
orgê (ὀργή) [pronounced <i>ohr-GAY</i>]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; nominative case	Strong's #3709

Translation: Let all bitterness or (burst of) anger or (simmering) anger...

The word *let* goes with the imperative of the verb to follow.

We have three mental attitude sins here, which can suddenly become verbal or overt sins. Bitterness we know, but there are two very similar words, thumos (θυμός) [pronounced *thoo-MOSS*] and orgê (ὀργή) [pronounced *ohr-GAY*]. If God the Holy Spirit, the Editor of God's Word, uses these two words side-by-side, then they must have different meanings. Near as I can differentiate, thumos (θυμός) is strong, a sudden burst of anger, a rage, which, given time, will subside. Strong's #2372. Orgê (ὀργή) refers to an anger which is simmering. You have not suddenly come upon this anger and it has taken up all of your mentality, but this is a simmering anger, one that you have held onto for a long time, and one which you may think about in order to consider revenge, both to plot it and to allow that anger to simmer on the heat of your thinking. Strong's #3709.

Ephesians 4:31b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532

Ephesians 4:31b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kraugê (κραυγή) [pronounced <i>krow-GAY</i>]	<i>a shout, crying, outcry, clamor; a tumult; the wailing of those in distress</i>	feminine singular noun; nominative case	Strong's #2906
<p>This word can be used in a positive or negative sense. When Jesus gives the parable of the wedding party, the bridegroom appears and this fact is <i>announced loudly</i> (Matthew 25:6). However, in Ephesians 4:31, this word is clearly used in a negative way, being associated with a number of verbal sins. So this would be shouting or clamoring or causing a tumult for a variety of negative reasons (to cause confusion, to cause chaos, to try to get one's way, to attempt to shout over the people you do not like).</p>			
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
blasphêmia (βλασφημία) [pronounced <i>blahs-feh-ME-ah</i>]	<i>blasphemy, evil speaking, railing, vilification [especially of God]</i>	feminine singular noun; nominative case	Strong's #988
airô (αἶρω) [pronounced <i>Ī-row</i>]	<i>bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)</i>	3 rd person singular, aorist passive imperative	Strong's #142
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...or tumult or slandering be put away from you (all),...

The first word is used in a positive and in a negative sense. The word is kraugê (κραυγή) [pronounced *krow-GAY*], and it means, *a shout, crying, outcry, clamor; a tumult; the wailing of those in distress*. Here, the idea is to shout or clamor or cause a tumult for a variety of negative reasons: to cause confusion, to cause chaos, to try to get one's way, to attempt to shout over the people you do not like. Strong's #2906.

Blasphemy is also not to be on our lips. This can be blasphemy directed against God or slander directed toward others.

Now notice the verb, which is the 3rd person singular, aorist passive imperative of airô (αἶρω) [pronounced *Ī-row*], which means, *bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)*. In the passive voice, we are to allow these things to be picked up and taken away from us, they are being removed from us. How does that happen? We admit to God our sins (which includes doing some of these things), and then God cleanses us. Remember offending the Holy Spirit? Verbal and mental sins as named are offensive to God the Holy Spirit, and so we lose fellowship with God through such things. We name these things to God and they are picked up and moved away from us. Also known as the rebound technique. Strong's #142.

Ephesians 4:31c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
kakía (κακία) [pronounced kahk-EE-ah]	<i>malice, depravity, wickedness as habitual, malignity, doing evil; trouble</i>	feminine singular noun, genitive/ablative case	Strong's #2549

Translation: ...along with any malice.

Included in these things which we should avoid and which God the Holy Spirit will remove from us when we acknowledge our sins, is malice. This is the word kakía (κακία) [pronounced kahk-EE-ah], which means, *malice, depravity, wickedness as habitual, malignity, doing evil; trouble*. This is somewhat of a catch-all word for doing, thinking or speaking any sort of evil. So often a sin like this is associated with many of the sins just listed. Strong's #2549.

Ephesians 4:31 **Let all bitterness or (burst of) anger or (simmering) anger or tumult or slandering be put away from you (all), along with any malice.** (Kukis mostly literal translation)

When we give in to any of these sins, we are put out of fellowship and we offend the Holy Spirit. When we name our sins to God, we are temporally forgiven these sins and restored to fellowship, thus allowing God to put these sins away from us.

Ephesians 4:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>let be, let become [something it was not before]; come to be [about], happen; let be born; let one arise; let it be made, let it be created</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1096
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
chrēstos (χρηστός) [pronounced kh-rays-TOSS]	<i>better, easy, good (-ness); employed, useful (in manner or morals); gracious, kind</i>	masculine plural adjective; nominative case	Strong's #5543

Ephesians 4:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εὐσπλαγχνος (εὐσπλαγγχνος) [pronounced YOO-splangkh-noss]	<i>compassionate, sympathetic, empathetic, tender hearted; literally, having strong bowels</i>	masculine plural adjective; nominative case	Strong's #2155

Translation: But you (all) be gracious to one another, [and] compassionate,...

When we interact with one another (believers and believers), we should not give in to anything in that list of sins, but we should be gracious to one another, compassionate, being able to be sympathetic or empathic where appropriate.

Ephesians 4:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ahee]	<i>showing one's self gracious, being kind, being benevolent; granting forgiveness, forgiving, pardoning; giving (graciously, freely), bestowing; graciously restoring one to another</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #5483
heautois (ἑαυτοῖς) [pronounced heh-ow-TOYCE]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438

Translation: ...forgiving (with grace) to yourselves...

The verb charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ahee] is used twice in this verse. It means, *to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another.* Strong's #5483.

In v. 32b, this is used as a participle, describing how we should be with one another. In v. 32c, we are to be gracious and forgiving to one another because God is gracious and forgiving to us (v. 32c).

Ephesians 4:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Ephesians 4:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
charizomai (χαρίζομαι) [pronounced <i>khar-ID-zohm-ahee</i>]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #5483
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
So the Westcott Hort text, Tischendorf's Greek text and Scrivener Textus Receptus. However, the final word in Byzantine Greek text is...			
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...just as even the God by means of Christ has forgiven you (all) (with grace). (Kukis mostly literal translation)

God has done the ultimate in being gracious to us and forgiving us, as God the Father has allows God the Son to pay for all of the sins which we have done. Because His justice is met head-on, God can be benevolent toward us.

God cannot look at you or me and say, "My, my, that Charley Brown is such a lovely person. I will forgive him for any minor infraction he has done." That is politics, but that is now how God acts. We must understand that God is perfect righteousness and perfect justice. He cannot willy nilly forgive any transgression, no matter how small that transgression is. God can only forgive us because His justice has been satisfied. That is what allows Him to forgive us.

There is also a fascinating phrase found here where it is *God in Christ* who has forgiven us. Most of the time, when we read the phrase *in Christ*, this describes our absolute state of being. That is, we are in Christ at the moment of salvation and going forward. This is our absolute status as a believer. However, God is said to

graciously forgive us as He is *in Christ*. I think that we might better understand this to mean that God, *by means of Christ*, is able to graciously forgive us. It is only through Jesus Christ that we can be forgiven by God. This is what was necessary to meet the standard of God's perfect righteousness.

Ephesians 4:32 **But you (all) be gracious to one another, [and] compassionate, forgiving (with grace) to yourselves just as even the God by means of Christ has forgiven you (all) (with grace).** (Kukis mostly literal translation)

Paul, in so many words, is telling us to imitate God. He forgives us graciously; and we should forgive one another also in grace. You will not be surprised to hear that the next verse tells us to be *imitators of God*. Notice that it does not say, *be imitators of Christ*, because what we are imitating in context is, is God, and His forgiveness which is extended to us all.

Because God is gracious and forgiving to us, we should be gracious and forgiving to the people with whom we interact. We do this because we desert eternal judgment just like we do; but God has removed all such sins from us, because His Son died upon the cross. We learn to treat others as God has treated us.

Ephesians 4:29–32 **Let not depart any corrupt word from your mouth but only that [which is] good for the building up of the necessary (thing), that He might give grace to the hearers. And do not offend the Holy Spirit of the God, by Whom you (all) were sealed to the day of redemption. Let all bitterness or (burst of) anger or (simmering) anger or tumult or slandering be put away from you (all), along with any malice. But you (all) be gracious to one another, [and] compassionate, forgiving (with grace) to yourselves just as even the God by means of Christ has forgiven you (all) (with grace).** (Kukis mostly literal translation)

Ephesians 4:29–32 **Do not speak any corrupt word but only say that which is good and contributes to the building up of others in your periphery, so that God may extend to them grace as all who hear you. Do not offend God the Holy Spirit by Whom you were all sealed until the day of redemption, when you receive your resurrection bodies. Set aside all bitterness, bursts of anger, simmering anger, or slander. Allow the Holy Spirit to put this away from you through the rebound technique, and anything else which is associated with malice. Be gracious to one another just as God, in Christ, has been gracious to you and forgiven you.** (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Ephesians 4 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Ephesians 4

1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Ephesians 4

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A Brief Review of Ephesians 4

Addendum

This footnote was referenced in [Ephesians 4:1](#).

Footnote for Ephesians 4:1 (Christian Community Bible)

• 4.1 Here, Paul returns to an important problem in communities where the style was still very free, we might say very charismatic, since the community counted on the unpredictable action of the Spirit through the charisms of different members. It is necessary that all in their own vocation work for the building up of the one body. Paul enthusiastically names all that we have in common through Christ and the action of the Spirit. It is not merely a temple that is constructed (see chap. 2:19-22); it is the Body of Christ, of the Perfect Man, the mature one in which Christ expresses his fullness.

Jesus of Nazareth lived humbly until his death only once, but having been made the Head of humanity through his resurrection, he suffers everywhere; he works in every field of human activity; gives his life in every possible way; he gathers in himself every form of love, and lives the whole diversity of human existence in the person of his members.

Then, we will no longer be like children. Paul suggests that the Ephesians are still children, at least from time to time, when they allow themselves to be influenced by some trend of opinion. He invites them to become a mature community, capable of being led by the truth, and of building itself up through love. We too should ask ourselves if we have really gone beyond the time when the "faithful" constantly waited for others to think for them, guide them and push them.

From http://kukis.org/Translations/Christian_Community_Bible/41-Ephesians-Large.pdf (Ephesians 4).

[Chapter Outline](#)

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This was referenced in [Ephesians 4:8](#).

I will simply take my previous work on this passage and include it here:

An Interpretation of Psalm 68:18

Scripture	Text/Commentary
<p>You have gone up on high [or, <i>to the Most High</i>];...</p>	<p>We can wrest from this at least three fairly straightforward meanings: (1) David is moving the Ark to Mount Zion, which Ark represents Jesus Christ. So, moving the Ark to a high place in Zion represents Jesus Christ ruling from Mount Zion, which He will do in the Millennium. (2) Jesus Christ will go to a High Place—presumably the 3rd heaven—which will be where men will be judged. (3) Jesus Christ will rule from Mount Zion throughout the Millennium.</p>

As in Ephesians, we appear to have Jehovah God ascending; however, in this passage, it is possible that this should read that [You have gone up](#) [or, *ascended*] [to the Most High](#). To the Jewish mind, this may not have made a lot of sense, as how do you have God going up to God? Even though the Trinity is taught in the Old Testament, it is not as clearly presented as we find it in the New. So, we can go back to passages like this, Gen. 1:26 or Isa. 48:16, and the Trinity appears to be plainly presented; however, from the perspective of the Jew, they did not get this. So Jesus Christ did ascend to the Most High, God the Father; and He ascended to the *lofty, fortified place*—to the throne room of God, after He was raised from the dead.

On the other hand, we can point to the Greek quotation of this verse and say, He is going up on high; however, also bear in mind that Paul is using this passage in what appears to be another way. In any case, we have the Lord God ascending, and whether we interpret this as *up to the Most High* or *up on high*, in either case, it appears as though He ascends into the 3rd heaven. Don't forget that He leads all of these myriads of chariots of angels.

<p>...You have led captivity captive;...</p>	<p>These words are cognates and there are several approaches to the concept of this verse. My original thinking was, those who have been kept in Abraham's bosom were, in a manner of speaking, captives; and Jesus Christ would lead them out of Abraham's bosom when He resurrects them. We are, in a sense, captive to our bodies of sin, and when we are resurrected, we will be led out as previous captives.</p> <p>The picture of leading away the captives is taken from war, and this would more likely refer to those defeated in war, but not yet killed. From a human standpoint, such a large group of prisoners taken in war would be relocated and placed into servitude. In our case, our Lord is leading away either human or angelic creation of those who have rebelled against Him.</p>
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More important is the time frame. David seems to have gone from establishing our Lord's reign from Zion to His leading away captives. David first established Jerusalem as the capital city of Judah, in part because it will be more or less centrally located with respect to all of Israel. However, in doing so, David is also determining the place on earth from where Jesus Christ will reign. At the end of this reign, Satan and his minions will be loosed from their prison and they will lead the Gog and Magog revolution against perfect environment and against perfect rule, and this rebellion will be stifled, and God will, as I read this verse, lead away His captives, which will be the angels and the people who rebelled against Him. So, David has covered the history of Israel down to the very end times, when Israel would be

An Interpretation of Psalm 68:18

Scripture	Text/Commentary
<p>...You have received gifts in the presence of mankind.</p>	<p>When a warring king defeats another nation, he leads them away captive and men bring him gifts (tribute). These gifts will come from other nations hoping to bribe this king into not destroying them; these gifts can come from those remaining in the land which they have just defeated. So, what we have on the surface is a very typical military operation in the ancient world. There is a huge army, found in v. 17; they defeat the enemy and lead many of them away captive in v. 18a, and the king receive tribute from all of the nations around.</p>
<p>Now, David is obviously not wandering off in this psalm to describe a very successful battle, nor is he speaking of himself. This psalm has gone from the inception of Israel to the reigning in of sinful man at the end of time by God's great armies. Furthermore, note how there is this great arc from the first verse until this one: Let God arise, let His enemies be scattered, and those who hate Him, flee before Him...The chariots of God are innumerable and the Lord is among them, as He was at Sinai and in the Holy of Holies. You have ascended on high and You have led Your captives into captivity, and You have received tribute before all mankind. And the Lord God will dwell there, even among rebellious man (Psalm 68:1, 17–18). In between all of this has been the history of Israel, taken down to the war of the Great Tribulation, which also involves Israel. We may quibble about the meaning of this or that phrase within this psalm, as it has been a difficult struggle to interpret it; however, the overall scope of the psalm and the historical narrative are reasonably clear; furthermore, when he apply this historical lattice to the psalm, it also helps us out with many of the particulars.</p> <p>In the New Testament, this portion of v. 18 reads, And He gave gifts to men. In the New Testament, this is a reference to spiritual gifts being distributed to Church Age believers. However, in the Hebrew Old Testament, Jesus Christ is receiving (or, taking) gifts with (or, <i>before, in the presence of, by means of, among, within</i>) mankind.</p> <p>My interpretation of Psalm 68:18, is going to be different from Eph. 4:8. In v. 18, these gifts are believers, who are gifts from God the Father to God the Son. Whether this is the intention of David in writing this or not, I don't know. Perhaps David has in mind gifts of appreciation from man to Jesus Christ; or perhaps he is thinking of animal sacrifices. Let's apply the historical lattice here to v. 18: when a king defeats a nation, he receives tribute from the nations which he defeated, and sometimes from nations which are simply afraid of him. This is probably what David had in mind. A great dynasty is established on Zion, and men bring tribute to the King of Kings.</p> <p>At the end of the Tribulation, there is going to be a great war which takes place in Israel, where huge alliances of countries will converge, and God will destroy these armies, taking away captive His captives. In this scenario, the tribute He receives would be reasonably interpreted as believers from all dispensations, who are gifts to God (which could be what the Holy Spirit had in mind here, but not what David had in mind).</p> <p>On the other hand, what David means by this is not what Paul meant when he quoted this verse. David is writing this great historical narrative, taking Israel's history into the end times; Paul is writing about spiritual gifts. Paul is <i>not</i> going back to this psalm and saying, "And this is proof that God has given these spiritual gifts to us in the Church Age." The gist of Paul's message and David's psalm are completely and fundamentally different.</p>	

An Interpretation of Psalm 68:18

Scripture	Text/Commentary
<p>And even [in the presence of] the rebellious;...</p>	<p>I would interpret this as being a part of the previous part of the verse, rather than with that which follows. So, Jesus Christ, Jehovah God, receives gifts in the presence of man and in the presence of those who are rebellious. The gifts are believers, and they are gifts to Jesus Christ in the presence of men and in the presence of those who are rebellious. Whether the rebellious refer to unbelievers or to fallen angels, is worth at least one comment: the addition of the words <i>and even</i> seems to indicate that <i>mankind</i> is equivalent to <i>rebellious, willful types</i>. This does make perfect sense, as we are in rebellion against Him. and even so after we are saved. So, in our natural state, as believers or unbelievers, we are in rebellion against Him.</p>
<p>...Yah Elohim lives [there].</p>	<p>This is not quoted in the Ephesians passage (the previous portion of this verse was not either) and it is a bit confusing (like much of this psalm!). I would interpret this as indicating the Jehovah God [God the Father] lives in the High Place, where Jehovah God [God the Son] goes to. However, bear in mind, that back in v. 16, we have God dwelling in Mount Zion, which causes some consternation among other mountains in that area. So, perhaps the idea is, <i>after leading captivity captive</i>, God dwells in Zion.</p>

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This footnote was referenced in [Ephesians 4:17](#).

Footnote for Ephesians 4:17 (Christian Community Bible)

• 17. The old self and the new self. This image of Paul opposes two kinds of life that co-exist in every society and in a certain sense, in each of us. Conversion has not installed us in a state of perfection; even if we are at peace with God in a very real sense (Rom 5:1) unity is not in us. We experience temptation and struggle; our decisions both small and great lead us in one of two directions, either the old self hopelessly ruined and a slave of selfishness, or a person transfigured by love.

The self according to God. God created Man in his image, but the one who is truly this image is the risen Christ, conqueror of sin and of death. Here, as elsewhere in the Bible, Man is both Christ and humanity at the same time, and it is each one of us at our place in the "Body." All that we admire in Christ is also for our benefit.

The white garment that adults put on at baptism denotes the change of life that they are beginning. This renewal may also take place after a retreat or when God unexpectedly makes us abandon a routine Christian life devoid of ambition. Then we put on Christ with rediscovered faith.

Paul immediately points out some of the moral requirements of this daily renewal: frankness, sobriety, cleanliness of language and imagination. Christian faith does not allow us to live in a carefree way, as did the oriental religions in the time of Paul. There much was said about renaissance and knowledge of mysteries, but nothing about the slavery of sex and the evil of social life.

Old self, new self correspond with other expressions of Paul: "according to the flesh" or "according to the Spirit" (Rom 8:5); "children of darkness" or "children of light" (Ephesians 5:8); "slaves of sin" or "persons free in Christ" (Gal 5:1).

Do not sadden the Holy Spirit. It is easy to understand this expression if we think of the sadness we feel each time we reject a good idea, a desire to do better: sadness of the "Holy Spirit" who suggested it in the first place, sadness of our own spirit, for it knows what we have lost.

From http://kukis.org/Translations/Christian_Community_Bible/41-Ephesians-Large.pdf (Ephesians 4).

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This was cited in [Ephesians 4:30](#).

The Sealing Ministry of the Holy Spirit (R. B. Thieme, Jr.)

- A. Definition and Description.
1. Sealing was a signature guarantee. In the ancient world, sealing was tantamount to a signature, which was tantamount to a guarantee. When a king sealed a proclamation, that became a law. When people signed a contract by using a wax seal, that was their guarantee from their integrity that they would fulfill their part.
 2. Sealing as a signature was used as a guarantee of transactions, authentication of invoices, contracts, laws, directives, orders, policies of kings or rulers.
 3. The sealing of tombs, libraries, treasuries indicated ownership.
 4. Sealing was used to ratify treaties or agreements.
- B. God the Holy Spirit makes five signature guarantees.
1. God the Holy Spirit guarantees that your faith alone in Christ alone is effective for salvation. God the Holy Spirit takes the unbeliever's faith alone in Christ alone and makes it effective for salvation. God the Holy Spirit guarantees His ministry of making that faith effective for salvation. God the Holy Spirit puts His seal on the unbeliever's faith alone.
 2. The Holy Spirit guarantees eternal life at the point of salvation to everyone who believes in Christ. He does this by the creation of the human spirit, to which God the Father imputes eternal life. God the Holy Spirit seals that eternal life, Ephesians 4:30. There is nothing you or all the power of hell can ever do to cancel this guarantee.
 3. God the Holy Spirit guarantees the eternal security of the believer at the moment of salvation, Ephesians 4:30. You cannot cancel the forty things God does for you at salvation. You cannot undo what God has done. You cannot renounce your faith in Christ and no longer be saved.
 4. God the Holy Spirit guarantees the portfolio of invisible assets for every Church Age believer. There are two guarantees of our portfolio of invisible assets: the sealing ministry of the Holy Spirit at salvation and the indwelling of Christ as the Shekinah glory. Ephesians 1:13; 2Corinthians 1:21-22, "But God [the Father] who strengthens us in Christ [predestination] along with you, and has anointed us [baptism of the Holy Spirit plus the sealing of the Holy Spirit], who also put a seal on us and has given us the Spirit in our right lobes [filling of the Holy Spirit] as a guarantee [down payment]."
 5. God the Holy Spirit guarantees the redemption of the body on the day of redemption. Redemption of the soul occurs at the moment of salvation, Romans 3:24; Galatians 3:13; Ephesians 1:7; Colossians 1:14. Redemption of the body occurs at the Rapture or resurrection of the Church, Romans 8:23, "You have been sealed to the day of redemption."
 6. All five sealing ministries of the Holy Spirit are equal in force. All five have the same power and the same equality.

From the notes from Spiritual Dynamics #94 12/1/92 and 1985 Ephesians #141, #310 6/22/86. Bob's work on this doctrine has not changed much since he first began to teach it.

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It may be helpful to see this chapter as a contiguous whole:

Doctrinal Teachers Who Have Taught Ephesians

Teacher	Series	Lesson (s)	Passage
Jeremy Thomas	Sermon Audio (there are notes here). Search Jeremy Thomas; then search Ephesians) I found it easiest to save this to your hard drive by right-clicking "Read" and then using "save link as".		Ephesians 1–6
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Ephesians 1–6
Grace Notes	https://www.gracenotes.info/Ephesians/Ephesians.pdf (Compiled by Warren Doud)		Ephesians 1–6
Gene Cunningham	https://basictraining.org/by-verse-notes-on-ephesians/		Ephesians 1–6
John Griffith	http://www.ironrangebible.com/ (Click on <i>Book Studies</i> and go from there; 93 lessons)		Ephesians 1–6
Benjamin Brodie	https://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/eph.pdf		Ephesians 1–6
Syndein	http://syndein.com/Ephesians.html (Basic notes mostly from R. B. Thieme, Jr.)		Ephesians 1–6
Syndein	http://syndein.com/1992_ephesians.html (As per R. B. Thieme, Jr.'s newer study)		Ephesians 1–6

R. B. Thieme, Jr.'s work may be found at:

<https://www.rbthieme.org/index.html>

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Ephesians 4

Word Cloud from Exegesis of Ephesians 4²⁵

These two graphics should be very similar; this means that the exegesis of Ephesians 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.