

Ephesians 5

written and compiled by Gary Kukis (first draft)

Ephesians 5:1–33 Believers, Be Separated from Darkness and Filled with the Spirit

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 5 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 warns his readers regarding sexual immorality and being too closely connected to the works of darkness. He tells them to be filled with the Spirit rather than to be drunk with wine. Paul closes out this chapter speaking about the marriage relationship. He compares our marriage relationship to that of Christ and the church.

Bible Summary: Walk in love as Christ loved us. Walk as children of light. Expose the darkness. Husbands, love your wives as Christ loved the church.¹

By the third draft, this should be the most extensive examination of Ephesians 5 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 5:

Preface Introduction

vv. 1–
vv.
vv.
vv.
vv.
vv.
vv.
vv.
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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 5**

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			

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 5

A title or one or two sentences which describe Ephesians 5.

Titles and/or Brief Descriptions of Ephesians 5 (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 5 (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 5

Some of these questions may not make sense unless you have read Ephesians 5. 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 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Ephesians 5

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 5

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 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Ephesians 5 (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 5 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ephesians 5 (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:

(You all) become, therefore, imitators of the God, like children, beloved (ones); and keep on walking in love, just as even the Christ loved you (all) and gave Himself on behalf of you (all), an offering and a sacrifice to the God for a smell of aroma.

Ephesians
5:1–2

Kukis mostly literal translation:

(You all) become, therefore, imitators of the God, like beloved children; and keep on walking in love, just as even the Christ loved you (all) and gave Himself on your behalf, an offering and a sacrifice to the God in order [to be] a well-pleasing (to God) fragrance.

Kukis paraphrase

Therefore, become imitators of God, as His beloved children, and keep on walking in the sphere of love, in a similar fashion to the way that Christ loved us and gave Himself for us on the cross, as an offering and a sacrifice to God the Father, his death for our sins becoming a pleasing fragrance to God.

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

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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)	(You all) become, therefore, imitators of the God, like children, beloved (ones); and keep on walking in love, just as even the Christ loved you (all) and gave Himself on behalf of you (all), an offering and a sacrifice to the God for a smell of aroma.
Complete Apostles' Bible	Therefore be imitators of God as beloved children. And walk in love, just as Christ also loved us and gave Himself for us, an offering and a sacrifice to God for a fragrant aroma.
Douay-Rheims 1899 (Amer.)	Be ye therefore followers of God, as most dear children: And walk in love, as Christ also hath loved us and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.
Holy Aramaic Scriptures ⁵ Original Aramaic NT ⁶	. Therefore, be imitators of Hashem as beloved yeladim, And fier zich (comport oneself) in your derech in ahavah, as also Moshiach had ahavah for us and gave Himself up on behalf of us as a korban and zevach to Hashem for a RE'ACH HANNICHOACH ("a pleasant aroma" BERESHIS 8:21).
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	Let it then be your desire to be like God, as well-loved children; And be living in love, even as Christ had love for you, and gave himself up for us, an offering to God for a perfume of a sweet smell.
Bible in Worldwide English	So try to be like God, because you are his own dear children. Love others as Christ has loved us. He gave his life for us, a sweet smelling offering and a sacrifice to God.
Easy English Easy-to-Read Version–2008	. You are God's dear children, so try to be like him. Live a life of love. Love others just as Christ loved us. He gave himself for us--a sweet-smelling offering and sacrifice to God.

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

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

<i>God's Word™</i>	Imitate God, since you are the children he loves. Live in love as Christ also loved us. He gave his life for us as an offering and sacrifice, a soothing aroma to God.
Good News Bible (TEV)	Since you are God's dear children, you must try to be like him. Your life must be controlled by love, just as Christ loved us and gave his life for us as a sweet-smelling offering and sacrifice that pleases God.
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.	Do as God does. After all, you are his dear children. Let love be your guide. Christ loved us and offered his life for us as a sacrifice that pleases God.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Be imitators of God in everything you do, for then you will represent your Father as his beloved sons and daughters. And continue to walk surrendered to the extravagant love of Christ, for he surrendered his life as a sacrifice for us. His great love for us was pleasing to God, like an aroma of adoration—a sweet healing fragrance.
Plain English Version ⁸	.
UnfoldingWord Simplified T.	Because of what God has done for you, imitate him, just as children imitate the father who loves them dearly. Do everything in a way that shows that you love others. Be like the Messiah, who loved us so much that he willingly died for us on the cross as the offering and sacrifice to God in our place. This sacrifice pleased God very much.
Williams' New Testament ⁹	So you must keep on following God's example, as dearly loved children of His, and practice living in love, just as Christ loved you too and gave Himself for you as a fragrant offering and sacrifice to God.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So become imitators of God as loved children and traipse around in love, just as the Anointed King also loved us and turned Himself in on our behalf to be an offering and sacrifice to God for an aroma of a sweet fragrance.
Common English Bible	.
Len Gane Paraphrase ¹⁰	Therefore be followers of God like beloved children. Walk in love like Christ also loved us and gave himself as an offering for us and a sacrifice to God to be a fragrant odor.
A. Campbell's Living Oracles	Be, therefore, imitators of God, as beloved children;

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

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

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.

and walk in love, even as Christ has loved us, and has given himself for us, an offering and a sacrifice to God, for a sweet smelling savor.

New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Therefore imitate God, as his dear children, And live a life of love, following the example of the Christ, who loved you and gave himself for you as 'an offering and a sacrifice to God, that should be fragrant and acceptable.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Be imitators of God, therefore, as beloved children, and walk in love, just as Christ loved us and gave Himself up for us as a fragrant sacrificial offering to God.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton ¹¹	.
Free Bible Version ¹²	So then, imitate God since you're his much-loved children. Live in love, just as Christ loved you. He gave himself for us, a gift and sacrificial offering to God like a sweet-smelling perfume.
The Heritage Bible	Therefore as beloved children be imitators of God, And walk in love, just as Christ also loved us, and gave himself over an offering for us, and a sacrifice to God for a good scented fragrance.
International Standard V	So be imitators of God, as his dear children. Live lovingly, just as the Messiah [Or Christ] also loved us [Other mss. read you] and gave himself for us as an offering and sacrifice, a fragrant aroma to God.
Lexham Bible	.
Montgomery NT	Learn then to imitate God as his beloved children, and to lead lives of love, just as Christ also loved you and gave himself up for you, an offering and sacrifice unto God, for you, an offering and sacrifice unto God, for "an odor of sweetness."
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT ¹³	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	You must appear in history therefore as the followers of Elohim, as dear children; And walk in brotherly love, as Christ also has Loved us and has given himself for us an offering and a sacrifice to Elohim for a sweet smelling odor.
Weymouth New Testament	Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odor.
Wikipedia Bible Project ¹⁴	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):¹⁵

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

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

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.

Christian Community (1988)¹⁶ **Imitate God**

• As most beloved children of God, strive to imitate him. Follow the way of love, the example of Christ who loved you. He gave himself up for us and became the offering and sacrificial victim whose fragrance rises to God.

Mt 5:48 5:25; Ps 40:7; 1Jn 3:16

The extensive **footnote** for this passage 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

BE ye therefore followers of **Elohiym**, as dear children; And walk in love, as **Mashiach** also has loved us, and has given himself for us an offering and a sacrifice to **Elohiym** for a sweetsmelling savor.

Hebraic Roots Bible¹⁷ .

Holy New Covenant Trans.

Follow God, as children to whom He has given Himself, for their good. Live a life of giving yourselves to others, for their good, expecting nothing in return, just as Christ gave himself to us, for our good, expecting nothing in return. He gave himself for us. He was an offering and a sacrifice that smells sweet to God.

The Scriptures 2009

Become, then, imitators of Elohim as beloved children. And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.

Tree of Life Version

Therefore be imitators of God, as dearly loved children; and walk in love, just as Messiah also loved us and gave Himself up for us as an offering and sacrifice to God for a fragrant aroma.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁸

...become! so Imitators [of] the god as Children Loved and walk! in love as and The Christ loves us and [He] gives (over) himself for us offering and sacrifice [for] the god to fragrance [of] perfume...

Alpha & Omega Bible

THEREFORE BE IMITATORS OF THEOS (*The Alpha & Omega*), AS BELOVED CHILDREN;
AND WALK IN LOVE, JUST AS CHRIST ALSO LOVED YOU AND GAVE HIMSELF UP FOR US, AN OFFERING AND A SACRIFICE TO THEOS (*The Alpha & Omega*) AS A FRAGRANT AROMA.

Awful Scroll Bible

Be coming about therefore, imitators of God, as beloved children, and be walking-about from-within dear love, accordingly-as-to the Anointed One also Dearly Loves us, even gives- Himself -over-before in our behalf, a bringing-near of an offering, even a sacrifice to God, a goodly-smelling aroma.

Concordant Literal Version

Become, then, imitators of God, as beloved children, and be walking in love, according as Christ also loves you, and gives Himself up for us, an approach present and a sacrifice to God, for a fragrant odor."

exeGesés companion Bible

WALKING HOLY

So as beloved children,

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

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

be mimickers of Elohim;
and walk in love,
exactly as Messiah also loved us
and surrendered himself for us
- an offering and a sacrifice to Elohim
to a well-fragranced fragrance.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Therefore, be imitators of Hashem as beloved yeladim,
And fier zich (comport oneself) in your derech in ahavah, as also Moshiach had
ahavah for us and gave Himself up on behalf of us as a korban and zevach to
Hashem for a RE'ACH HANNICHOACH ("a pleasant aroma" BERESHIS 8:21).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
So, as dearly loved children, you people should [try to] be like God. Live in a loving
way, just like Christ loved us and gave Himself up [to die] for us as an offering and
fragrant smelling sacrifice to God.

Benjamin Brodie's trans.¹⁹

Therefore, become imitators of God [Jesus Christ as our role model], as beloved
students [children], And keep on walking [ordering your behavior] in the sphere of
virtue love, just as Christ also loved you [all believers] and delivered Himself over
[at the cross] as a substitute for us [the elect], an offering and a sacrifice to God
[propitiation], resulting in a fragrant aroma [doctrine of satisfaction: effective work
on the cross, i.e., definite atonement].

The Expanded Bible
Jonathan Mitchell NT

.
Keep on becoming (or: Progressively come to be), then, imitators (those made
exactly alike so as to portray, express and represent by means of imitation) of God,
as beloved (or: like loveable) children,
and keep on walking (walking around; = progressively living and maintaining your
life) within, and in union with, Love, according as the Christ also loves (or: to the
same level and commensurately as the Anointed One loved) you, and gives (or:
gave) Himself over (or: up; alongside) in our behalf (over us and our [situation];
[other MSS: you]): a bearing toward and a bringing to be face to face, and then an
offering (or: sacrifice) by (or: in; with; to; for) God (or: an approach [present], even
a sacrifice by God) [turning] into a fragrant odor (sweet smell).

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

Bible Translations with Many Footnotes:

Lexham Bible

Imitators of God

Therefore become imitators of God, as beloved children, and live in love, just as
also Christ loved us, and gave himself for us an offering and sacrifice to God for a
fragrant smell. [Or "a fragrant offering"]

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

.
Become ye, therefore, imitators of God, as children beloved, And walk in love—
Even as ||the Christ also|| loved you, And delivered himself up in your^h behalf,

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

An offering and sacrificeⁱ unto God, For a fragrance of sweet smell.^j

^h Or (WH): "our."

ⁱ Ps. xl. 6.

^j Eze. xx. 41.

The Spoken English NT²⁰

In other words, learn to imitate God,^a just like dearly loved children.

Live in love, just as Christ loved us, and gave himself to God on our behalf, as a sweet-smelling offering and sacrifice.^b

a. Traditionally: "Therefore, become imitators of God."

b. Traditionally: "...as Christ also loved us and gave himself up for us, as an offering and sacrifice to God, as a pleasing aroma".

Updated ASV

Be Imitators of God

Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you^[33] and gave himself up for us, an offering and a sacrifice as a sweet fragrance to God.

[33] One early MS reads us

Walk in love

Therefore be imitators of God as beloved children, and walk in love, just as Christ loved us and gave Himself up for us, an offering and a sacrifice to God for a fragrant aroma.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

.

Analytical-Literal Translation

Therefore, continue becoming imitators of God, as beloved children, and be walking about [fig., conducting yourselves] in love, as also Christ loved us and gave Himself [or, handed Himself over] on our behalf, [as] an offering and a sacrifice to God for an odor of a sweet smell [or, a sweet-smelling aroma].

Berean Literal Bible

.

Bill Puryear translation²¹

Therefore, become imitators of God, as beloved children and continue walking in the sphere of unconditional love, just as Christ also loved us and delivered Himself over as a substitute for us, an offering and sacrifice to God resulting in a fragrant aroma.

C. Thomson updated NT

.

Charles Thomson NT

.

Context Group Version

Be (pl) therefore imitators of God, as beloved children; and walk in allegiance, even as the Anointed also gave allegiance to us, and handed himself over for us, an offering and a sacrifice to God for an odor of a sweet smell.

English Standard Version

.

Far Above All Translation²²

So be imitators of God, as beloved children, and walk in love, as also Christ loved us and gave himself up on our behalf as an offering and sacrifice to God as a sweet scent.

Green's Literal Translation

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James Allen translation

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Legacy Standard Bible

.

Literal New Testament

.

Literal Standard Version

.

Modern English 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>

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

Modern Literal Version 2020	Therefore become ^o imitators of God, as beloved children, and walk ^o in love*, just-as the Christ also loved* us and gave himself up on our behalf as an offering and a sacrifice to God *for an aroma of a sweet-fragrance.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	Become therefore imitators of your God [Jesus Christ], as beloved posterity [lit., children; reference to members of the royal family of God] and be walking in the sphere of love, just as the Christ also has loved all of you, and has delivered up Himself on behalf of us and offering a sacrifice to the God for the purpose of a fragrant aroma [that is, propitiation].
R. B. Thieme, Jr. trans ²³	Therefore be imitators of God, as beloved children. Keep walking in the Sphere of the Love Complex (from GHS), just as Christ also loved you, and gave or delivered himself for or on behalf of you an offering and sacrifice to God a fragrant aroma.
Revised Geneva Translation	.
Ron Snider translation	Therefore become imitators of God, as beloved children; and walk in love, just as Christ also loved us and gave Himself up on our behalf, an offering and a sacrifice to God as a fragrant aroma.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
1-2

Ephesians 5:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1096
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
mimētai (μιμηταί) [pronounced mim-ay-TIE]	imitators; followers; copies, replicas, mimics	masculine plural noun, nominative case	Strong's #3402
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588

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 5:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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: (You all) become, therefore, imitators of the God,...

Paul, through God the Holy Spirit, urges the recipients of this epistle to become imitators of God.

Since we are just beginning this chapter, and everything seems fresh and new, we are force to asks, *why doesn't Paul require his readers to become imitators of Jesus Christ?* The key to this is context. Even though this is a new chapter, there are no chapter breaks in the original letter. Why we are to become imitators of God takes us right back to Ephesians 4:32 **Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.** (ESV) God has forgiven us so that we should be forgiving others in our periphery.

This is even easier to see in the Kukis mostly literal translation. 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).** We are to be gracious toward one another, having compassion, sympathy or empathy, graciously forgiving one another, as God, by means of Christ, graciously forgave us.

Because God has graciously forgiven us, we should gracious forgive others; and, in this way (and in many other ways), we should become imitators of God.

How do we imitate God, for goodness sakes? We have to know Who God is, and then we have to understand what the appropriate human characteristic would be. I can't really imitate God's sovereignty (nor does this mean that we should all start bossing everyone else around), but I can imitate God's graciousness, His faithfulness, His veracity, etc. We find out Who God is through the accurate teaching of Bible doctrine by a well-qualified pastor-teacher.

Ephesians 5:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
tekna (τέκνα) [pronounced <i>TEK-na</i>]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
agapētos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i>]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	neuter plural adjective, nominative case	Strong's #27

Translation: ...like beloved children;...

A beloved or esteemed child imitates his parents. They are his first models of behavior.

They are described here as *beloved* children, because the good son would attempt to imitate his father; the bad son would rebel against his father.

Ephesians 5:2a			
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
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>walk [around, to and fro, all over, about]; metaphorically used to mean conduct oneself [typically, consistently in life]; live, pass through life, function [in life]</i>	2 nd person plural, present active imperative	Strong's #4043
ἐν (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
ἀγάπη (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: ...and keep on walking in love,...

We are told to keep on walking in love.

The spiritual walk, or the Christian walk (in this dispensation), is understanding the basic spiritual skills and employing the resources which God has given us.

Paul says to keep on walking in love, which is the filling of the Spirit. We are walking in the sphere of love by being filled with the Spirit (the most basic spiritual skill). We achieve this by having no unconfessed sin in our lives. The moment we sin, we should name that sin to God, in order to log the maximum amount of time in the Spirit (we are filled with the Spirit while we are in fellowship with God).

Ephesians 5:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καθὼς (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
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
ὁ (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Χριστός (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

Ephesians 5:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, aorist active indicative	Strong's #25
humas (ὐμᾶς) [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)

Translation: ...just as even the Christ loved you (all)...

We are not very loveable people (I can at least speak for myself here). Nevertheless, Christ is said to love us. Jesus Christ had a relaxed mental attitude toward us; and Jesus, in His humanity, was able to love as a man loves.

Ephesians 5:2c

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
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<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 singular, aorist active indicative	Strong's #3860
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
humōn (ὁμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...and gave Himself on your behalf,...

Jesus gave Himself for us, on our behalf, taking upon Himself the punishment necessary to satisfy the justice of God.

We examine what Jesus did on our behalf, and that is the love of Jesus which goes beyond emotion. Jesus chose to die for our sins on our behalf. **No greater love than a man who lays down his life for his fellow man.**

Ephesians 5:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosphora (προσφορά) [pronounced <i>pros-for-AH</i>]	<i>(the act of) offering, a bringing to; that which is offered, sacrificial offering; a gift, a present</i>	feminine singular noun, accusative case	Strong's #4376
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
thusia (θυσία) [pronounced <i>thoo-SEE-ah</i>]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378
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
theos (θεός) [pronounced <i>teh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...an offering and a sacrifice to the God...

Paul, for his Jewish readers, ties Jesus to the offerings and animal sacrifices in the Old Testament. Those animal sacrifices, as described in the first seven chapters of Leviticus, were all types. That is, they foreshadowed Jesus Christ and what He would do on our behalf. He was our offering and He was our sacrifice offered up to God the Father. We have nothing to offer God. However, we can stand on the blood of Christ, which is everything.

Ephesians 5:2e			
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
osmê (ὀσμή) [pronounced <i>os-MAY</i>]	<i>smell, aroma, fragrance (literally or figuratively); odor, savour</i>	feminine singular noun; accusative case	Strong's #3744
euōdía (εὐωδία) [pronounced <i>yoo-o-DEE-ah</i>]	<i>aroma; fragrance, a sweet smell; metaphorically a thing well-pleasing to God</i>	feminine singular noun; genitive/ablative case	Strong's #2175

Translation: ...in order [to be] a well-pleasing (to God) fragrance. (Kukis mostly literal translation)

Jesus Christ was a well-pleasing fragrance to God. Just as the ancient sacrifices were said to, when being placed on the altar, waft up a sweet savor to God, so Jesus and His offering was a sweet savor to God. By this offering, our sins are fully forgiven and we can stand before God in Christ, clean and presentable.

Ephesians 5:1–2 (You all) become, therefore, imitators of the God, like beloved children; and keep on walking in love, just as even the Christ loved you (all) and gave Himself on your behalf, an offering and a sacrifice to the God in order [to be] a well-pleasing (to God) fragrance. (Kukis mostly literal translation)

Ephesians 5:1–2 Therefore, become imitators of God, as His beloved children, and keep on walking in the sphere of love, in a similar fashion to the way that Christ loved us and gave Himself for us on the cross, as an offering and a sacrifice to God the Father, his death for our sins becoming a pleasing fragrance to God. (Kukis paraphrase)

Now, sexual immorality and impurity, every [type of] or insatiable lust is not to be named in you (all), just as it keeps on standing out for holy ones. And filthiness and foolish talk, or coarse jesting which is not proper but more thankfulness. For this thing you (all) must see, knowing that every male prostitute or unclean (thing) or greedy person, by which one keeps on being an idolater—he keeps on not having an inheritance in the Kingdom of Christ and God.

Ephesians
5:3–5

Now, let not be named among you (all) sexual immorality and moral uncleanness or insatiable lust, just as it keeps on being conspicuous to the saints. And [neither let there be] obscenity and foolish talk, or coarse humor, which is improper. Instead [let their be] more thanksgiving. For this thing, be aware of, knowing that every gigolo or morally unclean or covetous person, by means of which, one keeps on being an idolater—he keeps on not having an inheritance in the Kingdom of Christ, even God.

Now, do not allow your assembly to be associated with sexual immorality and moral uncleanness, or with insatiable lust. Such a non-association is fitting for the royal family. Also, put away obscene and foolish talking and coarse humor, all of which is improper. Instead of this, let there be more thanksgiving among the congregants. Let me make it clear that the male gigolo, the morally unclean and the lustful person are all involved in some form of idolatry. These people will not have an inheritance in the Kingdom of Christ, even in God's kingdom.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now, sexual immorality and impurity, every [type of] or insatiable lust is not to be named in you (all), just as it keeps on standing out for holy ones. And filthiness and foolish talk, or coarse jesting which is not proper but more thankfulness. For this thing you (all) must see, knowing that every male prostitute or unclean (thing) or greedy person, by which one keeps on being an idolater—he keeps on not having an inheritance in the Kingdom of Christ and God.
- Complete Apostles Bible But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither wickedness, nor foolish talk or coarse jesting, which are not proper, but rather thanksgiving. For this you know, that no fornicator, or unclean person, nor covetous person, who is an idolater, has any inheritance in the kingdom of Christ and God.
- Douay-Rheims 1899 (Amer.) But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: Or obscenity or foolish talking or scurrility, which is to no purpose: but rather giving of thanks.

Holy Aramaic Scriptures Original Aramaic NT	For know you this and understand: That no fornicator or unclean or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. .
Lamsa Peshitta (Syriac)	But fornication, all impurity and greed are not even to be named at all among you, as is appropriate for Holy Ones, Neither abusive language, neither worthless words, nor of disgrace, nor of nonsense- these things that are unnecessary, but in place of these, thanksgiving. You have known this, that no person who is a fornicator or impure or a greedy person (who is an idol worshipper) has any inheritance in The Kingdom of The Messiah and of God. .
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	But evil acts of the flesh and all unclean things, or desire for others' property, let it not even be named among you, as is right for saints; And let there be no low behaviour, or foolish talk, or words said in sport, which are not right, but in place of them the giving of praise. Being certain of this, that no man who gives way to the passions of the flesh, no unclean person, or one who has desire for the property of others, or who gives worship to images, has any heritage in the kingdom of Christ and God.
Bible in Worldwide English	As Gods people, you should not even talk about wrong living, any kind of wrong sex or wanting things you cannot have. There should be no dirty talk, no foolish talk, no funny stories with a wrong meaning. This is not a good way to talk. But what you should do is thank God. You know this. There are people who use sex wrongly, and who are always wanting what others have. No such a person has any place in the kingdom of Christ and of God. He is worshipping an idol. .
Easy English Easy-to-Read Version–2008	But there must be no sexual sin among you. There must not be any kind of evil or selfishly wanting more and more, because such things are not right for God's holy people. Also, there must be no evil talk among you. Don't say things that are foolish or filthy. These are not for you. But you should be giving thanks to God. You can be sure of this: No one will have a place in the kingdom of Christ and of God if that person commits sexual sins, or does evil things, or is a person who selfishly wants more and more. A greedy person like that is serving a false god.
<i>God's Word™</i>	Don't let sexual sin, perversion of any kind, or greed even be mentioned among you. This is not appropriate behavior for God's holy people. It's not right that dirty stories, foolish talk, or obscene jokes should be mentioned among you either. Instead, give thanks to God. You know very well that no person who is involved in sexual sin, perversion, or greed (which means worshipping wealth) can have any inheritance in the kingdom of Christ and of God.
Good News Bible (TEV)	Since you are God's people, it is not right that any matters of sexual immorality or indecency or greed should even be mentioned among you. Nor is it fitting for you to use language which is obscene, profane, or vulgar. Rather you should give thanks to God. You may be sure that no one who is immoral, indecent, or greedy (for greed is a form of idolatry) will ever receive a share in the Kingdom of Christ and of God.
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. .
You are God's people, so don't let it be said that any of you are immoral or indecent or greedy. Don't use dirty or foolish or filthy words. Instead, say how thankful you are. Being greedy, indecent, or immoral is just another way of worshiping idols. You can be sure that people who behave in this way will never be part of the kingdom that belongs to Christ and to God.

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation .
And have nothing to do with sexual immorality, lust, or greed—for you are his holy ones *and let no one be able to accuse you of them in any form*. Guard your speech. Forsake obscenities and worthless insults; these are nonsensical words that bring disgrace and are unnecessary. Instead, let worship fill your heart and spill out in your words. For it has been made clear to you already that the kingdom of God cannot be accessed by anyone who is guilty of sexual sin, or who is impure or greedy—for greed is the essence of idolatry. How could they expect to have an inheritance in Christ's kingdom *while doing those things?*

Plain English Version .
UnfoldingWord Simplified T. .
But there should be no reason for anyone to even suggest that any of you are involved in sexual sin or any kind of immoral or obsessive sexual behavior. Such sins do not belong among God's people. When you speak to each other, do not tell obscene stories or say foolish things or joke about committing sins. Such things are not what people who belong to God talk about. Instead, express the things that you are thankful for. It is quite true that these people will be excluded from the kingdom of the Messiah who is God: Everyone who is sexually immoral or indecent, or who is obsessed with sex, which is the same as worshiping an idol.

Williams' New Testament .
But sexual vice and any form of immorality or sensual greed must not so much as be mentioned among you, as that is the only course becoming in God's people; there must be no indecency, silly talk or suggestive jesting, for they are unbecoming. There should be thanksgiving instead. For you may be absolutely sure that no one who is sexually impure, immoral or greedy for gain (for that is idolatry) can have a part in the kingdom of Christ and God.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version .
Sexual sin and all of what is not clean or a desire for more must not be named among you either, just as it is *what is* appropriate for sacred *people*, and shameful behavior and foolish talk or a snide remark, *things* that were not arriving up to the high standards, but instead thankfulness. You see, this you must realize, knowing that every person who commits sexual sin, or person who is not clean, or person who desires more (what an idol worshiper is) does not have an inheritance in the empire of the Anointed King and God.

Common English Bible .
Len Gane Paraphrase .
Fornication, all impurity, and greed should ever be even once named among you since you are conspicuously God's people. Nor yet obscenity, silly talk, or ribald humor, which are not proper, instead having thankful speech, is far better. You

know this: that no male prostitute, impure, or covetous (who is an idolater) person has any type of inheritance in the Kingdom of Christ and of God.

A. Campbell's Living Oracles But whoredom, and all uncleanness, and inordinate desire- let them not even be named among you; (as it becomes saints;) nor obscenity, nor foolish talking, nor double meanings, nor things uncomely; but rather thanksgiving. For this you know, that no fornicator, nor unclean person, nor lascivious man, who is an idolater, has inheritance in the kingdom of Christ, and of God.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament As for unchastity and every kind of impurity, or greed, do not let them even be mentioned among you, as befits Christ's People, Nor shameful conduct, nor foolish talk or jesting, for they are wholly out of place among you; but rather thanksgiving. For of this you may be sure--that no one who is unchaste or impure or greedy of gain (for to be greedy of gain is idolatry) has any place awaiting him in the kingdom of the Christ and God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .

But among you, as is proper among the saints, there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed. Nor should there be obscenity, foolish talk, or crude joking, which are out of character, but rather thanksgiving. For of this you can be sure: No immoral, impure, or greedy person (that is, an idolater), has any inheritance in the kingdom of Christ and of God.

Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version .

Sexual immorality or any kind of indecency or greed should never be mentioned concerning you, as God's people should not be doing such things. Obscene talk, stupid chatter, and coarse jokes are totally inappropriate—instead you should be thanking God. You know it's absolutely sure that no-one who is sexually immoral, or commits indecency, or who is greedy, or is an idol-worshiper will inherit anything in the kingdom of Christ and God.

The Heritage Bible

And sexual promiscuity, and all uncleanness, or covetousness, let it not once be named among you as appropriate for saints,

Neither shameful, nor stupid talking, nor vulgar witticism, which are absolutely not proper, but rather giving of thanks,

Because be knowing this, that every fornicator, or unclean one, or covetous one, who is an idolater, has absolutely no inheritance in the kingdom of Christ and of God.

International Standard V

Do not let sexual sin, impurity of any kind, or greed even be mentioned among you, as is proper for saints. Obscene, flippant, or vulgar talk is totally inappropriate. Instead, let there be thanksgiving. For you know very well that no immoral or impure person, or anyone who is greedy (that is, an idolater), has an inheritance in the kingdom of the Messiah [Or Christ] and of God.

Lexham Bible .
Montgomery NT .

As for sexual vice and every kind of impurity or lust, it is unbecoming for you as Christians even to mention them; so too with vulgarity and buffoonery and foolish jesting. Such words become you not, but rather thanksgiving. For be well assured that no one guilty of fornication or impurity or covetousness which is idolatry, has any heritage in the kingdom of Christ and of God.

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Riverside New Testament .
Leicester A. Sawyer's NT .

The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	.	But pornography and all uncleanness, or avarice, let it not be once named among you, as becoming saints; Neither obscenity, nor foolish talking, nor low jesting, that are not fitting: but rather giving of thanks. Because this you know, that no fornicator, nor unclean person, nor greedy of gain, who is an idolater, has any inheritance in the Kingdom of Christ and of Elohim.
Weymouth New Testament	.	But fornication and every kind of impurity, or covetousness, let them not even be mentioned among you, for they ought not to be named among God's people. Avoid shameful and foolish talk and low jesting--they are all alike discreditable--and in place of these give thanks. For be well assured that no fornicator or immoral person and no money-grubber--or in other words idol-worshipper--has any share awaiting him in the Kingdom of Christ and of God.
Wikipedia Bible Project Worsley's New Testament	.	But fornication, and all uncleanness, or inordinate desire, let it not be even named among you; for so it becometh saints: nor ribaldry, nor buffoonery, nor <i>wanton</i> jesting, which are not meet: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean <i>person</i> , nor covetous <i>man</i> , (who is an idolater,) hath <i>any</i> inheritance in the kingdom of Christ and of God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	And since you are holy, there must not be among you even a hint of sexual immorality or greed, or any kind of impurity: these should not be named among you. So too for scandalous words, nonsense and foolishness, which are not fitting; instead offer thanksgiving to God. V. 5 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	.	But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becomes <i>the</i> qodeshiym; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Mashiach and of Elohiym .
Hebraic Roots Bible	.	But let not fornication, and all uncleanness, or greediness, be named among you, as is fitting for saints; also cursing, and foolish talking, or witty insults (none of which are necessary), but rather the giving of thanks. For you should know this, that no one guilty of fornication, or unclean person, or a covetous one, who is an idolater, has no inheritance in the kingdom of Messiah and of YAHWEH.
Holy New Covenant Trans.	.	No type of impurity, unlawful sexual intercourse, or greed should be mentioned among you. That is not proper for saints. You should not use obscene or foolish words. Dirty jokes are out of line. Instead, you should be thankful. You can be sure of this one thing: no sexual sinner, no immoral or greedy person - he is the same as one who worships a false god- will have a share in the kingdom of Christ and God.
The Scriptures 2009	.	But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones – neither filthiness, nor foolish talking, nor

Tree of Life Version
 coarse jesting, which are not fitting, but rather thanksgiving. For this you know, that no one who whores, nor unclean one, nor one greedy of gain, who is an idolater, has any inheritance in the reign of Messiah and Elohim.
 But sexual immorality and any impurity or greed—don't even let these be mentioned among you, as is proper for kedoshim. Obscene, coarse, and stupid talk are also out of place, but instead let there be thanksgiving. Know for certain that no immoral, indecent, or greedy person—who is really an idol worshipper at heart—has any inheritance in the kingdom of Messiah and God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Prostitution but {not be named!} and Impurity Every or Greed neither be named! in you* as [It] is (suitable) [for] [men] pure and Shame and Chattering or Joking {not be named!} Which* not fitted but more Thanksgiving {be named!} this for have seen! Knowing for Every Prostitute or [Man] Unclean or Man (Greedy) Which is Idolater not has inheritance in the kingdom [of] the christ and [of] god...

Alpha & Omega Bible
 Awful Scroll Bible .
 But unchastity and all im-purity, or desire of superior-holdings, be yet-neither named from-among yous, accordingly-as-to becomes awful ones, also that disgraceful and underhanded-confirmations, nor well-turnings which is not arriving-upon, however by far good-favouredness. For this-same thing, yous are coming to understand, certainly-of-which not anyone who is a lecher or im-pure, or desirous of superior-holdings, who is an idol-server, holds a lawful-allotment from-within the Rule of the Anointed One, and of God.

Concordant Literal Version Now, all prostitution and uncleanness or greed - let it not even be named among you, according as is becoming in saints -" and vileness and stupid speaking or insinuating, which are not proper, but rather thanksgiving."
 For this you perceive, knowing that no paramour at all or unclean or greedy person, who is an idolater, has any enjoyment of the allotment in the kingdom of Christ and of God."

exeGeses companion Bible And whoredom and all impurity or avarice - never no way name it among you exactly as befits the holy; neither shamefulness nor morology nor repartee which are not proper: but rather eucharistize.
 For you know this, that every whoremonger or impure person or avaricious who is an idolater, has no inheritance in the sovereigndom of the Messiah and of Elohim.

God's Truth (Tyndale)
 Orthodox Jewish Bible .
 But do not let zenut (fornication) or anything of tumah (uncleanness) or chamdanut (covetousness) even be named among you, as is proper for Kadoshim. And also let there be nothing that is an ERVAT DAVAR (indecent thing) or the tipshus (foolery) or foolish talking of letzim (coarse jesting) or shtiklech (misconduct), which are not fitting, but rather hodayah (thanksgiving).
 For of this you have da'as vada (with certainty), that every zoneh (fornicator) or impure person or covetous person (chamdanut is avodah zarah, avodah elilim) does not have a nachalah in the Malchut of Rebbe, Melech HaMoshiach and of Hashem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

But you should not even talk about sexual immorality, or any type of [moral] impurity, or greed. [Note: Possibly "greed" here means "desire for more" of such things]. Such talk is not suitable for saints [i.e., God's holy people]. Nor should obscenity, silly chatter or double-meaning jokes be used, because they are not proper either. But instead, [you should express] thanksgiving. For you [should] know this for certain: No sexually immoral or [morally] impure person, or greedy person, who is [the same as] an idol worshiper, has any inheritance in the kingdom of Christ and God.

Brodie's Expanded Trans.

Furthermore, fornication [normal sex between a man and a woman] and every type of impurity [abnormal sex: homosexuality] or insatiable lust [criminal sex] should not be mentioned among you [it might encourage immoral degeneracy] insofar as it is fitting and proper for the saints;

Neither obscene language nor suggestive talk [sexual teasing] nor coarse conversation [sexual jokes] which is not conducive to the spiritual life, but rather thanksgiving [towards God].

For you know this [by way of application], assuming you paid attention [to my previous teaching], that every fornicator [male variety], whether impure [abnormal: homosexuality] or insatiable [bestial or criminal], which is a form of idolatry [unlawful vice], will not obtain a share [reward inheritance] in the royal power of Christ, even God [deity of Christ].

The Expanded Bible

Jonathan Mitchell NT

But all sexual vice (prostitution; fornication; sexual acts contrary to custom) and uncleanness (impurity), or greed (desiring or having more than one's due; gaining and having advantage over others), let it continuously not even be named among (or: within) you folks according as it is constantly appropriate (proper; conspicuously suitable and befitting) for set-apart people (or: holy and sacred folks).

And obscenity (ugliness; indecency; indecorum; shamefulness; baseness), even stupid (moronic; foolish) speaking (talking) or coarse joking (vulgar talking; insinuation; wittiness; quickness in making repartee; making a good turn), which things it has not been proper or fitting to have come up but rather (in preference), giving of thanks (or: conversation marked by grace, gratitude and favor in well-being).

For this you people constantly know (or: perceive), habitually recognizing by experience, that every practicer of sexual vice (or: male prostitute; paramour), or unclean (impure [in character]; morally indecent) person, or greedy (covetous; desiring advantage or more than one's due) one who is (or: continues being) an idolater, is not now holding enjoyment of an inheritance (does not currently continue having use of an allotted gift from someone who has died) within the Christ's and God's reign or sphere of sovereign activity (or: kingdom; [p46: within the reign of God]).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

But sexual immorality, and all uncleanness, or greediness, must not even be named among you (as is fitting for saints), and obscenity, and foolish talk, or coarse jesting (which are not proper), but rather thanksgiving. For this you know for certain [Literally "for this you know, knowing"], that every sexually immoral person, or unclean

person, or *greedy person* (who is an idolater), does not have an inheritance in the kingdom of Christ and God.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

But <fornication_ and all' impurity, or covetousness>
 Let it not be named among you— Even as becometh saints;
 And shamelessness and foolish talking_ or jesting,—
 Which things are beneath you,—
 But |rather| giving of thanks;
 For ||this|| ye know_ |if ye take note|—
 That no fornicator_ or impure or greedy person_
 |Who is an idolater|
 Hath any inheritance in the kingdom^k of the Christ and God.^l

^k Ap: "Kingdom."

^l 1 Co. vi. 9.

The Spoken English NT

Act as holy ones should act, and don't let sexual immorality, or any filthiness or greed, even be mentioned in your conversations.^c And the same goes for nasty behavior, stupid jokes, and sexual innuendos,^d which are inappropriate. Instead, you should be giving thanks. After all, you should know this and know it well: no sexually immoral, or promiscuous,^e or greedy person (who's an idol^f worshiper) has any inheritance in the reign of Christ and God.

c. Lit. "be named among you".

d. That is, clever hints and double meanings.

e. Lit. "unclean" (in their sexual practices).

f. See "Bible Words".

Idol, Idolatry An idol was a carving or image of a deity, which people used in their worship of that deity. The God of the Hebrews did not allow the worship of other gods or the making of any images (see the second commandment, Exodus 20:4-6). NT authors broaden the concept of idolatry to include dependence or fixation on anything that distracts you from single-minded loyalty to God (see e.g. Ephesians 5:5; Colossians 3:6; 1Jn. 5:21).

Updated ASV

But sexual immorality,^[34] and all uncleanness, or greediness, must not even be named among you, as is proper among holy ones; And there must be no filthiness nor foolish talk nor crude joking, which are not fitting, but rather giving of thanks. For this you know with certainty, that no sexually immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

[34] Sexual Immorality: (ζυγαριον zanah; πορνεία porneia) A general term for immoral sexual acts of any kind: such as adultery, prostitution, sexual relations between people not married to each other, homosexuality, and bestiality. – Num. 25:1; Deut. 22:21; Matt. 5:32; 1 Cor. 5:1.

Wilbur Pickering's New T.

But, you should not even talk about fornication or any form of moral corruption or insatiableness¹ (as is fitting for saints); nor any obscenity, nor foolish talk or coarse joking (that do not belong), but rather thanksgiving. Because you can know this for sure: no fornicator, nor anyone who is morally corrupt or insatiable (actually an idolater),² has any inheritance in the Kingdom of the Christ and God.³

(1) Of course doing such things is out of the question, but why can't we talk about them? If you talk about it you will think about it, which will provide an opening for temptation.

(2) To have an insatiable desire for something (say, money) is to be dominated by that something; it has become a god, an idolatry.

(3) According to the grammatical construction here, "Christ and God" refer to the same person.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version	But fornication and all uncleanness or covetousness, do not permit it even to be named among you, as is fitting for saints; Nor filthiness, nor foolish talking or jesting, which are not becoming; but instead, thanksgiving. For this you know, that no fornicator, or unclean person, or covetous person, who is an idolater, has any inheritance in the kingdom of Christ and of God.
Analytical-Literal Translation	But sexual sin and all impurity [or, immorality] or covetous desire [or, greed], stop letting it even be named among you ^p , as is fitting for holy ones, also [neither] indecent behavior [or, obscene speech] and foolish [or, idle] talk nor coarse joking [or, vulgar talk]—the [things] not fitting— <u>but</u> rather thanksgiving. For this you ^p are knowing: that every sexual sinner or unclean [or, impure] [person] or covetous person, who is an idolater, does not have an inheritance in the kingdom of Christ and of God.
Berean Literal Bible Bill Puryear translation	. But fornication and all sexual immorality or insatiable sexual desire must not even be mentioned among you, as is proper for the saints, that is, obscene behavior and speaking sexual foolishness or coarse gesturing and joking, which is not proper, but rather gratitude. For example, you know this, because you have learned, that every male prostitute, whether a sexual profligate or pimp, who is an idolater, does not have an inheritance in the kingdom of Christ and God.
C. Thomson updated NT Charles Thomson NT Context Group Version	. . But sexual perversion, all impurity, or greed, don't let it even be named among you (pl), as becomes special ones; nor filthiness, nor idiotic speech, or jesting, which are not befitting: but rather giving of a recognition of [your (pl)] indebtedness. For this you (pl) know for sure, that anyone who is a sexual pervert, or unclean, or greedy (that is, an idolater) has no inheritance in the kingdom of the Anointed and God.
English Standard Version Far Above All Translation	. But <i>as for</i> fornication and all uncleanness or fraud, let them not even be named among you, as is fitting for saints, nor disgracefulness and foolish talk or jesting, which <i>are</i> not fitting, but rather giving of thanks, for be aware of this, that no fornicator, or unclean person, or fraudster, who is an idolater, has an inheritance in the kingdom of Christ and God.
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020	. baseness But do not let fornication and all uncleanness or greed even be named among you ^o , as is suitable to holy-ones; and <i>do not let</i> obscenity, and foolish-talk or petty jesting, which are not proper, but rather thanksgiving. For* this you ^o are knowing, that every fornicator, or unclean <i>person</i> , or greedy <i>person</i> , who is an idolater, has no inheritance in the kingdom of the Christ and God.
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 fornication** [normal illicit sex], **and all akatharsia (uncleanness)** [abnormal illicit sex], **or any frantic search for happiness**, should not even be mentioned among you, as is proper with reference to royal family [of God; that is, *the saints*]. **Both abnormal vulgarity** [the tactile pass] **and suggestive talk** [the verbal pass] **or teasing** [the female come-on] **which is not one's duty** [or, *responsibility*] [on a date]; **but rather to an greater degree thankfulness (gratitude)** [in the sense of occupation with the person of Jesus Christ].
 For this principle you know if you are learning anything, that every pimp, whether perverted or greedy, who is an idolater, does not have inheritance in the [royal] empire [of Christ], even of God.
- R. B. Thieme, Jr. trans2 **But fornication and any abnormal sex or Frantic Search for Happiness** should not even be mentioned among you, as is proper with reference to the Royal Family of God. Let there be no filthiness, nor silly talk, nor levity, which are not fitting; but instead let there be thanksgiving. Be sure of this, that no fornicator or impure man, or one who is covetous (that is, an idolater), has any inheritance in the kingdom of Christ and of God.
- Revised Geneva Translation .
- Ron Snider translation **Now immorality and every form of impurity or greed** must not even be named among you, just as is proper among saints; and *there must be no* filthiness and silly talk, or coarse jesting named among you, which are not fitting, but rather giving of thanks. For this you know with certainty, that no immoral or impure person or covetous person (that is to say, an idolater) has an inheritance in the kingdom of Christ and God.
- Updated ASV .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation **But lewdness and all uncleanness or covetousness**, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no lewd, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
- World English Bible .
- Worrell New Testament .

The gist of this passage:
 3-5

Ephesians 5:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
porneia (πορνεία, ας, ῆ) [pronounced por-NĪ-ah]	sexual immorality (including adultery and incest), fornication; figuratively, idolatry	feminine singular noun, nominative case	Strong's #4202
Thayer definitions: 1) illicit sexual intercourse; 1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.; 1b) sexual intercourse with close relatives; Leviticus 18; 1c) sexual intercourse with a divorced man or woman; Mark 10:11–12) metaphorically the worship of idols; 2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols. Arndt and Gingrich add prostitution, unchastity, fornication, unfaithfulness of a married woman. Horst Balz and Gerhard Schneider add, every unlawful kind of sexual intercourse, disgraceful sexual immorality.			
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161

Ephesians 5:3a			
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
akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced <i>ak-ath-ar-SEE-ah</i>]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; nominative case	Strong's #167
pasa (πάσα) [pronounced <i>PAH-sah</i>]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
pleonexía (πλεονεξία) [pronounced <i>pleh-ohn-ex-EE-ah</i>]	<i>insatiable lust, greed, constant desire to have more, materialistic desire, greediness, covetous(-ness) (practices), avarice, (by implication) fraud, extortion</i>	feminine singular noun, nominative case	Strong's #4124
mêde (μηδέ) [pronounced <i>may-DEH</i>]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
onomazô (ὀνομάζω) [pronounced <i>on-om-AD-zoh</i>]	<i>name, designate, assign a name; by extension utter, mention, profess, call; as a 3rd person passive imperative: let be named; let one designate, let him assign a name; let one be mentioned</i>	3 rd person singular, present passive imperative	Strong's #3687
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
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

Translation: Now, let not be named among you (all) sexual immorality and moral uncleanness or insatiable lust,...

At this point, Paul concentrates on a set of primarily sexual sins and desires which are not to be found among the church at Ephesus (or at any church).

The main verb is the 3rd person singular, present passive imperative of onomazô (ὀνομάζω) [pronounced *on-om-AD-zoh*], which means, *let be named; let one designate, let him assign a name; let one be mentioned*. Strong's #3687. With the negative, this means, *let not be named, let not be mentioned, let not be designated*.

What is not to be associated with this local group of believers is porneia (πορνεία, ας, ῆ) [pronounced *por-NĪ-ah*]. This is a catch-all term, and you may recognize that we get the word *pornography* from this Greek word. It means,

sexual immorality (including adultery and incest), fornication. More definitions for this word are given above in the Greek table. Strong's #4202.

Also what is not to be named at that local church is akatharsia (ἀκαθαρσία, ας, ἡ) [pronounced *ak-ath-ar-SEE-ah*], which means, *impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living*. Strong's #167. This is associated with the adjective pasa (πάσα) [pronounced *PAH-sah*], which means, *every kind of impurity, every sort of lustful living, every type of moral uncleanness*. Given the context, I believe that we can stick with the sexually-related meanings.

Also what is not to be associated with any local church is pleonexía (πλεονεξία) [pronounced *pleh-ohn-ex-EE-ah*], which means, *insatiable lust, greed, constant desire to have more, materialistic desire, greediness*. Strong's #4124. I believe that we can focus on the sexual meaning, which is, *insatiable lust*.

None of these things are to be associated with the local church at Ephesus (or, at any local church).

Sexual immorality was found among some groups of Romans, and it was also a thing to be found in some idolatrous worship which took place throughout the ancient world. Whereas we do not associate sexual sins with churches or worship, some pagan services exploited man's sexual nature and played upon man's sexual lusts.

This was not to be found in any local Christian church.

Ephesians 5:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (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
prepō (πρέπω) [pronounced <i>PREP-oh</i>]	<i>to stand out, to be conspicuous, to be eminent; to be fitting, to be fit, [it is] right; to be becoming, to be seemly</i>	3 rd person singular, present impersonal active indicative	Strong's #4241
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40

Translation: ...just as it keeps on being conspicuous to the saints.

This activity and this association should not be standing out or conspicuous to the saints.

The key verb is the 3rd person singular, present impersonal active indicative of prepō (πρέπω) [pronounced *PREP-oh*], which appears to have two sets of meanings: (1) *to stand out, to be conspicuous, to be eminent*; (2) *to be fitting, to be fit, [it is] right; to be becoming, to be seemly*. Strong's #4241. Nearly all translations when with the second set of meanings. Let me give you my full translation of v. 3, followed by several others:

Ephesians 5:3 **Now, let not be named among you (all) sexual immorality and moral uncleanness or insatiable lust, just as it keeps on being conspicuous to the saints.** (Kukis mostly literal translation)

Other translations:

A Faithful Version	But fornication and all uncleanness or covetousness, do not permit it even to be named among you, as is fitting for saints;...
Analytical-Literal Translation	But sexual sin and all impurity [or, immorality] or covetous desire [or, greed], stop letting it even be named among you ^p , as is fitting for holy ones,...
Brodie's Expanded Trans.	Furthermore, fornication [normal sex between a man and a woman] and every type of impurity [abnormal sex: homosexuality] or insatiable lust [criminal sex] should not be mentioned among you [it might encourage immoral degeneracy] insofar as it is fitting and proper for the saints;
Bill Puryear translation	But fornication and all sexual immorality or insatiable sexual desire must not even be mentioned among you, as is proper for the saints,...
R. B. Thieme, Jr. translation	But fornication [normal illicit sex], and all akatharsia (uncleanness) [abnormal illicit sex], or any frantic search for happiness, should not even be mentioned among you, as is proper with reference to royal family [of God; that is, <i>the saints</i>].

I found only one example of the first set of meanings being used:

Len Gane Paraphrase	Fornication, all impurity, and greed should ever be even once named among you since you are conspicuously God's people.
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I probably need to rework the second part of this verse.

Ephesians 5:4a			
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
aischrōtēs (αἰσχροτήης) [pronounced <i>ahee-SKHROT-ace</i>]	<i>obscenity, filthiness, indecency, baseness</i>	feminine singular noun; nominative case	Strong's #151 hapax legomenon
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
mōrología (μωρολογία) [pronounced <i>mo-rol-og-EE-ah</i>]	<i>foolish talk, stupid words, absurd talking, silly talk, buffoonery</i>	feminine singular noun; nominative case	Strong's #3473 hapax legomenon
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
eutrapelía (εὐτραπείλια) [pronounced <i>yoo-trap-el-EE-ah</i>]	<i>coarse jesting; pleasantry, humour, facetiousness; in a bad sense: scurrility, vulgar ribaldry, obscene or dirty joking</i>	feminine singular noun; nominative case	Strong's #2160 hapax legomenon
ha (ἧ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Ephesians 5:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêkō (ἀνήκω) [pronounced an-AY-ko]	<i>to be proper, to have come up to, to arrive at, to reach to; to pertain to what is due, to do one's duty, to be fitting</i>	3 rd person singular, imperfect active indicative	Strong's #433

Translation: And [neither let there be] obscenity and foolish talk, or coarse humor, which is improper.

I have taken the imperative from the previous verse and modified it, applying to this verse. Most translators simply continue v. 4 as a part of v. 3 (which implies that the verb continues to be applied).

There are three more words here, also connected like this: A and B or C (which is what we find at the beginning of v. 3). I am not sure if I am fully understanding the change of connectives in either case. However, there are enough parallels to suggest that the meaning of the previous verb should be parallel to the meaning of the final verb found here.

The first word is aischrôtēs (αἰσχρότης) [pronounced ahee-SKHROT-ace], which means, *obscenity, filthiness, indecency*. Strong's #151. Given the context, it is likely a reference to a verbal sin. It is a hapax legomenon (that is, it only appears here in the New Testament).

The second noun is mōrología (μωρολογία) [pronounced mo-rol-og-EE-ah]. It means, *foolish talk, stupid words, absurd talking, silly talk, buffoonery*. Let me suggest that this leans toward joking of a sexual nature, given the overall context. Strong's #3473. It is also a hapax legomenon.

The third noun is eutrapelía (εὐτραπεία) [pronounced yoo-trap-el-EE-ah], which means, *coarse jesting; pleasantry, humour, facetiousness; in a bad sense: scurrility, vulgar ribaldry, obscene or dirty joking*. Strong's #2160. It is also a hapax legomenon. Now, the writer Paul would not be aware that he is using three hapax legomena right in a row because he does not know what the New Testament will be composed of (likely, he does not even realize that there will be a New Testament). God the Holy Spirit would have been aware of this.

Then we have the negative plus the imperfect active indicative of the verb anêkō (ἀνήκω) [pronounced an-AY-ko]. Given the negative, the meanings for this verb would be, *to be improper, to not reach to; to not pertain to what is due, to not do one's duty, to not be fitting*. Strong's #433.

And [neither let there be] obscenity and foolish talk, or coarse humor, which is improper. (Ephesians 5:4a; Kukis mostly literal translation)

Ephesians 5:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123

Ephesians 5:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharistía (εὐχαριστία) [pronounced yoo-khar- is-TEE-ah]	<i>thankfulness, giving of thanks; thanksgiving, gratitude</i>	feminine singular noun; nominative case	Strong's #2169

Translation: *Instead [let their be] more thanksgiving.*

Instead of the sort of sexual talk and jesting, which Paul says is improper, what should be expressed instead is thanksgiving. This is thanksgiving, thankfulness, and gratitude.

Just yesterday afternoon, I recognized that it was a blessing for me to have work, to be able to physically go to work, and to be motivated to go to work. That is a great blessing for the believer.

Ephesians 5:4 *And [neither let there be] obscenity and foolish talk, or coarse humor, which is improper. Instead [let their be] more thanksgiving.* (Kukis mostly literal translation)

Ephesians 5:5a

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; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
eidō (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>see, perceive, know, understand, ascertain; be aware (of); inspect, examine; observe; discern</i>	2 nd person plural, perfect active imperative	Strong's #1492
Instead of the verb above, the Byzantine Greek text and Scrivener Textus Receptus both have this verb instead:			
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	2 nd person plural, present active indicative	Strong's #1510

The word in the Westcott Hort text is ἴστε; the Byzantine Greek text has ἔστε (I logically placed the soft breathing and accent without giving it any more thought). So the difference between those two words is actually a single letter. Admittedly, I would struggle a great deal to translate the Byzantine text into English.

Translation: *For this thing, be aware of,...*

There are two different readings for the verb found here. This is given above.

Paul tells the Ephesians to be aware of this thing. What they are to be aware of follows in the rest of v. 5.

Ephesians 5:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, present active participle, nominative case	Strong's #1097
hōti (ὅτι) [pronounced <i>HOH-tee</i>]	<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
pás (πάς) [pronounced <i>pahs</i>]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
pornos (πόρνος, οῦ) [pronounced <i>POHR-nos</i>]	<i>a man who prostitutes his body to another's lust for hire; a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator, the sexually immoral, one who practices sexual immorality, an immoral man</i>	masculine singular noun; nominative case	Strong's #4205
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
akathartos (ἀκάθαρτος) [pronounced <i>ak-ATH-ar-toss</i>]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	masculine singular adjective; nominative case	Strong's #169
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
pleonéktēs (πλεονέκτης) [pronounced <i>pleh-on-EHK-tace</i>]	<i>greedy person, one eager to have more, especially what belongs to others; greedy of gain, covetous, one desiring more, avaricious, egar for gain; willing to defraud</i>	masculine singular noun; nominative case	Strong's #4123

Translation: ...knowing that every gigolo or morally unclean or covetous person,...

The believers in receipt of this letter are to know about male prostitutes, the morally unclean, or the constantly lustful person. What they are to know is continued in v. 5.

Ephesians 5:5c			
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
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)
eidōlolátrēs (εἰδωλολάτρης) [pronounced eye-doe-lol-AT-race]	<i>a worshiper of false gods, a idolater; used of any one even Christian, participant in any way in the worship of the heathen, especially one who attends their sacrificial feasts and eats of the remains of offered victims; a covetous man as a worshipper of Mammon</i>	masculine singular noun; nominative case	Strong's #1496

Translation: ...by means of which, one keeps on being an idolater—...

By a person being any of those things—a male prostitutes, morally unclean, or constantly lustful—is the same as being an idolater. The idea being is, such a person places money, sex or the lust for anything as being more important than God; therefore, such a person idolizes any of those things mentioned. They put something before God in their life and in their thinking.

Ephesians 5:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
echō (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 indicative	Strong's #2192
klēronomía (κληρονομία) [pronounced klay-rohn-ohm-EE-ah]	<i>an inheritance, property received (or to be received) by inheritance; what is given to one as a possession; heirship</i>	feminine singular noun, accusative case	Strong's #2817
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
tê (τῇ) [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

Ephesians 5:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #932
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
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
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: ...he keeps on not having an inheritance in the Kingdom of Christ, even God. (Kukis mostly literal translation)

Paul concludes that such a person keeps on not having an inheritance in the Kingdom of Christ.

For the unbeliever, they place these things before God, and have nothing in the Kingdom of Christ. They choose not to believe in God. However, there are believers who also place other things before God. For such a person, they will have an eternal relationship with God, but nothing beyond that. They will have no reward; they will have no inheritance.

Ephesians 5:5 *For this thing, be aware of, knowing that every gigolo or morally unclean or covetous person, by means of which, one keeps on being an idolater—he keeps on not having an inheritance in the Kingdom of Christ, even God.* (Kukis mostly literal translation)

The people named keep on being idolaters. They place other things before God. In simple application, they place things of this life ahead of the intake of Bible doctrine. If a person is a believer in Jesus Christ, they will end up in heaven, but they will be there empty-handed. They will have their resurrection body and eternal life, but nothing else. The inheritance will be for those who go on the complete the plan of God for their lives.

Many commentators understand the final words, *the kingdom of Christ, even God*, to indicate that Jesus Christ is God.

Ephesians 5:3–5 *Now, let not be named among you (all) sexual immorality and moral uncleanness or insatiable lust, just as it keeps on being conspicuous to the saints. And [neither let there be] obscenity and foolish talk, or coarse humor, which is improper. Instead [let their be] more thanksgiving. For this thing, be aware of, knowing that every gigolo or morally unclean or covetous person, by means of which, one keeps on being an idolater—he keeps on not having an inheritance in the Kingdom of Christ, even God.* (Kukis mostly literal translation)

Ephesians 5:3–5 *Now, do not allow your assembly to be associated with sexual immorality and moral uncleanness, or with insatiable lust. Such a non-association is fitting for the royal family. Also, put away obscene and foolish talking and coarse humor, all of which is improper. Instead of this, let there be more thanksgiving among the congregants. Let me make it clear that the male gigolo, the morally unclean and the lustful person are*

all involved in some form of idolatry. These people will not have an inheritance in the Kingdom of Christ, even in God's kingdom. (Kukis paraphrase)

No one to you (all) let deceive with empty words, by these, for keeps on going the anger of the God upon the children of the obstinacy.

Ephesians
5:6

Let no one deceive you (all) with empty words, because of these (things), for the [legitimate] wrath of the God is keeps on coming upon the sons of disbelief.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	No one to you (all) let deceive with empty words, by these, for keeps on going the anger of the God upon the children of the obstinacy.
Complete Apostles Bible	Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.
Douay-Rheims 1899 (Amer.)	Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief.
Holy Aramaic Scriptures Original Aramaic NT	. Let no one deceive you with empty words, for it is because of these things the anger of God comes on the children of disobedience.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not be turned from the right way by foolish words; for because of these things the punishment of God comes on those who do not put themselves under him.
Bible in Worldwide English	Do not let anyone fool you by their empty talk. It is because people do these wrong things that God is very angry. He is angry with the people who do not obey him.
Easy English	.
Easy-to-Read Version–2008	Don't let anyone fool you with words that are not true. God gets very angry when people who don't obey him talk like that.
God's Word™	Don't let anyone deceive you with meaningless words. It is because of sins like these that God's anger comes to those who refuse to obey him.
Good News Bible (TEV)	Do not let anyone deceive you with foolish words; it is because of these very things that God's anger will come upon those who do not obey him.
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.	Don't let anyone trick you with foolish talk. God punishes everyone who disobeys him and says foolish things.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Don't be fooled by those who speak their empty words and deceptive teachings telling you otherwise. This is what brings God's anger upon the rebellious!
Plain English Version	.
UnfoldingWord Simplified T.	Do not let anyone deceive you by telling you that we should accept these practices. It is because of these very things that God punishes the people who disobey him.
Williams' New Testament	Stop letting anyone deceive you with groundless arguments about these things, for it is because of these very sins that God's anger comes down upon the disobedient.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	No one must fool you with empty words. You see, because of these things, God's punishment comes on the sons of the unbelief.
Common English Bible	.
Len Gane Paraphrase	Don't let anyone deceive you with empty words, for because of these things God's hot anger comes on the children of disobedience.
A. Campbell's Living Oracles	Let no one deceive you with vain speeches; for on account of these things, the wrath of God comes upon the children of disobedience.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not let any one deceive you with specious arguments. Those are the sins that bring down the Wrath of God upon the disobedient.

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 let anyone fool you with lying words, for it's because of such things that God's judgment is passed on the children of disobedience.
The Heritage Bible	Do not let anyone deceive you with empty words, because through these things the wrath of God comes upon the children who are unconvinced.
International Standard V	<i>Living in the Light</i> Do not let anyone deceive you with meaningless words, for it is because of these things that God becomes angry with those who disobey. [Lit. with the sons of disobedience]
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	Let no one deceive you with empty words, for it is on account of these very sins that God's anger is coming upon the disobedient.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Know this: no depraved, impure or covetous person who serves the god 'Money' shall have part in the kingdom of Christ and of God. Let no one deceive you with empty arguments, for these are the sins which God is about to condemn in people who do not obey. V. 5 is included for context. 1Cor 6:9; Heb 13:4 Col 3:6
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 man deceive you with vain words: for because of these things comes the wrath of Elohiym upon the children of disobedience.
Hebraic Roots Bible	Let no one deceive you with empty words, for through these things the wrath of YAHWEH comes on the sons of disobedience.
Holy New Covenant Trans.	Don't let anyone fool you with empty words. This is why God's punishment is coming against people who will not obey.
The Scriptures 2009	Let no one deceive you with empty words, ^a for because of these the wrath of Elohim comes upon the sons of disobedience. ^a See Eph_4:14.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...No [Man] you* deceive! [by] empty words because of these for comes The Anger [of] the god to the sons [of] the disobedience...
Alpha & Omega Bible	.
Awful Scroll Bible	Be no-one beguiling you with empty words, for because of these comes the wrath of God, upon the sons of the un-persuaded.
Concordant Literal Version	Let no one be seducing you with empty words, for because of these things the indignation of God is coming on the sons of stubbornness."
exeGesés companion Bible	Be not deluded with vain words: for through these the wrath of Elohim comes upon the sons of distrust.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Let no one deceive you with empty dvarim. For, because of these things the Charon Af Hashem comes upon the Bnei HaMeri (sons of Rebellion).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Do not let anyone deceive you with empty words, for because of such things, the wrath of God will fall upon people who are disobedient [to Him].

Brodie's Expanded Trans. **Let no one deceive you with empty [deceitful] words [false teaching], for because of these things [sexual sins and the false teachings that defend them], divine discipline from God will come upon the sons of disobedience [sexual reversionists].**

The Expanded Bible
Jonathan Mitchell NT
.
Let no one keep on deceiving (or: seducing) you by empty words (or: messages; reasons; thoughts; ideas), for because of these things, God's inherent fervor (natural impulse and disposition; intrinsic teeming desire and swelling passion; or: anger; indignation) is continuously coming upon [note: cf John 3:36] the sons of The Disobedience (the incomppliance; or: = folks having the quality of not being convinced or being disobedient and stubborn)..

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. **Let no one be deceiving you with empty words;
For [because of these things] is coming the anger of God^m upon the sons of
obstinacyⁿ:...**

^mCol. iii. 6.

ⁿWho have, so to speak, been born of obstinacy, and derived

their nature therefrom.
The Spoken English NT

**Don't let anyone fool you with empty words, because these things are the reason
God's anger is coming on people who are disobedient by nature.⁹**

g. Lit. "on the children of disobedience"; see "Bible Words" under "children of".
Children of On a literal level, "children of X" simply means X's children. Metaphorically, expressions such as "children of the light," "children of the kingdom," and "children of darkness" indicate that groups of people somehow belong by their inner nature to a certain ethical, spiritual, or characterological type. They show "a family likeness." See e.g. Matthew 8:12; Matthew 9:15; Matthew 13:38; Mark 3:28; Romans 9:8; Ephesians 2:2; Ephesians 3:5; 1Jn. 3:10. Referring to people as "children of light," for example, suggests that these people prefer to be out in the open light of day, living honest and sincere lives in front of God with nothing to hide.

Updated ASV
Wilbur Pickering's New T.

**Let no one deceive you with empty words,⁴ for because of these things the wrath
of God comes upon the sons of the disobedience.⁵**

(4) Many 'churches' these days are making allowances for sexual immorality of various sorts (getting their values from Freud, not the Bible), but they will find themselves excluded from the Kingdom. Watch out for empty words!

(5) See the note at 2:2.

(1) Strictly speaking the Text has "according to the Aeon of this world, according to the ruler of the domain of the air"—the phrases are parallel, so 'Aeon' and 'ruler' have the same referent, a specific person or being. This spirit is presently at work (present tense) in 'the sons of the disobedience'. 'Sons' of something are characterized by that something, and the something in this case is 'the' disobedience (the Text has the definite article)—a continuation of the original rebellion against the Sovereign of the universe.

Anyone in rebellion against the Creator is under satanic influence, direct or indirect (in most cases a demon acts as Satan's agent).

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Let no one be deceiving [or, misleading] you _p with empty [fig., foolish] words, for because of these [things] the wrath of God is coming upon the sons [and daughters] of disobedience.
Berean Literal Bible	. Such things
Bill Puryear translation	Let no one deceive you with empty words; for because of these things, the wrath of God is coming on the sons of disbelief [unbelievers].
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Let no man deceive you (pl) with empty words: for because of these things the retaliation of God comes on the sons of disobedience.
English Standard Version	.
Far Above All Translation	Let no-one deceive you with vain words, for on account of such things the wrath of God comes on the sons of disobedience.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Let no one deceive you with empty words; for* because of these things the wrath of God is coming upon the sons of disobedience.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Let no one be seducing [deceiving] you by means of empty words [doctrines of demons]; for because of these things [the empty words] the wrath of the God is coming upon the sons of disbelief [or, <i>unbelievers</i>].
R. B. Thieme, Jr. trans2	.
Revised Geneva Translation	.
Ron Snider translation	You must let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.
Updated ASV	Walk as Children of Light Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. beguile
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

Ephesians 5:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	masculine singular adjective; nominative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
humas (ὐμάς) [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)
apatáō (ἀπατάω) [pronounced ap-at-AH- oh]	<i>cheat; deceive; beguile; lead into error; let one deceive, let one cheat</i>	3 rd person singular, present active imperative	Strong's #538
kenos (κενός) [pronounced keh- OSS]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #2756
logoi (λόγοι) [pronounced LOHG- oy]	<i>words; conceptions, ideas; matters; things; remarks; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3056

Translation: *Let no one deceive you (all) with empty words,...*

Paul warns the Ephesians not to be deceived with empty or vain word (ideas, teachings). Some would certainly try to justify some of the things which are names above (the sexual immorality and the filthy jesting), but they would use empty, meaningless ideas to try to sell those things.

Ephesians 5:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things; to these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Translation: *...because of these (things),...*

It is because of the things mentioned previous in vv. 3–5, which is a reference to the sexual immorality and sexual talking.

Ephesians 5:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2064
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
orgê (ὀργή) [pronounced ohr-GAY]	<i>(simmering) anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; nominative case	Strong's #3709
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: ...for the [legitimate] wrath of the God is keeps on coming... (Kukis mostly literal translation)

It is because of these things that the wrath of God keeps on coming.

Ephesians 5:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
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

Ephesians 5:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huioi (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207
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
apeitheia (ἀπειθεία) [pronounced <i>ap-Ī-thi-ah</i>]	<i>obstinacy, obstinate opposition to the divine will; disbelief, unbelief, rebellious, disobedience</i>	feminine singular noun, genitive/ablative case	Strong's #543

Translation: ...upon the sons of disbelief. (Kukis mostly literal translation)

The direction of the wrath of God is upon the sons of disbelief (or obstinacy or rebelliousness).

Ephesians 5:6 **Let no one deceive you (all) with empty words, because of these (things), for the [legitimate] wrath of the God is keeps on coming upon the sons of disbelief.** (Kukis mostly literal translation)

Paul is warning not to be deceived by such words which are used to sell the idea of these sexually immoral things to be okay, to be allowed. It is because of such things that God's wrath will come down upon the sons of disobedience.

Ephesians 5:6 **Let no one deceive you (all) with empty words, because of these (things), for the [legitimate] wrath of the God is keeps on coming upon the sons of disbelief.** (Kukis mostly literal translation)

Do not, therefore, become joint partakers of them, for you (all) were once darkness, but now a light in a Lord. Like children of light, keep on walking, for the fruit of the light [is] in all goodness and righteousness and truth, testing what is pleasing in the Lord.

Ephesians
5:7–10

Do not, therefore, become joint partakers of them, for you (all) were once [in] spiritual darkness, but now [you all are] a light by means of the Lord. [So] keep on walking like children of light, for the fruit of the light [is] in all goodness and righteousness and truth, recognizing what is acceptable in the Lord.

Do not, therefore, partner up with the children of darkness in their thinking and actions. You were all once spiritually dark, prior to believing in the Lord, but now you are a light in the darkness because of the Lord. Therefore, keep on walking as children of light, for the production of light is divine good, righteousness and truth, as we recognize, through Bible doctrine, what is acceptable in the Lord.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Do not, therefore, become joint partakers of them, for you (all) were once darkness, but now a light in a Lord. Like children of light, keep on walking, for the fruit of the light [is] in all goodness and righteousness and truth, testing what is pleasing in the Lord.
Complete Apostles Bible	Therefore do not be participants with them. For you were once darkness, but now you are light in the Lord. Walk as children of light-- for the fruit of the Spirit is in all goodness, righteousness, and truth, proving what is well-pleasing to the Lord.
Douay-Rheims 1899 (Amer.)	Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light. For the fruit of the light is in all goodness and justice and truth: Proving what is well pleasing to God.
Holy Aramaic Scriptures Original Aramaic NT	. You should not therefore be partners with them. For you were formerly darkness, but now you are light in Our Lord, therefore so walk as children of Light. For the fruits of The Light* are in all goodness, righteousness and truth. Distinguish what is pleasing before Our Lord.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Have no part with such men; For you at one time were dark, but now are light in the Lord: let your behaviour be that of children of light Because the fruit of the light is in all righteousness and in everything which is good and true, Testing by experience what is well-pleasing to the Lord; ...
Bible in Worldwide English	So then, have nothing to do with them. You were in the dark before, but now the Lord has given you light. Live like people who have the light. People who have the light do all that is good and right and true. Learn what pleases the Lord.
Easy English Easy-to-Read Version–2008	. So don't have anything to do with them. In the past you were full of darkness, but now you are full of light in the Lord. So live like children who belong to the light. This light produces every kind of goodness, right living, and truth. Try to learn what pleases the Lord.
<i>God's Word</i> ™	Don't be partners with them. Once you lived in the dark, but now the Lord has filled you with light. Live as children who have light. Light produces everything that is good, that has God's approval, and that is true. Determine which things please the Lord.
Good News Bible (TEV)	So have nothing at all to do with such people. You yourselves used to be in the darkness, but since you have become the Lord's people, you are in the light. So you must live like people who belong to the light, for it is the light that brings a rich harvest of every kind of goodness, righteousness, and truth. Try to learn what pleases the Lord.
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. . So don't have anything to do with anyone like that. You used to be like people living in the dark, but now you are people of the light because you belong to the Lord. So act like people of the light and make your light shine. Be good and honest and truthful, as you try to please the Lord.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation . Don't listen to them or live like them at all. Once your life was full of sin's darkness, but now you have the very light of our Lord shining through you because of your union with him. Your mission is to live as children flooded with his revelation-light! And the supernatural fruits of his light will be seen in you—goodness, righteousness, and truth. Then you will learn to choose what is beautiful to our Lord.

Plain English Version .
 UnfoldingWord Simplified T. . So do not join with those people in doing these kinds of sins. Remember that before you believed in the Lord Jesus, you did not know what was true, just as people who are in a dark place do not know what is around them. But now it is as though you have come out into the light, because the Lord has shown to you what is true. So live in the way that the Lord has shown to you. Because just as people who have light will walk in the right way, as a result of knowing Jesus you can always live in a way that is good, right, and true. As you live this way, keep learning what pleases the Lord.

Williams' New Testament . So you must stop having anything to do with them. For at one time you were darkness itself, but now in union with the Lord you are light itself. You must live like children of light, for the product of light consists in practicing everything that is good and right and true; you must approve what is pleasing to the Lord.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version . So don't become companions together with them. You see, you once were darkness, but now *you are* light in *the* Master. Traipse around as children of light (for the fruit of the light *is* in all goodness, *the* right way, and truth), as you prove what is very satisfying to the Master.

Common English Bible .
 Len Gane Paraphrase . Therefore don't be partakers with them. For at one time you were darkness, but now light in the Lord, so live as children of light. For the fruit of the Spirit is in all goodness, righteousness, and truth. Testing things [to see if] they are acceptable to the Lord.

A. Campbell's Living Oracles . Be not, therefore, participants with them. For you were formerly darkness; but now you are light in the Lord; walk as children of light. (Now, the fruit of life consists in all goodness, and righteousness, and truth.) Approve what is well pleasing to the Lord.

New Advent (Knox) Bible .
 NT for Everyone .

20th Century New Testament Therefore have nothing to do with such people. For, although you were once in Darkness, now, by your union with the Lord, you are in the Light. Live as 'Children of Light'- - For the outcome of life in the Light may be seen in every form of goodness, righteousness, and sincerity--Always trying to find out what is pleasing to the Lord.

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 don't partner with them in this. At one time you were darkness, but now you are light in the Lord. You are to live as children of light (and the fruit of light is everything that's good and right and true), demonstrating what the Lord really appreciates..
The Heritage Bible	Therefore do not be partakers with them, Because you were darkness for some time, and now light in the Lord; walk as children of light, Because the fruit of the Spirit is in all inherent goodness, and righteousness, and truth, Testing what is fully agreeable to the Lord.
International Standard V	So do not be partners with them. For once you were darkness, but now you are light in the Lord. Live as children of light, for the fruit that the light [Other mss. read fruit of the Spirit] produces consists of every form of goodness, righteousness, and truth. V. 10 will be placed with the next passage for context.
Lexham Bible	.
Montgomery NT	Let no man deceive you with empty arguments, for it is these vices that bring down the wrath of God upon the sons of disobedience; therefore do not become sharers with them. For you were once darkness, but are now in the Lord. Lead the life of children of light, for the fruit of the light consists in every kind of goodness and uprightness and truth. Vv. 6–9 in the Montgomery translation.
NIV, ©2011	.
Riverside New Testament	Do not, then, be partakers with them. For you were once darkness, but now you are light in the Lord. Live like children of light — for the fruit of light appears in all generosity and righteousness and truth — testing what is pleasing to the Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them, for the things that they do in secret it is shameful even to speak of. Vv. 11–12 are included for context.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	Therefore, do not become partners with them, because formerly you were darkness, but now are light in the Lord. Walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth), carefully considering what is pleasing to the Lord.
Urim-Thummim Version	.
Weymouth New Testament	Therefore do not become sharers with them. There was a time when you were nothing but darkness. Now, as Christians, you are Light itself. Live and act as sons of Light--for the effect of the Light is seen in every kind of goodness, uprightness and truth--and learn in your own experiences what is fully pleasing to the Lord.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not associate with such people. You were once darkness, but now you are light in the Lord. Behave as children of light; the fruits of light are kindness, justice and truth in every form. V. 10 will be placed with the next passage for context. 2Cor 4:6; 6:14
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	Be not ye therefore partakers with them. For ye were in time past darkness, but now <i>are ye</i> light in Yahuah : walk as children of light: (For the fruit of the Ruach <i>is</i> in all goodness and righteousness and truth;) Proving what is acceptable unto Yah .
Hebraic Roots Bible	. discern
Holy New Covenant Trans.	So don't take part in these things with them. In the past you were in darkness but now you are in light, in the Lord Jesus. Live like children of light because the light produces all kinds of goodness, being made right, and truth. Test everything to see if it would please the Lord.
The Scriptures 2009	Therefore do not become partakers with them. For you were once darkness, ^b but now you are ^{>} light in the Master. Walk as children of light – ^b See Ephesians 2:2, Ephesians 4:18, Colossians 3:7. for the fruit of the Spirit ^c is in all goodness, and righteousness, and truth – ^c See Php. 1:11. proving what is well-pleasing to the Master.
Tree of Life Version	Therefore do not be partners with them. For once you were darkness, but now in union with the Lord you are light. Walk as children of light (for the fruit of light is in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not so become! Sharing (Together) [of] them [You*] were for ever Darkness now but {You* are} Light in lord as Children [of] light walk! The for Fruit [of] the light {is} in every good and right and truth {be!} Testing What? is Pleasing [to] the lord...
Alpha & Omega Bible	THEREFORE DO NOT BE PARTAKERS WITH THEM; FOR YOU WERE FORMERLY DARKNESS, BUT NOW YOU ARE LIGHT IN THE LORD; WALK AS CHILDREN OF LIGHT; FOR THE FRUIT OF THE LIGHT CONSISTS IN ALL GOODNESS AND RIGHTEOUSNESS AND TRUTH, PROVING WHAT IS ACCEPTABLE TO THE LORD. †(1Thessalonians 5:21 to 1Thessalonians 5:22)
Awful Scroll Bible	Be not coming about therefore holders-among-with them. For yous were at one time of the darkness, but are now of the Light by-within the Lord, be walking-about as children of the Light, for the fruit of the Breath, is from-within all: Goodness and Virtuousness and that Un-concealed, decreeing what is well-accommodating to the Lord.
Concordant Literal Version	.
exeGesés companion Bible	So be not co-partakers. For formerly you were darkness and now light in Adonay:

walk as children of light:
for the fruit of the Spirit is in all goodness
and justness and truth;
proving what is well-pleasing to Adonay.

God's Truth (Tyndale)
Orthodox Jewish Bible

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Therefore, do not be shuttafim (partners) with them.
For you were once Choshech, but now you are Ohr (Light) in Hashem. Fier zich (comport oneself) in your derech as yeladim of HaOhr.
For the p'ri HaOhr is in doing chesed and tzedek and emes,
Proving that which is well-pleasing be'einei Hashem (in the eyes of G-d).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

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So, do not participate with such individuals, for you people were once darkness [*i.e.*, when living in sin], but now you are light in [*fellowship with*] the Lord. [*So*], live like people who belong to light [*i.e.*, who live godly lives], (for the product of light consists of everything good and right and true). Then you will demonstrate [*or*, "learn about"] a life that is very pleasing to the Lord.

Brodie's Expanded Trans.

Therefore, stop being joint-participants with them [in sexual immorality],
For you were once in the status of darkness [spiritual death], but now you are in the status of light in the Lord [regeneration]. Start walking as children of light [experiential sanctification: executing God's plan],
(For the production [fruit] of the light [divine good] is in the sphere of all intrinsic goodness [Christian virtue and integrity directed towards others] and righteousness [directed towards oneself by adhering to the plan of God] and absolute truth [Bible doctrine]),
Constantly discovering,, examining, approving and applying what is pleasing to the Lord [anything done in the filling of the Spirit]; ...

The Expanded Bible
Jonathan Mitchell NT

.
Stop, therefore, becoming (or: Therefore you folks are not to continuously come to be) their joint partakers (their joint members or partners; ones sharing together with them),
for you folks were once existing being darkness (dimness; obscurity; gloom; shadiness), yet (or: but) now [you are] light, within and in union with [the] Lord [= Christ or Yahweh].
Be constantly walking about (= Habitually conduct yourselves) as children of Light (born ones from light) for the fruit of the Light [other MSS: Spirit] [is] in union with (or: [exists] within the midst of) all Goodness (virtue; beneficence), Justice (fair and equitable dealing in rightwised relationships which accord with the Way pointed out; also = covenant participation) and Truth (or: Reality)
repeatedly testing so as to prove (or: approve) what is (or: continually exists being) fully pleasing and compatible (happily acceptable; well pleasing; good pleasure) to (or: for; in; with) the Lord [= Christ or Yahweh].

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

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Bible Translations with Many Footnotes:

Lexham Bible

Walk Like Children of Light

Therefore do not be sharers [Or “partners”] with them, for you were formerly darkness, but now you are light in the Lord. Live like children of light (for the fruit of the light is in all goodness and righteousness and truth), trying to learn what is well-pleasing to the Lord.

NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	Do not, then, become co-partners with them; For ye were, at one time, darkness, But [now] are ye light in the Lord,— [As children of light] be walking,— ^o For [the fruit of the light] ^p is in all’ goodness, and righteousness, and truth,— Putting to the test what is well-pleasing unto the Lord;... ^o 1 Th. v. 5. ^p Cp. Gal. v. 22.
The Spoken English NT	So don’t join in with them- you used to be darkness, but now you’re light in the Lord. Live as people ^h of the light. The fruit of the light comes out in every act of goodness and integrity and truth. So you should all be finding out ⁱ what’s pleasing to the Lord! h. Lit. “children”; see previous note. i. Lit. “assessing“.
Updated ASV	.
Wilbur Pickering’s New T.	Therefore do not be participants with them—even though you were once darkness, you are now light in the Lord. Walk in light Walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth), approving what is pleasing to the Lord.
WEB — Messianic Edition	.
Literal, almost word-for-word, renderings:	
A Faithful Version	.
Analytical-Literal Translation	Therefore, stop becoming joint-partakers with them. For you _p were at one time darkness, but now [you _p are] light in the Lord; as children of light be walking about [fig., conducting yourselves] (for the fruit of the Spirit [is] in all goodness [or, generosity] and righteousness and truth), proving [or, discovering] what is acceptable to the Lord.
Berean Literal Bible	. Discern
Bill Puryear translation	Therefore, stop becoming companions with them. For you were once in darkness [the state of spiritual death], but now [you are] light in the Lord. Continue walking as children of light, (for the production of the light [is] in conformity with all goodness and righteousness and truth) finding out, being convinced of, regarding as worthwhile, and approving what is pleasing to the Lord.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Therefore don't be (pl) partakers with them; For you (pl) were once darkness, but are now light in the Lord: walk as children of light, --for the fruit of the light is in all goodness and vindication and truth--proving what is well-pleasing to the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. Vv. 11–12 are included for context.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
James Allen translation	.

Legacy Standard Bible
 Literal New Testament
 Literal Standard Version

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 Let no one deceive you with vain words, for because of these things comes the anger of God on the sons of the disobedience, do not become, then, partakers with them, for you were once darkness, and now light in the LORD; walk as children of light, for the fruit of the Light [is] in all goodness, and righteousness, and truth, proving what is well-pleasing to the LORD, and have no fellowship with the unfruitful works of the darkness and rather even convict, for it is a shame even to speak of the things done by them in secret, and all the things reproved by the light are revealed, for everything that is revealed is light; for this reason it says, "Arouse yourself, you who are sleeping, and arise out of the dead, and the Christ will shine on you." Vv. 6–14 is a single sentence in the LSV.

Modern English Version
 Modern Literal Version 2020

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 Therefore do° not become joint partakers with them. For* you° were previously *in* darkness, but now *you*° are light in the Lord. Walk° as children of light (for* the fruit of the Spirit *is* in all goodness and righteousness and truth), testing what is well pleasing to the Lord.

New American Standard
 New European Version
 New King James Version
 New Matthew Bible
 NT (Variant Readings)
 Niobi Study Bible
 R. B. Thieme, Jr. translation

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 .
 Therefore, stop becoming therefore partners with (reference to) them. For you were formerly darkness of soul, but now light in the Lord; keep walking as light's children, (For the production of the light [doctrine] is in all intrinsic goodness and grace virtue and retained [or, *residual*] doctrine.) putting to the test what is well-pleasing to the Lord.

R. B. Thieme, Jr. trans2

Therefore do not associate with them, For you who were formerly darkness of soul (spiritually dead), but now light in the Lord, keep walking as Light's Children (Modus Operandi of the Spiritual Life) (for the fruit of the light is found or consists in all that is goodness and righteousness and true) [Divine Good], and try to learn what is pleasing to the Lord.

Revised Geneva Translation
 Ron Snider translation

.
 Therefore do not become partakers with them; for you were formerly darkness, but now you are light in the Lord; walk as children of light (for the fruit of the Light is manifested by every form of goodness and righteousness and truth), examining and approving what is pleasing to the Lord.

Updated ASV
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Worrell New Testament

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 . sometime
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The gist of this passage:
 7-10

Ephesians 5:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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

Ephesians 5:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oun (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
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1096
summétochos (συμμέτοχος) [pronounced soom-MEHT-okh-oss]	<i>joint partakers, partaking in something with another; fellow sharer, a co-participant</i>	masculine plural adjective; nominative case	Strong's #4830
autōn (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: Do not, therefore, become joint partakers of them,...

Paul warns his readers not to become joint participants or co-participants with *them*, which refers back to the sons of disobedience, that last few words in v. 6. It is these sons of disobedience (or disbelief) who face the wrath of God. Therefore, why partner up with them in their disbelief?

Do not misunderstand this to mean that you cannot partner with unbelievers in anything. Wherever you work, there is generally some sort of a mission statement or concept of the company. Every company is going to have perhaps half unbelievers (or more). Whether that company sells a product or provides a service, there are often believers and unbelievers working side-by-side to sell that product or to provide a good service. It should be obvious that this is not a problem for the believer or mature believer.

Ephesians 5:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	2 nd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218

Ephesians 5:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; nominative case	Strong's #4655

Translation: ...for you (all) were once [in] spiritual darkness,...

Every believer to whom Paul is writing was once in spiritual darkness. In fact, this is written to say, *you all were spiritually dark*. It is strong. They were not just caught up in spiritual darkness as one might be caught out in the rain; but they were spiritual darkness. That was their being; that was their life dynamic.

Ephesians 5:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Do these two particles have a particular meaning together?			
phôs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, nominative case	Strong's #5457
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: ...but now [you all are] a light by means of the Lord.

In contrast, the Philistines are a light by means of the Lord. It is by Him and through Him that we become a light to the world.

Ephesians 5:7–8b **Do not, therefore, become joint partakers of them, for you (all) were once [in] spiritual darkness, but now [you all are] a light by means of the Lord.** (Kukis mostly literal translation)

For me, this passage seemed to break nicely into two sentences.

As current believers in Jesus Christ, we are not to become partners with the sons of disobedience. This would be in the realm of spiritual things, morality, concepts and philosophies. Our worldview is not going to be the worldview of a son of disbelief.

Paul is not saying that we cannot work side-by-side such people. Paul is not saying that we cannot be neighbors to such people. The life of the believer will always be in connection with unbelievers.

It is a gross misunderstanding for really, really dedicated believers to want to live completely separate from the world. There are things about the Amish which are admirable; but when it comes to them separating into individual communities, set apart from everyone else—that is not Biblical in any way. That is a complete misapplication of this passage (or any others which call for a separation).

The same goes for monks who live out in a monastery out in the middle of nowhere. There is no call for that in the Bible. That is weirdo; it is not the Christian life.

I completely get the idea of living off the grid, away from everyone else. Admittedly, that certainly has an appeal to me. However, God did not call me into this world in order to physically separate from the world.

Ephesians 5:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
tekna (τέκνα) [pronounced <i>TEK-na</i>]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
phōs (φῶς) [pronounced <i>fohç</i>]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, genitive/ablative case	Strong's #5457
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>walk [around, to and fro, all over, about]; metaphorically used to mean conduct oneself [typically, consistently in life]; live, pass through life, function [in life]</i>	2 nd person plural, present active imperative	Strong's #4043

Translation: [So] keep on walking like children of light,...

Although this continues the thought of v. 8b, this was a good place to begin a new sentence. Therefore, I added in a connective.

We are to keep on walking as children of light. Our daily living should stand out. Some people will be angry with us because we are believers, but our daily life (that is, our walk), should distinguish us from unbelievers. We should be honest in our life and in business dealings. When we work for someone, we should give our full 100%. We should not be slackers. Our life should be based upon Biblical principles. Obviously, we should be filled with the Spirit and taking in the teaching of the Word of God every day.

Ephesians 5:9			
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

Ephesians 5:9			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]; benefit; profit; advantage</i>	masculine singular noun; nominative case	Strong's #2590
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
phōs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, genitive/ablative case	Strong's #5457
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
pasê (πάση) [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
agathōsunē (ἀγαθωσύνη) [pronounced ag-ath-oh-SOO-nay]	<i>goodness, uprightness of heart and life, kindness; virtue</i>	feminine singular noun, dative, locative or instrumental case	Strong's #19
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
dikaiosunē (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
alētheia (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; dative, locative or instrumental case	Strong's #225

Translation: ...for the fruit of the light [is] in all goodness and righteousness and truth,...

The fruit or production of walking in the light is divine good, righteousness and truth. These things should mark the life of a growing believer.

When it comes to our place in the world, we should not necessarily be involved in any fads or whatever the latest woke culture is all about; but we are involved in doing divine good, good which lasts forever. Simply talking to another person about Jesus Christ is divine good (as long as you have timed this right and you are not being a pest). It is similar to talking to another believer about the spiritual life. Some are not living the spiritual life. Again, timing has to be right and you cannot be a pest.

Ephesians 5:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i>]	<i>testing, examining, proving, scrutinizing (to see whether a thing is genuine or not) (such as metals); recognizing as genuine after examination, approving, deeming worthy; allowing, discerning, examining</i>	masculine plural, present active participle; nominative case	Strong's #1381
ti (τί) [pronounced <i>tee</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
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)
euárestos (εὐάρεστος) [pronounced <i>yoo-AR-es-toss</i>]	<i>pleasing; well-pleasing; fully agreeable, acceptable</i>	neuter singular adjective; nominative case	Strong's #2101
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
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: ...recognizing what is acceptable in the Lord. (Kukis mostly literal translation)

We understand—we recognize—what is acceptable in the Lord, with regards to walking in light. We know this through the intake of Bible doctrine.

Ephesians 5:8c–10 [So] keep on walking like children of light, for the fruit of the light [is] in all goodness and righteousness and truth, recognizing what is acceptable in the Lord. (Kukis mostly literal translation)

As believers, walking as children of light, producing divine good, we know, through Bible doctrine, what is acceptable in the Lord. We know what we should be doing with our lives.

This is not something that we come upon ten days after we are saved, or one year after salvation. It all takes time and we need to be willing to take the time learning Bible doctrine in order to figure out what life is all about.

Ephesians 5:7–10 Do not, therefore, become joint partakers of them, for you (all) were once [in] spiritual darkness, but now [you all are] a light by means of the Lord. [So] keep on walking like children of light, for the fruit of the light [is] in all goodness and righteousness and truth, recognizing what is acceptable in the Lord. (Kukis mostly literal translation)

Ephesians 5:7–10 Do not, therefore, partner up with the children of darkness in their thinking and actions. You were all once spiritually dark, prior to believing in the Lord, but now you are a light in the darkness because of the Lord. Therefore, keep on walking as children of light, for the production of light is divine good, righteousness and truth, as we recognize, through Bible doctrine, what is acceptable in the Lord. (Kukis paraphrase)

When it comes to the translation of this passage, there are words of R. B. Thieme, Jr. which come back to me. He said that if a pastor-teacher does not know the original languages then he is dependent upon the scholarship of others. There are several problems translating the following passage: (1) There are some words classified as nominatives which are actually accusatives; (2) the Greek word order is a mess (this is no one's fault, but this means that you must reconstruct a sentence according to English sensibilities, which means you must be able to understand what goes where). And (3) the existing English translations sometimes over simplify what is found in the Greek (and this is not necessarily a bad thing; a translation first and foremost wants the reader to understand what the sentence means, and translating every word sometimes confuses the reader).

And do not be a co-participant in the works, in the (works) without fruits of darkness, now more even you (all) reprove. For the (things) in secret which are being under them; a filthy (one) keeps on being even to keep on speaking. Now the (things) all, being shamed all under a light is being revealed, for everything the (thing) being seen a light keeps on being. Consequently, it keeps on speaking, "Wake up the sleeping one and [make him] rise up from the dead (ones) and will shine to you the Christ."

Ephesians
5:11–14

And do not be a co-participant in the works of darkness, the unprofitable (works), but also, rather, you (all) reprove [them]. For it keeps on being shameful even to keep on speaking the things being done by them in secret. But all things being reprovved under a light are being made known, for the light is making known everything. Consequently, it keeps on saying, "Wake up the sleeping one and [make him] rise up from the dead and the Christ will shine in you."

And do not allow yourselves to become co-participants in the unprofitable works of darkness, but, instead, reprove these works. It is actually shameful to continue speaking of the things which are done by them in secret, because such acts are so degrading. But when seen under a light, all things are made known and rebuked when appropriate, as the light reveals everything. Therefore, the saying, "Wake up those who are sleeping and cause them to rise from the dead. Then the Messiah will shine in you."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) And do not be a co-participant in the works, in the (works) without fruits of darkness, now more even you (all) reprove. For the (things) in secret which are being under them; a filthy (one) keeps on being even to keep on speaking. Now the (things) all, being shamed all under a light is being revealed, for everything the (thing) being seen a light keeps on being. Consequently, it keeps on speaking, "Wake up the

Complete Apostles Bible	<p>sleeping one and [make him] rise up from the dead (ones) and will shine to you the Christ.”</p> <p>And have no partnership with the unfruitful works of darkness, but rather expose them.</p> <p>For it is shameful even to speak of those things being done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light.</p> <p>Therefore He says: "Awake, you who are sleeping, and arise from the dead, and Christ will shine on you."</p>
Douay-Rheims 1899 (Amer.)	<p>And have no fellowship with the unfruitful works of darkness: but rather reprove them.</p> <p>For the things that are done by them in secret, it is a shame even to speak of. But all things that are reprov'd are made manifest by the light: for all that is made manifest is light.</p> <p>Wherefore he saith: Rise, thou that sleepest, and arise from the dead: and Christ shall enlighten thee.</p>
Holy Aramaic Scriptures Original Aramaic NT	<p>.</p> <p>Neither should you fellowship with the Servants* of darkness, because they have no fruit in them, but you should rebuke them.</p> <p>For the thing that they* do in secret is an abomination to mention.</p> <p>For all things are corrected by The Light and they are revealed, and everything that reveals* is light.</p> <p>Therefore it is said, "Awake, you who sleep, and arise from among the dead and The Messiah will illuminate you."</p>
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And have no company with the works of the dark, which give no fruit, but make their true quality clear;</p> <p>For the things which are done by them in secret it is shame even to put into words. But all things, when their true quality is seen, are made clear by the light: because everything which is made clear is light.</p> <p>For this reason he says, Be awake, you who are sleeping, and come up from among the dead, and Christ will be your light.</p>
Bible in Worldwide English	<p>Have no part in the empty things people do in the dark. Show them that they are wrong.</p> <p>It is a shame even to talk about the things they do in secret.</p> <p>But when the light shines on something, it can be seen. Anything that shows up wrong ways is light.</p> <p>So it is said, Wake up, you who are asleep! Rise from death. And Christ will give you light.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>Have no part in the things that people in darkness do, which produce nothing good. Instead, tell everyone how wrong those things are. Actually, it is shameful to even talk about the things those people do in secret. But the light makes clear how wrong those things are. Yes, everything is made clear by the light. This is why we say, "Wake up, you who are sleeping! Rise from death, and Christ will shine on you."</p>
God's Word™	<p>Have nothing to do with the useless works that darkness produces. Instead, expose them for what they are. It is shameful to talk about what some people do in secret. Light exposes the true character of everything because light makes everything easy</p>

	to see. That's why it says: "Wake up, sleeper! Rise from the dead, and Christ will shine on you."
Good News Bible (TEV)	Have nothing to do with the worthless things that people do, things that belong to the darkness. Instead, bring them out to the light. (It is really too shameful even to talk about the things they do in secret.) And when all things are brought out to the light, then their true nature is clearly revealed; for anything that is clearly revealed becomes light. That is why it is said, "Wake up, sleeper, and rise from death, and Christ will shine on you."
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.	Don't take part in doing those worthless things that are done in the dark. Instead, show how wrong they are. It is disgusting even to talk about what is done in the dark. But the light will show what these things are really like. Light shows up everything, just as the Scriptures say, "Wake up from your sleep and rise from death. Then Christ will shine on you."
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And don't even associate with the servants of darkness because they have no fruit in them; instead, reveal truth to them. The very things they do in secret are too vile and filthy to even mention. Whatever the revelation-light exposes, it will also correct, and everything that reveals truth is light to the soul. This is why the Scripture says, "Arise, you sleeper! Rise up from the dead and the Anointed One will shine his light into you!"
Plain English Version	.
UnfoldingWord Simplified T.	So do not participate together with those who are doing the worthless deeds that they do in spiritual darkness. Instead, expose to everyone how worthless those deeds are. Of course, it is shameful for God's people to even talk about the evil things that people do in secret, but it is necessary for us to expose them so that people can know and understand that these deeds are evil. This is like when we bring something into the light in order to reveal to everyone what it truly is. Then people can examine and judge that thing that light has exposed. This is what believers are talking about when they say, " You who are asleep, Wake up! You who are dead, come out of the darkness and live! The Messiah will show you what is true, just as a light that shines shows people what was in the darkness."
Williams' New Testament	Stop having anything to do with the profitless doings of darkness; instead you must continue to expose them. For it is disgraceful even to mention the vices practiced in secret by them; and yet anything that is exposed by the light is made clear to them, for anything that is made clear is light. So it is said: "Wake up, sleeper; get up from the dead, and Christ will make day dawn on you."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	And don't share together in the unfruitful actions of the darkness. But instead also reprimand <i>them</i> . You see, the <i>things</i> becoming hidden by them are shameful to even be saying. All <i>things</i> that are reprimanded are shown under the light. You see, everything that is shown is light. For this reason, it says, "Get up, the one who sleeps, and come back to life from the dead; and the Anointed King will be a light over you."
Common English Bible Len Gane Paraphrase	. Do not have fellowship with the unfruitful works of darkness rather reprove them. For it is shameful even to talk about those things, which are done by them in secret. Everything reprov'd is made public by the light, for whatever makes them public knowledge is light. Therefore he says: "Awake you sleeper and rise up from the dead, and Christ will give you light."
A. Campbell's Living Oracles	And have no fellowship with the unfruitful works of darkness, but rather even reprove them. For the things which are secretly done by them, it is base even to mention. But all these reprehensible things are made manifest by the light; for whatever makes manifest is light. Wherefore, it says, Awake, you who sleep, and arise from the dead, and Christ will shine upon you.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Take no part in deeds of Darkness, from which no good can come; on the contrary, expose them. It is degrading even to speak of the things continually done by them in secret. All such actions, when exposed, have their true character made manifest by the Light. For everything that has its true character made manifest is clear as light. And that is why it is said--'Sleeper, awake! Arise from the dead, and the Christ shall give thee light!'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	. Have no fellowship with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in secret. But everything exposed by the light becomes visible, for everything that is illuminated becomes a light itself. So it is said: "Wake up, O sleeper, rise up from the dead, and Christ will shine on you."
Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version	. . Don't have anything to do with the pointless things that darkness produces—instead expose them. It's shameful even to speak about the things such people do secretly, but when anything is exposed by the light then it's revealed as it is. Light makes everything visible. That's why it's said, "Wake up, those of you who are sleeping, rise up from the dead, and Christ will shine on you."
The Heritage Bible International Standard V	. Determine what pleases the Lord, and have nothing to do with the unfruitful actions that darkness produces. Instead, expose them for what they are. For it is shameful even to mention what is done by these disobedient people [Lit. by them] in secret. But everything that is exposed to the light becomes visible, for the light is making everything visible. That is why it says, "Wake up, sleeper! Arise from the dead, and the Messiah [Or Christ] will shine on you." [The source of this quote is unknown.] V. 10 is included for context.
Lexham Bible Montgomery NT	. .

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Riverside New Testament

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But all things when reprov'd are shown truly by the light, for everything shown truly is light. Therefore it says, "Wake, O sleeper, and rise from the dead and Christ will give you light." Vv. 11–12 were placed with the previous passage for context.

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

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. .
And have no fellowship with the unfruitful works of darkness, but rather refute them. Because it is a shame even to speak of those things that are done of them in secret. But all things that are refuted are made visible by the Light: for whatever becomes visible is lighted. Therefore he says, Awake you that sleep and rise up from the dead, and Christ will shine on you Light.

Weymouth New Testament

Have nothing to do with the barren unprofitable deeds of darkness, but, instead of that, set your faces against them; for the things which are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the light and thus be shown in its true colors; for whatever shines of itself is light. For this reason it is said, "Rise, sleeper; rise from among the dead, and Christ will shed light upon you."

Wikipedia Bible Project

Worsley's New Testament

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. communion

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

You yourselves search out what pleases the Lord, and take no part in works of darkness that are of no benefit; expose them instead. In - deed it is a shame even to speak of what those people do in secret, but as soon as it is exposed to the light, everything becomes clear; and what is unmasked, becomes clear through light. Therefore it is said:

"Awake, you who sleep, arise from the dead that the light of Christ may shine on you." V. 10 is included for context. Jn 3:20; Is 26:19; 60:1

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.

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. .
Don't share in those deeds of darkness. They are not productive. Instead, prove that they are wrong. The things which happen in secret are too shameful to talk about. Everything that the light exposes will become clear. Light makes everything clear. This song says: "Get up, you sleeper! Rise from death! and Christ will shine on you."

The Scriptures 2009

And have no fellowship with the fruitless works of darkness, but rather convict^d them.

^dSee John 16:8.

For it is a shame even to speak of what is done by them in secret.

But all matters being convicted^d are manifested by the light, for whatever is manifested is light.

^dSee John 16:8.

That is why He says, **“Wake up, you who sleep,** Isaiah 26:19 and arise from the dead, and Messiah shall shine on you.”

Tree of Life Version Take no part in the fruitless deeds of darkness, but rather expose them— for it is disgraceful even to mention the things that are done by them in secret. Yet everything exposed by the light is being made visible, for everything made visible is light. This is why it says, “Wake up, O sleeper! Rise from the dead, and Messiah will shine on you.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and not participate! [with] the works the [things] unfruitful [of] the darkness more but and convict! {them} the [things] for secretly becoming by them Shameful is and to say The but All [Things] Being Convicted by the light is~ shown Every for The [Thing] Being Shown Light is so [He] says rise! The [Man] Sleeping and stand! (up) from the [men] dead and will illuminate you The Christ...

Alpha & Omega Bible DO NOT PARTICIPATE IN THE UNFRUITFUL WORKS OF DARKNESS, BUT INSTEAD EVEN REBUKE THEM; †(Luke 17:3; 2Corinthians 6:14 to 2Corinthians 6:18; 2Timothy3:16; 2Timothy4:2 to 2Timothy4:4, Titus 1:9; 2Jn. 1:7 to 2Jn. 1:11) FOR IT IS DISGRACEFUL EVEN TO SPEAK OF THE THINGS WHICH ARE DONE BY THEM IN SECRET. BUT ALL THINGS BECOME VISIBLE WHEN THEY ARE EXPOSED BY THE LIGHT, FOR EVERYTHING THAT BECOMES VISIBLE IS LIGHT. FOR THIS REASON HE SAYS, “AWAKE, SLEEPER, AND ARISE FROM THE DEAD, AND CHRIST WILL SHINE ON YOU.” †(Isaiah 26:19; Isaiah 51:17; Isaiah 52:1; Isaiah 60:1)

Awful Scroll Bible And be not participating-with the fruitless works of darkness, but rather be even convicting them. For it is a disgrace even to speak out, of that happening by them in concealment. Moreover, all they being convicted are being made evident, by the Light, for everything that is being made evident is enlightened. Through-which, He instructs, "Be arousing yourself, you accordingly-sleeping, and be rose-up out of the dead, and the Anointed One will shine-upon you."

Concordant Literal Version And be not joint participants in the unfruitful acts of darkness, yet rather be exposing them also, for it is a shame even to speak of the hidden things occurring, done by them."

Now all that which is being exposed, by the light is made manifest, for everything which is making manifest is light."
Wherefore He is saying, 'Rouse! O drowsy one, and rise from among the dead, and Christ shall dawn upon you!'"

exeGeses companion Bible And co-partake not with the unfruitful works of darkness - but rather reprove them. For it is a shame even to word of those which become by them in secret. And all who are reprov'd are manifested by the light: for whatever manifests is light. So he words, Rise you who sleep, and rise from the dead; and the Messiah illuminates you. Isaiah 60:1,2

God's Truth (Tyndale) .
Orthodox Jewish Bible And do not involve yourself in the ma'asei haChoshech (works of darkness), those works without p'ri; but rather even expose them.

For as to the things being done by them under cover of secrecy, it brings bushah (shame) and is a bizayon (disgrace) even to speak of them. But everything being exposed by HaOhr (Light) becomes visible, For everything becoming visible is HaOhr (Light); therefore here is the meaning of these words, KUMI, ("Rise up!" YESHAYAH 51:17; 60:1), sleeper, and arise from the MESIM" YESHAYAH 26:19) AND Moshiach WILL SHINE ON YOU (YESHAYAH 60:1 2). [MALACHI 4:2].

Rotherham's Emphasized B. And be not joining in fellowship in the unfruitful works of darkness, But [rather] be even administering reproof; For <of the secret things which are brought to pass by them> it is [shameful] even to speak!
 ||All things|| however, <when reprov'd by the light> become manifest, For ||all' that of itself maketh manifest|| is [light];
 Wherefore it saith—
 Up! thou sleeper,
 And arise from among the dead,
 And the Christ will shine upon thee.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 Do not have fellowship with [people who practice] worthless deeds of darkness [i.e., sinful living], but expose them instead. For it is shameful even to talk about the things they do in private. But when all [such] things are exposed by the light [i.e., the truth], they become [clearly] visible [i.e., their true nature is revealed], for everything so revealed becomes illuminated. [Note: Possibly this means "it is light that clearly reveals everything"]. So, it says, "You who are asleep, wake up and rise from the dead, and Christ will shine on you [i.e., illuminate you]." [Note: The foregoing words may have been an early saying, used at someone's immersion, which included the ideas of "rising up" (See Col. 2:12) and "illumination" (See Heb. 6:4)].

Brodie's Expanded Trans. Also stop habitually participating in the useless deeds of darkness [moral & immoral degeneracy], but instead even expose it [point out the negative results of degeneracy to others],
 For it is disgraceful to even speak about the things [degenerate activities] which are continually being done by them [reversionistic believers in Ephesus] in secret. However, all things [moral and immoral degenerate behavior] when they are exposed by the light [divine standards] will be made manifest [revealed privately or publicly].
 For while each thing [every act of degeneracy] is being exposed, the light [Scripture] is always present, saying over-and-over again: Wake up [confession of sin], you who are sleeping [believer indifferent to sin], and rise out from the realm of dead things [spiritual death], and then Christ will shine upon you [through the Word of God in your soul] .

The Expanded Bible Jonathan Mitchell NT

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 And do not continually participate together (involve yourselves in joint communion or community; or: Stop having fellowship together) in unfruitful acts (works; deeds; performances) of the Darkness (dimness in the shadows; gloom and obscurity; [comment: = the ignorance; = the lack of light; may refer to past religious acts]), but rather even be continually questioning and cross-examining to expose (unmasking and making facts known), refute and reprove to bring conviction (= bring light to them),

for you see, it is **obscene** (base; ugly; indecent; shameful) to **habitually even be speaking of the things** [which] **secretly** (or: in a hidden manner) **may be coming into existence** (be occurring; be being birthed) **by them**.

Now **everything** (or: the whole), while being continuously exposed to show fact, being refuted and/or reprov'd unto conviction, is by the light being continuously manifested (clearly displayed, made apparent and shown for what it is),

for you see, all that is **continuously being manifested** (clearly displayed, made apparent and is progressively shown for what it is) **is, and continually exists being, light**. Wherefore He is now saying, "Let the sleeper (the person continuously down and being fast asleep) **be waking up, continue rousing, and then stand up** (arise) **from out of the midst of the dead ones, and the Christ will continue shining upon you** (enlightening you)!"

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

Bible Translations with Many Footnotes:

Lexham Bible

And do not participate in the unfruitful deeds of darkness, but rather even expose *them* . For it is shameful even to speak *about* the things being *done* by them in secret, but all *things* exposed by the light are made visible, for everything made visible is light. Therefore it says,

Wake up, sleeper,

and rise from the dead,

and Christ will shine on you. [A quotation of unknown origin with possible allusions to Isa 26:19, 51:17, 52:1, 60:1]

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

Don't join in the barren ways^j of darkness. Instead, expose them.

Because the secret things they get up to^k are even nasty to say.

But everything that's exposed by the light becomes visible.

And everything that's visible is light. That's why it says,

Get up, sleepy one,

And rise from among the dead!

Christ is going to shine on you!^l

j. Lit. "fruitless works".

k. Lit. "the things gotten up to by them in secret".

l. See Isaiah 26:19; Isaiah 51:17; Isaiah 52:1; Isaiah 60:1.

Updated ASV .
 Wilbur Pickering's New T. .

Do not associate with the unfruitful works of the darkness, but rather expose/reprove them.⁶ (It is shameful even to speak of those things being done by them in secret.) Now all things, upon being exposed, are revealed by the light, for whatever reveals is light. Therefore He says: "Wake up, O sleeper, and arise from the dead, and the Christ will shine on you."⁷

(6) I couldn't decide between 'expose' and 'reprove', since the verb here includes both ideas. So let's do both.

(7) This is not a direct quote of any Old Testament passage. Not all God-given prophesies, though written down and read by subsequent generations, were included in the Canon.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation .
 And stop participating in the unfruitful works of the darkness, but instead, even be exposing [them]. For it is disgraceful even to speak of the [things] being done by them in secret. But all the [things] exposed by the light are revealed, for every [thing] revealed is light. For this reason, He [or, it] says, "Be waking up, the one sleeping, and arise from the dead, and Christ will shine on you." .

Berean Literal Bible .

Bill Puryear translation .
 Furthermore, stop participating in the useless deeds of darkness [Satan's cosmic system], but instead even expose [them]. For it is a disgrace even to speak about the things done by them in secret. But all things, when they are exposed by the light, are revealed; for everything that is being revealed is light. For this reason He says, 'Get up, You sleeper [carnal believer]; furthermore, stand up out from the dead [those in spiritual and carnal death], and Christ will shine on you.'

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

But all things when they are reprov'd are made obvious by the light, for everything that is made obvious is light. Therefore [he] says, Awake, you that sleep, and arise from the dead, and the Anointed shall shine on you. Vv. 11–12 was placed with the previous passage for context.

English Standard Version .

Far Above All Translation .

And do not have fellowship with the unfruitful works of darkness, but rather censure *them* too. For it is a shame even to speak of the *things which are* done by them in secret. But all the *things which are* censured by the light are made manifest. For everything that makes manifest is light. Therefore he says, "Awake, you *who are* asleep and arise from the dead, and Christ will shine on you."

Green's Literal Translation .

And have no fellowship with the unfruitful works of darkness, but rather even reprove them. For it is shameful even to speak of the things being done by them in secret. But all things being exposed by the light are clearly revealed, for everything having been revealed is light. Because of this, He says, Arise, sleeping ones and stand up out of the dead ones, and Christ will shine on you. No OT passage²⁴

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

And have^o no fellowship together-with the unfruitful works of darkness, but also rather reprove^o *them*; for* it is shameful even to speak of the things happening by them covertly. But all things which are reprov'd, are manifested by the light; for* everything which is manifested is light. Hence he says, Arise, he who is sleeping and rise* up from the dead and the Christ will appear upon you.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is shameful even to speak of those things which are done by them in secret. But all things that are reprov'd (discovered) are made manifest by the light,

²⁴ I do not recall seeing this note before in Green's literal translation.

for whatsoever does make manifest is light. Therefore He saith: "Awake, you(s) that sleepest, and arise from the dead, and Christ shall give you(s) light."

R. B. Thieme, Jr. translation

And stop involving yourself in the barren production [human good] from the source of darkness [blackout of the soul], but rather be exposing it, because it is disgraceful even to speak of the things which are accomplished by them secretly. But the all things of reversionism when being exposed are made known [through doctrine] by agency of the light [Bible doctrine]; for you see all things being made known is light [or, Bible doctrine]. Therefore He communicates, Wake up you sleeping one [you reversionist], stand up from among the dead ones [other reversionists with whom you associate], and the Christ will shine on you [this is supergrace; Jesus Christ will provide His blessings for you].

R. B. Thieme, Jr. trans2

And do not participate in the unfruitful, useless or unproductive works or deeds of darkness, but instead even expose them (rebound and produce Divine Good). For it is a shame or disgraceful even to speak of the things that are done by them in secret; but the all things of reversionism when being is exposed is made known by the light of Bible Doctrine and it becomes visible, for you see anything being made known that becomes visible is illuminated by the light of Bible Doctrine. Therefore he communicates, "wake up you sleeping ones in arrogance of ignorance and reversionism, and get up from among the dead ones in the Interlocking System of Arrogance, reversionism, carnality under the influence of evil and the Sin Unto Death, and Christ will shine on you through Metabolized Bible Doctrine in the Stream of Consciousness of the Soul."

Revised Geneva Translation .

Ron Snider translation

...and do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. all things being exposed by the light are revealed, for everything being revealed is light. For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

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:

11-14

Ephesians 5:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
μή (μή) [pronounced mā]	not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
συνκοινωνέω (συνκοινωνέω) [pronounced soong-koy-no-NEH-oh]	be a co-participant (in, with), become a partaker together with others, have fellowship with a thing; be connected (with someone); share (in)	2 nd person plural, present active imperative	Strong's #4790

Ephesians 5:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοίς) [pronounced toyce]	(to, in by) the; these [things]; in these; to those; by all of this	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
erga (ἔργα) [pronounced EHR-gah]	works, deeds, acts, things which are done; undertakings; business, enterprise	neuter plural noun, dative, locative or instrumental case	Strong's #2041
tois (τοίς) [pronounced toyce]	(to, in by) the; these [things]; in these; to those; by all of this	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ákarpos (ἄκαρπος) [pronounced AHK-ahr-positive]	without fruit, barren, unfruitful; not yielding what ought to be yielded; unproductive, unprofitable, and even producing bad fruit	neuter plural adjective; dative, locative or instrumental case	Strong's #175
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong's #3588
skotos (σκότος) [pronounced SKOH-toss]	[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God	neuter singular noun; genitive/ablative case	Strong's #4655

Translation: And do not be a co-participant in the works of darkness, the unprofitable (works),...

Vv. 7–14 are a complete passage, so we need to remind ourselves of the context:

Ephesians 5:7–10 **Therefore do not become partners with them** [the children of disobedience]; **for at one time you were darkness, but now you are light in the Lord. Walk as children of light (for the fruit of light is found in all that is good and right and true), and try to discern what is pleasing to the Lord.** (ESV)

Quite obviously, the believer does not want to become a co-participant or a partaker which such people who are involved in the works of darkness, works which are unprofitable and unproductive.

Application: What would some of these works be today? Pushing government to provide for all of the necessities of the people. Free lunches and free breakfasts have been available in the schools since I was a teacher (twenty five years or more ago); food stamps and food banks have been in existence way before that; and yet, somehow, with all of that, there are still hungry and starving children (according all that I hear and read).

How is this wrong? How can something so altruistic be bad? First of all, this is not the realm of the federal government (if a government is going to be involved in such things, it should be as local as possible, so the people directly affected can make such determinations). There is the problem of responsibility. As a teacher, in the final years when it came to a child learning, I have heard parents say, "That's your responsibility!" This means that whatever the child does at home by way of homework is not their responsibility. This is much different from the

stories I heard from my early days as a teacher, of a father sitting down with his daughter and working through some of my assignments together.

Since the government is now providing food for children, how many parents no longer see this as their primary responsibility? There are a huge number of people who see the feeding of their own children as ultimately a governmental responsibility.

I am not saying that we do not help those who are poor; but I believe that should be localized as much as possible, which includes some individuals being involved (including believers). But this is no place for the federal government. It is not theirs to pay for or mandate.

Application: We have billions of dollars being wasted by the government for solar and wind projects. These are often done in order to cool the planet, but if 10 square miles of forest is cut down and replaced with a solar farm, I can guarantee you the temperatures all around there will be significantly higher than before.

Application: As a believer, I am not anti-environment. Remember that God had Adam and the woman work in the garden, which was their environment; and they did this under perfect environment. In a fallen world, we work out ways to provide water and electricity to our homes; most people like to have trees around their home. This is okay, even for a Christian to do and participate in. However, when there are rabid environmentalists who see carbon dioxide as a dangerous gas and solar panels and wind farms as being the solution, that is a bridge way, way too far (there may come a time when this commentary is read, and these things are understood to be problematic).

Ephesians 5:11a **And do not be a co-participant in the works of darkness, the unprofitable (works),...**

Clean Energy (a graphic); the picture is from [WixStatic](#) (accessed January 2, 2025)



This is what “clean energy” looks like when the investors realize how much money they’ve lost and walk away.

Application: If you want to understand the worthlessness of human good, this graphic is an excellent example of human good. These solar panels cost a huge amount of money. Clearing the land to place them is very expensive. Setting up the lines for them is expensive. However, there are many weather events which can destroy them and make such a solar farm useless (as well as being an environmental hazard). These are human good projects, works of darkness.

Ephesians 5:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong’s #3123
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong’s #2532

Ephesians 5:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elégchō (ἐλέγχω) [pronounced eh-LEG-khoh]	<i>shame, disgrace</i> in classical Greek, but in the koine, it means <i>convict, prove that someone is in the wrong, shame</i> ; by implication, it means <i>reprove, rebuke, admonish, correct, morally chastise</i>	2 nd person plural, present active imperative	Strong's #1651

Translation: ...but also, rather, you (all) reprove [them].

Instead of becoming involved in such human good projects, rebuke or correct them. This does not mean that believers ought to be correct environmentalists or leading the charge against such wasteful and anti-environmental projects (although there is nothing wrong with this); but we are placed on this earth to grow spiritually and to have a spiritual impact. We are not here to whitewash the devil's world.

I gave examples of human good. Similarly, examples of gross sin could have been offered up as well.

Now, the idea is to not become involved in any project like this, no matter how great it sounds, if that takes from your spiritual life. This is not what the focus of a church should be. That is, a church is not to be involved in whitewashing the devil's world. At the same time, let me add that, there are places for missions, for food banks and kitchens and similar outreaches done by individual churches.

Ephesians 5:11 **And do not be a co-participant in the works of darkness, the unprofitable (works), but also, rather, you (all) reprove [them].** (Kukis mostly literal translation)

Ephesians 5:12

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
This is also the same form of the neuter accusative definite article. This is important, because we need to either have this function as the subject of a verb or the object.			
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
kruphē (κρυφῆ) [pronounced kroo-FAY]	<i>in secret, secretly, privately</i>	adverb	Strong's #2931 hapax legomenon
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be; coming on the stage; being made; things being completed; performing, being performed; being done</i>	neuter plural, present (deponent) middle/passive participle; accusative case	Strong's #1096

Ephesians 5:12

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) <i>to become, i.e. to come into existence, begin to be, receive being</i> ; 2) <i>to become, i.e. to come to pass, happen</i> ; 2a) <i>of events</i> ; 3) <i>to arise, appear in history, come upon the stage</i> ; 3a) <i>of men appearing in public</i> ; 4) <i>to be made, finished</i> ; 4a) <i>of miracles, to be performed, wrought</i> ; 5) <i>to become, be made</i> .			
ὑπό (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
αὐτῶν (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
αἰσχροῦς (αἰσχροῦς) [pronounced ahee-SKHROS]	<i>filthy, baseness; disgraceful, dishonorable; shameful</i>	neuter singular adjective; nominative case	Strong's #150
One source presents this as a hapax legomenon; and another has it occurring in the Greek New Testament four times. What could explain this is, it only occurs once in the manuscripts used by the KJV translators.			
ἐστὶ (ἐστὶ) [pronounced ehs-TEE] or ἐστίν (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)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
λέγω (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>	present active infinitive	Strong's #3004

Translation: For it keeps on being shameful even to keep on speaking the things being done by them in secret.

Paul seems to be more focused on works of evil, works which are obviously evil. In fact, these are things which are so bad that, those doing them, do them in secret. Even discussing specifics of such sins is shameful.

Ephesians 5:12 For it keeps on being shameful even to keep on speaking the things being done by them in secret. (Kukis mostly literal translation)

Ephesians 5:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τα (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Ephesians 5:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
elégchō (ἐλέγχω) [pronounced eh-LEG-khoh]	<i>shaming, disgracing in classical Greek, but in the koine, it means convicting, proving [showing, revealing] that someone is in the wrong, shaming; by implication, it means reproving, rebuking, admonishing, correcting, morally chastising</i>	neuter plural, present passive participle; nominative case	Strong's #1651
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
phōs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, genitive/ablative case	Strong's #5457
phaneroō (φανερῶ) [pronounced fan-er-OH-oh]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	3 rd person singular, present passive indicative	Strong's #5319

Translation: But all things being reprov'd under a light are being made known,...

Things which need to be reprov'd must be placed under the light. This would be the light of Bible doctrine; this would be the light of the Word. That is how such evil works are made known to believers.

Application: I write this in 2025, and we have a massive amount of evil taking place in the United States at this time. We have probably the greatest amount of slavery that this country has ever seen (tens of thousands of children, most from foreign countries, have found themselves placed in sexual, working or organ slavery). Drug abuse is massive throughout the United States and huge numbers of people believe, because marijuana is now legal in many states, that it is not dangerous and not really a drug. They see it as no different than drinking a beer. We have all kinds of sexual confusion and dysfunction.

Application: Although I could go on for hours stating a variety of social problems, believers are not to be involved in the sins of this world or in the human good of this world. We understand such things because they are exposed by the Word of Light.

Ephesians 5:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pan (πάν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956

Ephesians 5:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This is also the same form of the accusative case.			
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
phaneroô (φανερῶ) [pronounced <i>fan-er-OH-oh</i>]	<i>making known, revealing; being revealed; making manifest; becoming known, being clearly recognized, being thoroughly understood; the one appearing</i>	neuter singular, present passive participle; nominative case	Strong's #5319
phôs (φῶς) [pronounced <i>fohç</i>]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, nominative case	Strong's #5457
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)

Translation: ...for the light is making known everything.

The light makes everything known. Paul is not writing about a literal light, but about the light of the Word of God. The light of the teaching by the pastor-teacher, who teaches the Word and then makes correct application of the Word of God.

Ephesians 5:13 **But all things being reprov'd under a light are being made known, for the light is making known everything.** (Kukis mostly literal translation)

Ephesians 5:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (δίῳ) [pronounced <i>DEE-oh</i>]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
légô (λέγω) [pronounced <i>LEH-goh</i>]	<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

Translation: Consequently, it keeps on saying,...

We do not know who or what keeps on saying this thing. There are some Old Testament Scriptures which are similar. This could be a prayer, a statement of faith, some written which was known by many.

Ephesians 5:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egeirô (ἐγείρω) [pronounced ehg-ī-row]	waken (transitively or intransitively), wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): awaken, lift (up), raise (again, up), rear up, to (a-) rise (again, up), stand, take up	2 nd person singular, present active imperative	Strong's #1453
ho (ὁ) [pronounced ho]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
kathēudô (καθεύδω) [pronounced kath-YOO-doh]	falling asleep, dropping off to sleep; (normal) sleeping; lying down to rest; euphemistically, being dead	masculine singular, present active participle, nominative case	Strong's #2518

Translation: ...“Wake up the sleeping one...”

The sleeping one could be the unbeliever who is given the gospel message; or the sleeping one could be the believer without Bible doctrine who is taught Bible doctrine. The gospel allows a person to wake up to a new reality, a new world, if you will. Bible doctrine takes the believer—the believer who is filled with false ideas and concepts—and gives to him the truth of the world around him.

Ephesians 5:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out	2 nd person singular, aorist active imperative (apocopated form)	Strong's #450
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588

Ephesians 5:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: ...and [make him] rise up from the dead...

Calling out a person to make him rise up from the dead is a reference to the gospel message. As an unbeliever, we are spiritually dead. We have no concept of God and the Angelic Conflict. When given the gospel, we are awakened from death.

Ephesians 5:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
epiphaúō (ἐπιφαύω) [pronounced <i>ep-ee-FOW-oh</i>]	<i>to shine (on, upon, forth), to give light (to); figuratively, to illuminate</i>	3 rd person singular, future active indicative	Strong's #2017 hapax legomenon
Thayer writes, <i>Christ will pour upon you the divine truth as the sun gives light to men aroused from sleep.</i>			
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

Translation: ...and the Christ will shine in you." (Kukis mostly literal translation)

Christ will shine in you, Paul writes. We were all once spiritually dead, and Christ shines as a light from the believer who has Bible doctrine in his soul.

Ephesians 5:14 **Consequently, it keeps on saying, "Wake up the sleeping one and [make him] rise up from the dead and the Christ will shine in you."** (Kukis mostly literal translation)

Passages which are suggested by various translations are Jn 3:20; Isaiah 26:19 51:17 52:1 60:1.

Isaiah 26:19 **Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.** (ESV)

Isaiah 51:17 **Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the LORD the cup of His wrath, who have drunk to the dregs the bowl, the cup of staggering.** (ESV; capitalized)

Isaiah 52:1 **Awake, awake, put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city; for there shall no more come into you the uncircumcised and the unclean.** (ESV)

Isaiah 60:1 **Arise, shine, for your light has come, and the glory of the LORD has risen upon you.** (ESV)

Although there are pieces of this or that passage which match up with Ephesians 5:14, this particular combination of words and thoughts did not come from any Old Testament that we are aware of. Furthermore, Paul does not cite this as Scripture. However, the fact of him placing it in this epistle, this epistle makes it Scripture. Its original source is unknown, but that is not important.

John 3:20 **For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed.** (ESV) This passage from John had not been written yet.

Ephesians 5:11–14 **And do not be a co-participant in the works of darkness, the unprofitable (works), but also, rather, you (all) reprove [them]. For it keeps on being shameful even to keep on speaking the things being done by them in secret. But all things being reprovved under a light are being made known, for the light is making known everything. Consequently, it keeps on saying, “Wake up the sleeping one and [make him] rise up from the dead and the Christ will shine in you.”** (Kukis mostly literal translation)

Ephesians 5:11–14 **And do not allow yourselves to become co-participants in the unprofitable works of darkness, but, instead, reprove these works. It is actually shameful to continue speaking of the things which are done by them in secret, because such acts are so degrading. But when seen under a light, all things are made known and rebuked when appropriate, as the light reveals everything. Therefore, the saying, “Wake up those who are sleeping and cause them to rise from the dead. Then the Messiah will shine in you.”** (Kukis paraphrase)

You (all) keep on looking, therefore, exactly how you (all) keep on walking, not like the unwise ones but like wise ones, redeeming the time, that the days, evil, keep on being. Through this (thing), do not become (you all) without reason, but keep on comprehending what the will of the Lord [is].

Ephesians
5:15–17

Watch, therefore, how diligently you (all) keep on walking, not like the foolish (ones) but like the wise (ones), purchasing the time because the days keep on being evil. Because of this, do not become [a person who] acts rashly (without reason), but keep on understanding what the will of the Lord [is].

Be careful, therefore, that you keep on moving forward diligently and intelligently, not like those who are foolish but like those who are wise. Keep on purchasing the times because the days are evil. As a result of this, do not become a rash person, who acts apart from reason, but keep on understanding what the will of the Lord is.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **You (all) keep on looking, therefore, exactly how you (all) keep on walking, not like the unwise ones but like wise ones, redeeming the time, that the days, evil, keep on being. Through this (thing), do not become (you all) without reason, but keep on comprehending what the will of the Lord [is].**

Complete Apostles Bible	See then that you walk carefully, not as unwise, but as wise, redeeming the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is.
Douay-Rheims 1899 (Amer.)	See therefore, brethren, how you walk circumspectly: not as unwise, But as wise: redeeming the time, because the days are evil. Wherefore, become not unwise: but understanding what is the will of God.
Holy Aramaic Scriptures Original Aramaic NT	. See therefore that you walk honorably, not as the fools, but as the wise, Who redeem their opportunities because the days are evil. Therefore do not be stupid, but understanding what the will of God is.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Take care then how you are living, not as unwise, but as wise; Making good use of the time, because the days are evil. For this reason, then, do not be foolish, but be conscious of the Lord's pleasure.
Bible in Worldwide English	Take care how you live. Do not live like people who are not wise, but live like people who are wise. Make good use of time because people live in very wrong ways these days. So then, be wise and understand what the Lord wants.
Easy English Easy-to-Read Version–2008	. So be very careful how you live. Live wisely, not like fools. I mean that you should use every opportunity you have for doing good, because these are evil times. So don't be foolish with your lives, but learn what the Lord wants you to do.
God's Word™	So then, be very careful how you live. Don't live like foolish people but like wise people. Make the most of your opportunities because these are evil days. So don't be foolish, but understand what the Lord wants.
Good News Bible (TEV)	So be careful how you live. Don't live like ignorant people, but like wise people. Make good use of every opportunity you have, because these are evil days. Don't be fools, then, but try to find out what the Lord wants you to do.
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.	Act like people with good sense and not like fools. These are evil times, so make every minute count. Don't be stupid. Instead, find out what the Lord wants you to do.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So be very careful how you live, not being like those with no understanding, but live honorably with true wisdom, for we are living in evil times. Take full advantage of every day as you spend your life for his purposes. And don't live foolishly for then you will have discernment to fully understand God's will.

Plain English Version	.
UnfoldingWord Simplified T.	So be very careful how you live. Do not behave as foolish people do. Instead, behave as wise people do. Do the most good that you can with the time that you have, because people are doing more and more evil things every day. So be wise, understand well what it is that the Lord Jesus wants you to do, and do it!
Williams' New Testament	So you must be very careful how you live, not thoughtlessly but thoughtfully, and continue to make the most of your opportunities, for the times are evil. So stop becoming senseless, but understand what the Lord's will is.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So look specifically how you traipse around, not as <i>people</i> who don't have insight, but as insightful <i>people</i> , as you make good use of the time because the days are evil. Because of this, don't become distracted, but understand what the Master wants.
Common English Bible	.
Len Gane Paraphrase	See to it that you diligently walk not as fools but as wise. Redeeming the time, because the days are evil. Therefore don't be unwise but comprehend the meaning of what the will of the Lord is.
A. Campbell's Living Oracles	See, then, that you walk accurately: not as fools, but as wise men; redeeming time, because the days are evil. Therefore be not simpletons, but understand what the will of the Lord is.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Take great care, then, how you live--not unwisely but wisely, Making the most of every opportunity; for these are evil days. Therefore do not grow thoughtless, but try to understand what the Lord's will is.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	So, be careful how you live. Do not live ignorantly, but wisely, making the most of every opportunity, because these days are evil. Therefore, do not be foolish, but understand what the Lord wants you to do.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So be careful how you live your life, not foolishly, but wisely, making the best use of opportunities because the days are evil. So don't be ignorant—find out what the Lord's will is.
The Heritage Bible	Watch therefore exactly how you walk, not as unwise, but as wise, Redeeming the time, because the days are evil. Because of this do not be mindless, but putting together what is the will of the Lord.
International Standard V	Wise Behavior So, then, be careful how you live. Do not be unwise but wise, making the best use of your time [Or buying up the time] because the times are evil. Therefore, do not be foolish, but understand what the Lord's will is.
Lexham Bible	Therefore, consider carefully how you live, not as unwise but as wise, making the most of the time because the days are evil. V. 17 will be placed with the next passage for context.
Montgomery NT	.
NIV, ©2011	.

Riverside New Testament	. strictly
Leicester A. Sawyer's NT	. discreetly
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	. refuted
Weymouth New Testament	Therefore be very careful how you live and act. Let it not be as unwise men, but as wise. Buy up your opportunities, for these are evil times. On this account do not prove yourselves wanting in sense, but try to understand what the Lord's will is.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pay attention to how you behave. Do not live as the unwise do, but as responsible persons. Try to make good use of the present time, because these days are evil. So do not be foolish but understand what the will of the Lord is. Col 3
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, be very careful how you live. Don't live like foolish people; live like wise people. Take advantage of every opportunity because these are evil times. This is why you should not be fools. Instead, try to understand what the Lord wants.
The Scriptures 2009	See then that you walk exactly, not as unwise, but as wise, redeeming the time, because the days are wicked. So then do not be foolish, but understand what the desire of יהוה is.
Tree of Life Version	So pay close attention to how you walk—not as unwise people but as wise. Make the most of your time because the days are evil. For this reason do not be foolish, but understand what the Lord's will is.

Weird English, ☺ English, Anachronistic English Translations:

Accurate New Testament	...see! so carefully how [You*] walk not {walk!} as [Men] Unwise but {walk!} as [Men] Wise {be!} Redeeming the time for The Days Evil are because of this not become! Foolish but understand! Something {is} The Will [of] the lord...
Alpha & Omega Bible	.
Awful Scroll Bible	Be discerning therefore, how accurately you walk-about, not as un-wise, however, as wise, yourselves buying-from the time, certainly-of-what the days are perilous. Because of this, be coming about not un-thinking, however, be intelligibly sending-it -together, what is the Purpose of the Lord.
Concordant Literal Version	Be observing accurately, then, brethren, how you are walking, not as unwise, but as wise, reclaiming the era, for the days are wicked."
exeGeses companion Bible	Therefore do not become imprudent, but understand what the will of the Lord is." So see that you walk precisely - not as unwise, but as wise, marketing the season because the days are evil. So be not thoughtless,

God's Truth (Tyndale)	.
Orthodox Jewish Bible	but comprehend the will of Adonay. Therefore, fier zich (comport oneself) in your derech with a careful walk, not as kesilim (fools) but as chachamim (wise ones), Redeeming the time, because the yamim are ra'im. Therefore, do not be foolish, but have binah of what the ratzon Hashem is.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
Brodie's Expanded Trans.	Therefore, understand how accurately you must continually walk [live the Christian way of life], not as fools [without doctrine: wrong priorities], but as wise believers [positive towards doctrine: correct priorities], Constantly redeeming time [logging hours inside the sphere of God's power], because the days [allotted to each believer] are evil [opposed to the divine plan]. Because of this, stop becoming foolish [ignorant due to neglecting Bible study]; instead, keep on gaining insight into what the will [purpose, plan] of the Lord is .
The Expanded Bible	.
Jonathan Mitchell NT	Be continuously observing exactly (or: accurately), then, brothers (= fellow believers; members of the Family), how you habitually walk about [or, with other MSS: Be continually observing, then, how accurately you are conducting yourselves]: not as unwise folks, but rather as wise ones, making it a habit [to be] intensively buying-out for yourselves (as at a market, exhausting the supply; redeeming; reclaiming) the season (fitting situation; opportunity; fertile moment), because the days (= present times) are of a bad quality (or: a gush of misery; unsound; harmful; or: in a sorry plight; or: toilsome). On account of this, stop becoming (or: Do not continually come to be) foolish ones (folks not having common sense; people without reflection or intelligence; imprudent ones; thoughtless and inattentive folks), but rather, be constantly understanding (sending your perceptions together to comprehend) what [is] the will (result of the resolve; determination of what shall be done; design; effect of the purpose) of the Lord (= Christ or Yahweh; [other MSS: God; Christ]).
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.	Be taking heed, therefore, [exactly] how ye are walking,— Not as unwise, But as wise,— Buying out for yourselves the opportunity, ^q because the days are [evil]; For this cause do not become foolish, but have discernment as to what is the will of the Lord;...
	^q Col. iv. 5.
The Spoken English NT	So be very careful how you live: don't be unwise-be wise! ^m Take hold of this moment, ⁿ because these are evil times. ^o So don't get careless. Understand what the Lord's will is.

- m. Lit. "...not as unwise people, but as wise ones."
- n. Lit. "purchasing the moment".
- o. Lit. "evil days".

Updated ASV

Be Filled with Spirit

Therefore be careful how you walk, not as unwise men but as wise, buying out^[35] the time, because the days are evil. Therefore do not be foolish but understand what the will of the Lord is.

[35] (an idiom, literally 'to redeem the time') to do something with intensity and urgency (used absolutely)—'to work urgently, to redeem the time.'—GELNTBSD

Wilbur Pickering's New T.

Walk in wisdom

See then that you walk carefully, not as unwise but as wise, redeeming the time, because the days are evil. That is why you must not be foolish,⁸ but understand what the Lord's will is.

(8) The ultimate foolishness is to not understand the Lord's will.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

So then, take heed that you walk circumspectly, not as fools, but as those who are wise, Redeeming the time, because the days are evil. For this reason, do not be foolish, but understanding what the will of the Lord is.

Analytical-Literal Translation

Therefore, be watching how carefully you_p are walking about [fig., conducting yourselves], not as unwise but as wise, redeeming [fig., making the best use of] the time, because the days are evil. For this reason, stop becoming foolish, but be understanding what [is] the will of the Lord.

Berean Literal Bible

Bill Puryear translation

Therefore, consider and pay attention to how accurately [conscientiously] you must walk, not as unwise but as wise, by purchasing the time, because the days are evil [degenerate]. Because of this, stop becoming fools [unwise], but keep on understanding what [is] the will of the Lord.

C. Thomson updated NT

Charles Thomson NT

Context Group Version

. intelligent

Look therefore carefully how you (pl) walk, not as unwise, but as wise; redeeming the time, because the days are evil. Therefore don't be (pl) shameless, but understand what the will of the Lord is.

English Standard Version

Far Above All Translation

See then that you walk circumspectly, not as unwise *folk*, but as wise, buying up the time, because the days are evil. On account of this, do not become foolish, but understanding what the will of the Lord is.

Green's Literal Translation

James Allen translation

Legacy Standard Bible

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

Therefore beware^o, how accurately you^o are walking, not as unwise, but as wise; buying up the time, because the days are evil. Because of this, do^o not become foolish, but understand what the will of the Lord is.

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 Therefore beware how accurately you walk [or, *advance*; *the maintenance of the supergrace status*], **not as unwise ones** [minus doctrine], **but as wise ones** [believers positive toward doctrine].
Constantly buying the time [assigned and allotted to you], because the days [in the allotment or in your assignment] **are evil**.
Because of this, stop being ignorant, but completely and thoroughly understand the will [purpose, policy, design] of the Lord.
- R. B. Thieme, Jr. trans2 Therefore beware how accurately you walk with regard to Bible Doctrine, not as unwise or stupid ones (CDS residence) but as wise, (divine dynasphere residence) constantly Redeeming or buying time through Perception, Cognition, Inculcation, Metabolization and Application of Bible Doctrine and attaining Maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul with Filling of God the Holy Spirit, because the Days are evil
Because of this stop being ignorant, but completely thoroughly understand the will, purpose and policy of the Lord.
- Revised Geneva Translation .
- Ron Snider translation Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil. So then do not become senseless, but understand what the will of the Lord is.
- 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:
15-17

Ephesians 5:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepō (βλέπω) [pronounced BLEHP-oh]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 nd person plural, present active imperative	Strong's #991
oun (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
akribōs (ἀκριβῶς) [pronounced ak-ree-BOHÇ]	<i>exactly, accurately, diligently, circumspectly</i>	adverb	Strong's #199
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
peripateō (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>	2 nd person plural, present active indicative	Strong's #4043

Translation: Watch, therefore, how diligently you (all) keep on walking,...

Walking in the Christian life is your simple day-to-day living. The Christian walk is equivalent to the spiritual life. Paul tells the believers hearing these words to look at, behold, pay attention to how they walk. This is further defined by the adverb akribôs (ἀκριβῶς) [pronounced *ak-ree-BOHÇ*]. It means, *exactly, accurately, diligently, circumspectly*. Strong's #199. One walks diligently, accurately and circumspectly by understanding and executing the protocol plan of God. The Protocol Plan of God is a rigid long established code prescribing complete deference to superior rank and authority coupled by strict adherence to due order of precedence and precisely correct procedure. We learn and understand this plan through Bible doctrine taught by a well-qualified pastor-teacher.

Glenn (I probably have his full name somewhere else) discusses this in more detail on his [website](#).

Ephesians 5:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (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
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
ásophos (ἄσοφος) [pronounced <i>AS-of-oss</i>]	<i>fools, foolish (ones), unwise (ones); unskilled</i>	masculine plural adjective; nominative case	Strong's #781 hapax legomenon
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
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
sophos, sophê, sophon (σοφός, σοφῆ, σοφόν) [pronounced <i>soh-FOSS, soh-FAY, soh-FON</i>]	<i>wise, understanding God; adept at practical application of doctrine; acquainted with the mystery doctrine; skilled in the affairs of life, discreet, judicious, practically wise; skilled in learning, learned, intelligent, enlightened [in human and theological matters]; wise in a worldly sense, educated</i>	masculine plural adjective; nominative case	Strong's #4680

Translation: ...not like the foolish (ones) but like the wise (ones),...

We are not to walk (live) like those who are foolish (unwise and unskilled), but like those who are wise, understanding and adept at the practical application of the doctrines of God.

Ephesians 5:15 **Watch, therefore, how diligently you (all) keep on walking, not like the foolish (ones) but like the wise (ones),...** (Kukis mostly literal translation)

Ephesians 5:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exagorázō (ἐξαγοράζω) [pronounced <i>ex-ag-or-AHD-zo</i>]	<i>redeeming, those buying up, the ones purchasing (for themselves), paying the necessary price; one buying up for himself; being ransomed; making the most of</i>	masculine plural; present middle participle; nominative case	Strong's #1805
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
kairos (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540

Translation: ...**purchasing the time**...

The believer is given only so many days on this earth. As believers, we need to make the most of that time. During our lifetimes, we have normal life experiences which take up a great deal of time. Most of us work, many of us have wives (husbands) and families, so that life on its own can be quite the full experience. But for the believer, there is an additional spiritual dimension, a dimension to life which was absolutely missing to us when we lived as unbelievers.

Furthermore, as unbelievers and then as believers, we live in the devil's world and Satan, as ruler of this world, wants to think like he does. That will keep us from thinking like God does.

For the believer who is positive toward Bible doctrine, God will give that person the opportunity to grow spiritually under a well-qualified pastor-teacher. We go from death to life through Jesus Christ (by believing in Jesus Christ), and after that, we have so many days on this earth. We can grow spiritually or not; we can live according to the tenets of God or not; we can produce divine good or not.

The believer who redeems the time or purchases the time grows spiritually. There is only one way to grow spiritually and that is under the ministry of the doctrinally straight, well-qualified pastor-teacher. Peter gives us the mandate, **grow in the grace and knowledge of our Lord Jesus Christ**. (2Peter 3:18a) Now, the grace spoken of here is living grace and logistical grace. This is the grace which makes it possible for every believer to grow (many do not). The knowledge is Bible doctrine, and it is by means of this knowledge that we grow. Jesus grew the same way in His humanity (Luke 2:40, 52). Once we reach a certain stage of growth (spiritual maturity, building the edification complex, reaching supergrace), then we are able to produce divine good.

Redeeming the time means that we respond to the grace provision of God, and grow by means of that provisions (which would be by means of a well-qualified pastor-teacher, meeting with other believers in an auditorium, and growing spiritually through the grace provision of gap (the grace apparatus for perception).

R. B. Thieme, Jr. covered this concept with the doctrine, **One Day at a Time**, which has been placed in the **Addendum**.

Ephesians 5:16b			
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
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
ponēros (πονηρός) [pronounced pon-ay-ROSS]	<i>evil (in its effect or influence on others), hurtful, bad, grievous, harm [ful], malicious, wicked</i>	feminine plural comparative adjective, nominative case	Strong's #4190
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: ...because the days keep on being evil.

The days being evil simply means, we live in cosmos diabolicus; we live in the devil's world. We are surrounded by evil and we are bombarded with evil through every cultural device at Satan's disposal. His thinking is always in direct contrast to God's thinking.

When we redeem the time, we are purchasing time for ourselves as spiritual beings and for God as our Father. God, through this concept of purchasing the time, has made it possible for us to make the days count when it comes to spiritual growth and spiritual impact.

Ephesians 5:16 ...purchasing the time because the days keep on being evil. (Kukis mostly literal translation)

Ephesians 5:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διὰ) [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
tóuto (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)
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

Ephesians 5:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1096
áphrōn (ἄφρων) [pronounced AF-rohn]	<i>without reason; senseless, foolish, stupid;; ignorant without reflection or intelligence, acting rashly; mindless, (specially) egotistic, (morally) unbelieving</i>	masculine plural adjective, nominative case	Strong's #878

Translation: Because of this, do not become [a person who] acts rashly (without reason),...

Because of this refers back to v. 16, that we should be *redeeming the time because the days are evil*. If we grow in grace and knowledge of our Lord, we will no longer become a person who acts rashly, who acts without reason, who acts in conformity to the thinking of Satan in the cosmic system.

The key in the Christian life is mental attitude. It is all about what we think. God reaches us through our thinking and Satan reaches us in the same way.

Ephesians 5:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
suniêmi (συνίημι) [pronounced soon-EE-ay-mee]	<i>[mentally] put together, comprehend, consider, be understanding, be wise; by implication act piously</i>	2 nd person plural, present active imperative	Strong's #4920
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; accusative case	Strong's #2307
του (του) [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

Ephesians 5:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...but keep on understanding what the will of the Lord [is]. (Kukis mostly literal translation)

We are, as believers, to *keep on understanding what the will of the Lord is*. How do we understand the will of God? We understand God, His will and His plan through *God's Guide to the Spiritual Life*, known more commonly as the Bible. However, this learning process conforms to God's grace provisions. Part of that grace provision is a local church and a well-qualified pastor-teacher.

One of the things which I have recommended—and this may seem quite radical to some reading this—is find a local church where Bible doctrine is being taught by a well-qualified pastor-teacher, and grow right there. Even if this local church is not in your home town. Now, many such pastors have ways of accessing their ministry online, which includes previous lessons, and, in some cases, live lessons. The best approach is actually living in that city and physically attending that church.

Let me explain why I make such a radical suggestion. Most believers recognize that, at this point in time, the United States is in a very precarious place (I write this in 2025). We have been in a very precarious place for decades now, and we have seen the policies and thinking of our culture as going about as radically crazy as we could ever imagine. There are things that take place in reality in our culture that rival satire. The idea that a man (or boy) can decide that he is a female, or vice versa, is both insane and absurd. The idea that this same person could start entering the world of the other (men posing as women seem to love to go to women's public restrooms and women's lockers in gym; and, in some bizarre cases, join women's sports teams). Twenty years ago (around the turn of this new century), if I were to suggest such things would take place culturally, people would have considered me daft. However, we actually have an entire political party dedicated to this gender-confused movement. Had you cornered a roomful of Democrats in the year 2000 and said, "This is the future of your party," they would have called you crazy.

This is but one aspect of our current American culture. As things become more and more insane in this culture, where do you want to be? Living in a neighborhood where most of the people are crazy with this insane culture, or in a neighborhood where there are supergrace believers? In neighborhood #1, you actually face fire and brimstone (or whatever means God uses to discipline that people); in neighborhood #2, you have God's protection, for you and other believers who are growing in grace and in knowledge of the Lord Jesus Christ.

What I am saying is this: *where you are geographically in the United States potentially plays a big part in your future*. If you are geographically near to a church accurately teaching God's Word, you are much safer, than if you live in a city where no such church exists. Now, there will be churches in pretty much every city of the United States. However, some of them will be tongues churches, some of them will be cult churches, some of them will be *devotional* churches, some of them will be lukewarm churches. In fact, in some of these churches, you will find gay men and women interacting as if that is a legitimate public expression (I have seen it with my own eyes). In other churches, you may be treated to little accurate teaching, but there is a rock band performing devotional Jesus music. If our nation faces divine judgment—and this is not out of the question for the United States—you do not want to live in a city where those kinds of churches are your *only* options.

If you come to the point in your life where you realize that the most important aspect of your life is Bible doctrine, or, as R. B. Thieme, Jr. put it, *living in the Word*, then you may want to consider taking this one step further and putting yourself geographically in the vicinity of a doctrinal church with a well-qualified pastor-teacher at the helm.

The United States is clearly in the midst of a spiritual war, and that is at the core of the confusion and perversion which reigns in our land. The solution to our country's descent into cosmic thinking is spiritual. It is not finding the right political candidates and supporting them with everything you've got. It is finding the right body of believers and growing in that environment.

Personally, I am a child of the 1950s, and this was one of the great spiritual times of this country. We had but three television stations at that time, and, on some occasions, when the evangelist Billy Graham was teaching, he would actually appear on prime time tv. That is, there were times in the 1950s and early 1960s when you might turn on your television and Billy Graham would be proclaiming Jesus Christ to the masses on one of three television options. That was because there was a hunger for Jesus Christ and, to some extent, the Word of God.

When our country was founded and when our Constitution was being written, there were a few dozen men of very strong opinions gathering together, trying to determine what our future as a nation should be, and enshrining that future in a document that we know as the Constitution of the United States. They referred to many systems of government and law and philosophies; but do you know which book was quoted from the most often? The Bible. The Bible was the key to the writing of both our Declaration of Independence and our Constitution. This set our nation on the right foot.

If memory serves, there are two periods of time in our history which are considered spiritual awakenings. That is, when large numbers of our population believed in Jesus Christ and some of them began to advance spiritually. I think a third period of spiritual awakening took place in the late 1940s up to the early 1960s. However, now, in the 21st century, we seem to be an immeasurable distance from those times. Our way back is spiritual. Our relationship to God through His Son is key. Our understanding of His plan should be the focus of our lives. But unlike these three periods of spiritual awakening in the United States, the same thing does not seem to be occurring today. But there are pockets of spiritual growth in the United States. Find those geographical regions and go there.

Ephesians 5:17 **Because of this, do not become [a person who] acts rashly (without reason), but keep on understanding what the will of the Lord [is].** (Kukis mostly literal translation)

Ephesians 5:15–17 **Watch, therefore, how diligently you (all) keep on walking, not like the foolish (ones) but like the wise (ones), purchasing the time because the days keep on being evil. Because of this, do not become [a person who] acts rashly (without reason), but keep on understanding what the will of the Lord [is].** (Kukis mostly literal translation)

Ephesians 5:15–17 **Be careful, therefore, that you keep on moving forward diligently and intelligently, not like those who are foolish but like those who are wise. Keep on purchasing the times because the days are evil. As a result of this, do not become a rash person, who acts apart from reason, but keep on understanding what the will of the Lord is.** (Kukis paraphrase)

And you will not become intoxicated by wine, by which keeps on being an abandoned life, but you (all) keep on being filled in a Spirit, speaking to yourselves psalms and hymns and songs, spiritual (ones), singing and celebrating (with song) by the heart of you (all) in the Lord, being grateful always for all (things), in a name of a Lord of us, of Jesus of Christ, by the God, even the Father, being subordinate to one another in a fear of Christ.

Ephesians
5:18–21

And do not (you all) become intoxicated by wine, by which keeps on being excess [and ruination]. Instead, (you all) keep on being filled by the Spirit, speaking to yourselves psalms and hymns and spiritual songs, singing and celebrating (with song) in the heart of you (all) in the Lord, being always grateful for all things, in the name of Jesus Christ, the Lord of us, by the God, even the Father, being subordinate to one another in the fear of Christ.

And do not become intoxicated with wine, which is a wasteful use of time. Instead, keep on being filled with the Spirit, communicating to one another by psalms, hymns and spiritual songs, singing and celebrating in song in the sphere of our doctrinal thinking in the Lord, always being grateful for all things, in the name of Jesus Christ, our Lord, by God the Father; and being subordinate to one another by our fear/respect of Christ.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And you will not become intoxicated by wine, by which keeps on being an abandoned life, but you (all) keep on being filled in a Spirit, speaking to yourselves psalms and hymns and songs, spiritual (ones), singing and celebrating (with song) by the heart of you (all) in the Lord, being grateful always for all (things), in a name of a Lord of us, of Jesus of Christ, by the God, even the Father, being subordinate to one another in a fear of Christ.
Complete Apostles Bible	And do not get drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always concerning all things to God the Father in the name of our Lord Jesus Christ, subjecting yourselves to one another in the fear of God.
Douay-Rheims 1899 (Amer.)	And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit, Speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord: Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father: Being subject one to another, in the fear of Christ.
Holy Aramaic Scriptures Original Aramaic NT	. Neither be drunk with wine in which is debauchery, but be filled with The Spirit. But speak to yourselves in Psalms and hymns and songs of The Spirit; be singing in your hearts to THE LORD JEHOVAH. Be giving thanks always for the sake of every person* in the name of Our Lord Yeshua The Messiah to God The Father. Be subject to one another in the love of The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And do not take overmuch wine by which one may be overcome, but be full of the Spirit; Joining with one another in holy songs of praise and of the Spirit, using your voice in songs and making melody in your heart to the Lord; Giving praise at all times for all things in the name of our Lord Jesus Christ, to God, even the Father; Letting yourselves be ruled by one another in the fear of Christ.
Bible in Worldwide English	Do not get drunk with wine. That is living in a wrong way. But be filled with the Spirit. Speak to one another by the songs in the holy writings, and songs of praise, and Christian songs. Sing and make a joyful noise in your hearts to the Lord. Always thank God the Father for all things in the name of our Lord Jesus Christ. Give way to each other because you respect Christ.
Easy English Easy-to-Read Version–2008	. Don't be drunk with wine, which will ruin your life, but be filled with the Spirit. Encourage each other with psalms, hymns, and spiritual songs. Sing and make music in your hearts to the Lord. Always give thanks to God the Father for everything in the name of our Lord Jesus Christ. Be willing to serve each other out of respect for Christ.
God's Word™	Don't get drunk on wine, which leads to wild living. Instead, be filled with the Spirit by reciting psalms, hymns, and spiritual songs for your own good. Sing and make music to the Lord with your hearts. Always thank God the Father for everything in the name of our Lord Jesus Christ. Place yourselves under each other's authority out of respect for Christ.
Good News Bible (TEV)	Do not get drunk with wine, which will only ruin you; instead, be filled with the Spirit. Speak to one another with the words of psalms, hymns, and sacred songs; sing hymns and psalms to the Lord with praise in your hearts. In the name of our Lord Jesus Christ, always give thanks for everything to God the Father. Submit yourselves to one another because of your reverence for Christ.
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.	Don't destroy yourself by getting drunk, but let the Spirit fill your life. When you meet together, sing psalms, hymns, and spiritual songs, as you praise the Lord with all your heart. Always use the name of our Lord Jesus Christ to thank God the Father for everything. Honor Christ and put others first.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And don't get drunk with wine, which is rebellion; instead be filled with the fullness of the Holy Spirit. <i>And your hearts will overflow with</i> a joyful song to the Lord Jehovah. Keep speaking to each other with words of Scripture, singing the Psalms with praises and spontaneous songs given by the Spirit! Always give thanks to Father God for every person <i>he brings into your life</i> in the name of our Lord Jesus Christ. And out of your reverence for Christ be supportive of each other in love.
Plain English Version	.

UnfoldingWord Simplified T.	Do not become drunk by drinking alcoholic drinks, because people cannot control themselves when they are drunk. Instead, let God's Spirit control what you do at all times. Sing to each other Psalms, and songs about the Messiah, and songs that God's Spirit gives you. Even when you are not singing out loud, sing and offer music to the Lord within yourself. At all times thank God the Father for everything because of what our Lord Jesus the Messiah has done for you. Humbly submit yourselves to each other because you respect the Messiah.
Williams' New Testament	Stop getting drunk on wine, for that means profligacy, but ever be filled with the Spirit, and always be speaking to one another in psalms, hymns, and spiritual songs. Keep on praying and praising the Lord with all your heart; continue giving thanks for everything to God our Father; keep on living in subordination to one another out of reverence to Christ.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And don't be drunk with wine (in which it is reckless). But be filled in the Spirit, speaking to yourselves in psalms, praise songs, and spiritual songs, singing and reciting psalms in your heart to the Master, always being thankful for everything in the name of our Master Jesus, the Anointed King, to the God and Father, being placed under each other in fear of the Anointed King:...
Common English Bible	.
Len Gane Paraphrase	Do not be drunk with wine, which is immoral excess, instead be filled with the Spirit: Speaking among yourselves in psalms, hymns, spiritual songs, singing and making music in your heart to the Lord, Giving thanks always to God and the Father for all things in the name of the Lord Jesus Christ. Submitting yourselves to one another in the fear of God.
A. Campbell's Living Oracles	And we not drunk with wine, by which comes dissoluteness; but be filled with the Spirit: speaking to one another in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord: giving thanks at all times for all things, in the name of our Lord Jesus Christ, to God, even the Father. Be subject to one another, in the fear of God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not drink wine to excess, for that leads to profligacy; but seek to be filled with the Spirit of God, and speak to one another in psalms and hymns and sacred songs. Sing and make music in your hearts to the Lord. Always give thanks for everything to our God and Father, in the Name of our Lord Jesus Christ; And submit to one another from reverence for him.

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 get drunk on wine which will wreck your life, but be filled with the Spirit. Share together with one another using psalms and hymns and sacred songs, singing and making music to the Lord with your heart. Always thank God the Father for everything in the name of our Lord Jesus Christ. Each of you should be willing to accept what others tell you to do out of reverence for Christ.

The Heritage Bible	And do not be drunk with wine, in which is unsavedness, but be filled in the Spirit, Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making music in your heart to the Lord, Giving thanks always for all things to God and the Father in the name of our Lord Jesus Christ, Arranging yourselves under one another in the fear of God.
International Standard V	Stop getting [Or Do not get] drunk with wine, which leads to wild living, but keep on being filled with the Spirit. Then you will recite to one another psalms, hymns, and spiritual songs; you will sing and make music to the Lord with your hearts; you will consistently give thanks to God the Father for everything in the name of our Lord Jesus, the Messiah; [5:20Or Christ] and you will submit to one another out of reverence for [Or another in the fear of] the Messiah. [Or Christ]
Lexham Bible Montgomery NT	. Do not be drunk with wine, in which is riotous living, but drink deep in the Spirit, when you talk together; with psalms and hymns and spiritual songs, singing and with all your hearts making music unto the Lord; and at all times for all things give thanks to God, the Father, in the name of our Lord Jesus Christ. Submit yourselves one to another out of reverence for Christ.
NIV, ©2011 Riverside New Testament	. Do not be drunk with wine, in which there is profligacy, but be full of the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and playing the harp heartily to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to God the Father. V. 21 will be placed with the next passage for context.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text	. . . Do not get drunk with wine, in which is recklessness. Instead, be filled with the Spirit, speaking to each other in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for everything in the name of our Lord Jesus Christ to God the Father, submitting yourselves to one another in reverence for Christ—wives, to your own husbands, as to the Lord. V. 22 is included for context.
Urim-Thummim Version	And be not drunk with wine in excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD; Giving thanks always for all things to Elohim and the Father in the Name of our LORD Jesus Christ; Submitting yourselves one to another in the veneration of Elohim.
Weymouth New Testament	Do not over-indulge in wine--a thing in which excess is so easy-- but drink deeply of God's Spirit. Speak to one another with psalms and hymns and spiritual songs. Sing and offer praise in your hearts to the Lord. Always and for everything let your thanks to God the Father be presented in the name of our Lord Jesus Christ; and submit to one another out of reverence for Christ.
Wikipedia Bible Project Worsley's New Testament	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not get drunk: wine leads to levity; but be filled with the Holy Spirit. Gather together to pray with psalms, hymns and spiritual songs. Sing and celebrate the Lord in your heart, giving thanks to God the Father in the name of Christ Jesus, our Lord, always and for everything. V. 21 will be placed with the next passage for context. 1Thes 5:18
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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. .
 The Scriptures 2009 .
 Tree of Life Version .

And be not drunk with wine, wherein is excess; but be filled with the **Ruach**; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to **Yahuah**; Giving thanks always for all things unto **Elohiym** and the Father in the name of our **Adonai Yahusha Ha'Mashiach**; Submitting yourselves one to another in the fear of **Elohiym**.

And "do not be drunk with wine," in which is debauchery, but be filled by the Spirit, (Prov. 23:31) speaking to yourselves in psalms and hymns and spiritual songs, singing and praising in your heart to YAHWEH, giving thanks at all times for all things to YAHWEH the Father in the name of our Master Yahshua Messiah. Submit yourself one to another in the love of the Messiah.

Don't get drunk with wine; this leads to wildness. No, be filled with the Spirit. Use psalms, songs of praise, and spiritual songs to talk to one another. Strum your heart and sing to the Lord. Always thank God the Father for everything with the name of our Lord Jesus Christ. Submit yourselves to each other to show awesome respect for Christ.

And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit, speaking to each other in psalms and songs of praise and spiritual songs, singing and striking the strings in your heart to the Master, giving thanks always for all to Elohim the Father, in the Name of our Master עשויה Messiah, subjecting yourselves to each other in the fear^e of Elohim.
^eSee Exodus 20:20.

And do not get drunk on wine, for that is recklessness. Instead, be filled with the Ruach, speaking to one another in psalms, hymns, and spiritual songs, singing and making music in your heart to the Lord—always giving thanks for everything to God the Father, in the name of the Lord Yeshua the Messiah. V. 21 will be placed with the next passage for context.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament .
 Alpha & Omega Bible .

...and not be drunk! [by] wine in whom is Lostness but be filled! in spirit Speaking [to] themselves^ in music* and [in] celebrations and [in] songs spiritual Singing and Making (Music) [in] the heart [of] you* [for] the lord {be!} Thanking always for all [things] in name [of] the lord [of] us jesus christ the god and father {be!} Being Subjected [to] one another in fear [of] christ...

AND NOT DRUNK WITH WINE [as a habit/lifestyle], FOR IN WHICH IS DEBAUCHERY/WASTEFULNESS/EMPTINESS, BUT BE FILLED WITH THE [holy] GHOST, †(Debauchery= unrestraint. This is not a commandment to never drink or never get drunk, but a warning against alcoholism & a wasted, empty life. The Context is to make the most of our time for The Kingdom.)
 SPEAKING TO ONE ANOTHER IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING AND MAKING MELODY WITH YOUR HEART TO THE LORD; ALWAYS GIVING THANKS FOR ALL THINGS IN THE NAME OF OUR LORD JESUS CHRIST TO THEOS (The Alpha & Omega), EVEN THE FATHER; AND BE SUBJECT TO ONE ANOTHER IN THE FEAR OF CHRIST.

Awful Scroll Bible	And not to be intoxicated with wine, from-within what is un-conservative, however be filling-up from-within the Breath, speaking to yourselves in songs and hymns and odes of the Breath, praising in song and singing, from-within the sensibility of you all's heart to the Lord, giving-good-favoredness as-when-at-all times, for everything to our God and Father, by-within the Name of our Lord Jesus, the Anointed One, appointing-under to one another, from-within reverence to God.
Concordant Literal Version	And be not drunk with wine, in which is profligacy, but be filled full with spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and playing music in your hearts to the Lord, giving thanks always for all things, in the name of our Lord, Jesus Christ, to our God and Father, being subject to one another in the fear of Christ."
exeGeses companion Bible	And be not intoxicated with wine wherein is dissipation; but be filled full/shalamed in Spirit; speaking to yourselves in psalms and hymns and spiritual odes, singing and psalming in your heart to Adonay; eucharistizing always for all to Elohim and Father in the name of our Adonay Yah Shua Messiah; subjugating yourselves to one another in the awe of Elohim.
God's Truth (Tyndale) Orthodox Jewish Bible	. And do not become a shikker with schnapps, in which is dissipation, but be filled with the Ruach Hakodesh, [VAYIKRA 10:9; MISHLE 20:1; YESHAYAH 28:7] Speaking to one another in Tehillim and shirim and hymns and neshamah niggunim mi Ruach Hakodesh (soul melodies from the Ruach Hakodesh), singing and making melody in your levavot to Adonoi, [TEHILLIM 27:6] Giving todot always for everything to Eloheinu, even Avinu b'Shem Rebbe, Melech HaMoshiach Yehoshua, [IYOV 1:21; TEHILLIM 34:1] Being submissive to one another in the yirat HaMoshiach.
Rotherham's Emphasized B. .	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. And do not get drunk on wine, which results in ruined lives, but be filled with the Holy Spirit. Speak to one another by using psalms, hymns and spiritual songs, singing and making music with your hearts to the Lord. Always give thanks to God the Father for everything in the name [<i>i.e., by the authority</i>] of our Lord Jesus Christ. Submit to one another out of reverence for Christ.
Brodie's Expanded Trans.	Also stop making a habit of becoming intoxicated with wine [any substance that can destroy your life by addiction], by which is dissipation [drunken lifestyle], but be continually filled by the Spirit. Make it a practice to speak to each other by means of psalms and hymns and spiritual songs, singing and playing musical instruments with your mind [doctrine and music combined] to the Lord. Always thanking God, even the Father, for all things [suffering and blessing], through the person of our Lord Jesus Christ. Be under legitimate authority [to those with jurisdiction, i.e., your pastor] with others of the same kind [fellow Christians, i.e., in your congregation] because of respect for Christ .
The Expanded Bible Jonathan Mitchell NT	. And stop being made drunk (or: Do not be continuously made intoxicated) by wine, within which exists the disposition of one having no hope of safety (unsavingness;

dissipation and ill health; desperation), **but rather be continuously or repeatedly filled full in spirit** (within [the] Spirit; within the midst of [the] Breath-effect; in the sphere of attitude; in union with [the] Breath), **continuously speaking** (making vocal utterances) **to** (or: among) **yourselves in psalms and hymns** (or: songs of praise; festive songs) **and spiritual odes** (songs; chants), **continually singing and playing stringed instruments** (making music; psalming; sharply touching or plucking [the strings or chords]) **in** (or: by; with; or: for) **your hearts to** (or: for; by; with: in) **the Lord** [= Christ, or, Yahweh], **constantly giving thanks** (expressing gratitude; or: speaking of the well-being that is in grace and favor) **to God, even [the] Father** [p46 & others: to the Father, even God] **at all times** (or: always; = on all occasions) **concerning all things** (or: for everything; or: over all mankind), **within the midst of and in union with the Name of our Lord, Jesus Christ** [= the Messiah], **while continually setting and arranging yourselves under** (placing yourselves in humble alignment; subordinating yourselves; being submissive) **so as to support one another, in respect for Christ** (or: in union with the reverence which is an Anointing; within Christ's fear; in reverence pertaining to, and the source of which is [the] Anointed One [other MSS: God]).

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

Bible Translations with Many Footnotes:

Lexham Bible

Being Filled by the Spirit

Because of this do not become foolish, but understand what the will of the Lord is. And do not be drunk with wine (in which is dissipation), but be filled by the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and singing praise in your heart to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to the God and Father, being subject to one another out of reverence for [Literally “in the fear of”] Christ —wives to their own husbands as to the Lord, because *the* husband is *the* head of the wife, as also Christ *is the* head of the church (he himself *being the* Savior of the body). But as the church is subject to Christ, thus also wives *should be subject* [*The words “should be subject” are not in the Greek text, but are an understood repetition from the previous clause] **to their husbands in everything.** V. 17 and vv. 22–24 are included for context.

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

And be not getting drunk with wine,^a in which is dissoluteness,
 But be getting filled in Spirit;—
 Speaking to yourselves, with psalms and hymns and spiritual songs^b;
 Singing, and striking the strings, with your heart unto the Lord;
 Giving thanks, always, for all things,
 <In the name of our Lord Jesus Christ>
 Unto your God and Father^c;
 Submitting yourselves one to another
 In reverence of Christ,——...

^a Pr. xxiii. 31 (Sep.).

^b Col. iii. 16.

^c Col. iii. 17.

The Spoken English NT

And don't get drunk on alcohol-that's self-destructive.^p Instead, be full of the Spirit!

Share^q psalms, hymns, and spiritual^r songs with each other. Sing and make music in your hearts to the Lord. Give thanks to God the Father for everything all the time, in the name of our Lord Jesus Christ.

Put One Another First

Put one another first,^s out of reverence for Christ.

p. Lit. "...on wine, in which is dissipation". Dissipation is wasting your life, "trashing" yourself. I think Paul is talking about excessive alcohol consumption in general, mentioning wine as a typical example.

q. Lit. "...Spirit, speaking".

r. Some ancient mss. leave out the word "spiritual".

s. Lit. "Submit to one another". I think he's talking about subordinating your interests to theirs, not simply everyone doing what everyone else says, which wouldn't make sense.

Updated ASV

And do not get drunk with wine, for that is^[36] dissipation,^[37] but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to the God, even the Father; being subject to one another in the fear of^{f[38]} Christ.

[36] Lit *in which is*

[37] This is behavior that shows a lack of concern or thought for the consequences of one's actions: it is senseless deeds, reckless deeds, and recklessness.

[38] Or *reverence*

Wilbur Pickering's New T.

And don't get drunk on wine, which can be harmful and wasteful; rather be filled with the Spirit,⁹ speaking to one another with psalms and hymns and spiritual songs, singing and making music in your hearts to the Lord; always giving thanks to God the Father concerning all things,¹⁰ in the name of our Lord Jesus Christ, submitting to one another in the fear of God.

(9) Observe that this is a command, so it depends on us. The Holy Spirit is waiting to fill us, if we will only yield to Him. For light to fill the room all you have to do is flip the switch.

(10) We are to declare God's goodness, faithfulness and wisdom, even when we don't like what's happening.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

And stop getting drunk with wine, in which is reckless behavior, but continue being filled with [the] Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your_p heart to the Lord, giving thanks always for all [things] in [the] name of our Lord Jesus Christ to the God and Father, being subject [or, being submissive] to one another in the fear of Christ.

Berean Literal Bible

Bill Puryear translation

Furthermore, stop becoming intoxicated with wine, because of which is wastefulness, but be filled [influenced] by the Spirit, when you express yourselves to one another by means of psalms and hymns and spiritual songs, by singing and playing musical instruments with your heart to the Lord, with the result of giving thanks at all times for all things through the person of our Lord Jesus Christ to God, even the Father, with the result of being subordinate to one another because of respect for Christ.

C. Thomson updated NT

Charles Thomson NT

. all occasions

Context Group Version	And don't be drunk with wine, in which is debauchery, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your (pl) heart to the Lord; recognizing [your (pl)] indebtedness always for all things in the name of our Lord Jesus the Anointed to God, even the Father; subjecting yourselves one to another in the fear of the Anointed.
English Standard Version Far Above All Translation	. And do not become drunk with wine, in which is wastefulness, but be filled with <i>the</i> spirit, speaking to each other in psalms and hymns and spiritual songs, singing and playing a melody in your heart to the Lord, always giving thanks for all <i>things</i> in <i>the</i> name of our Lord Jesus Christ to God and the father, submitting to each other in <i>the</i> fear of Christ.
Green's Literal Translation James Allen translation Legacy Standard Bible	. Prov. 23:31 . See, then, how exactly you walk, not as unwise, but as wise, redeeming the time, because the days are evil; do not become fools because of this, but—understanding what [is] the will of the LORD, and do not be drunk with wine, in which is wastefulness, but be filled in the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD, always giving thanks for all things, in the Name of our Lord Jesus Christ, to the God and Father; subjecting yourselves to one another in the fear of Christ. Vv. 15–21 in the LSV.
Literal New Testament	AND BE NOT DRUNK WITH WINE, IN WHICH IS DISSOLUTENESS; BUT BE FILLED WITH [THE] SPIRIT, SPEAKING TO EACH OTHER IN PSALMS AND HYMNS AND SONGS SPIRITUAL, SINGING AND PRAISING WITH HEART YOUR TO THE LORD; GIVING THANKS AT ALL TIMES FOR ALL THINGS IN [THE] NAME OF OUR LORD JESUS CHRIST TO HIM WHO [IS] GOD AND FATHER, SUBMITTING YOURSELVES TO ONE ANOTHER IN [THE] FEAR OF GOD.
Literal Standard Version Modern English Version Modern Literal Version 2020	. . And do° not be drunken with wine, in which <i>there</i> is riotousness, but be° filled in <i>the</i> Spirit; speaking to yourselves in psalms and in hymns and in spiritual songs, singing and singing-praise in your° heart to the Lord; giving-thanks always on behalf of all things in <i>the</i> name of our Lord Jesus Christ to God and Father; being subject to one another in <i>the</i> fear of Christ.
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible
R. B. Thieme, Jr. translation	Also stop becoming intoxicated by means of wine, which is dissipation; but be filled [be fully possessed, be fully influenced] by (means of) the Spirit. Be communicating among yourselves [in the local church] by means of psalms. Also by means of hymns and odes with spiritual lyrics be singing and playing [musical instruments] to the Lord in the sphere of your right lobes. Be always thankful for all things in the sphere of the person of our Lord Jesus Christ to God, even the Father. Be subordinating yourselves as one believer (-priest) to the authority of another [pastor-teacher] out of respect for Christ.
R. B. Thieme, Jr. trans2	Stop (doing this thing you are doing already) getting drunk with Wine in which is destruction [debauchery], but keep on being Filled with God the Holy Spirit. addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, Be thankful for all things in the sphere

of our Lord Jesus of Nazareth, The Christ to God even the Father. Be subject to one another out of reverence for Christ.

Revised Geneva Translation .
Ron Snider translation

And do not get yourself drunk with wine, for that is dissipation, but fill yourself in your spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks for all (in that body) in the name of our Lord Jesus Christ to God, even the Father; submitting yourselves to one another in the fear of Christ.

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:
18-21

Ephesians 5:18a

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
μή (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
methuskō (μεθύσκω) [pronounced <i>mehth-OOS-koe</i>]	<i>be intoxicated, become inebriated, be drunk(-en), make drunk, get smashed</i>	2 nd person plural, present passive imperative	Strong's #3182

This is another one of those places where it pays to have more than one source. The morphological version that I have of the Westcott Hort text lists this as a 2nd person plural, present passive infinitive. Such a tense does not exist.

oinos (οἶνος) [pronounced <i>OY-noss</i>]	<i>wine; metaphorically the fiery wine [of God's wrath]</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3631
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Translation: And do not (you all) become intoxicated by wine,...

Paul was previously talking about redeeming the time and knowing what the will of God is. Becoming inebriated would be exactly the opposite of those things. Therefore, Paul tells them not to become intoxicated, but he will follow this up with a positive admonition.

Ephesians 5:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (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 5:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental 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)
asôtia (ἄσωτία) [pronounced as-oh-TEE-ah]	<i>wantonness, wastefulness; an abandoned (life, lifestyle), a dissolute life; profligacy, prodigality; debauchery, excess, dissipation, ruination, reckless indiscretion, riotous living</i>	feminine singular noun; nominative case	Strong's #810

The first set of definitions are the textbooks ones; and the second set came out of the many translations which I have access to. Translating this word brought out a creative streak in the translators. This word is only found thrice in the New Testament. I took the definitions from the translations of Ephesians 5:18.

Translation: *...by which keeps on being excess [and ruination].*

The final word in this phrase had a limited number of meanings in the e-sword sources which I use (primarily Thayer and Strong). The word is asôtia (ἄσωτία) [pronounced as-oh-TEE-ah] and the given meanings are, *wantonness, wastefulness; an abandoned (life, lifestyle), a dissolute life; profligacy, prodigality*. More than almost any other word I have come across, the translators came up with a variety of other translations, including, *debauchery, excess, dissipation, ruination, reckless indiscretion, riotous living*. Strong's #810.

I don't believe that the gist of Paul's point here is all about drunkenness and it is certainly not about alcoholism. Being drunk with wine is the opposite of redeeming the time. So, on the one hand, the believer is redeeming the time, but being drunk on wine is wasting away his time; it is an abandonment of our purpose on this earth.

Ephesians 5:18a-b *And do not (you all) become intoxicated by wine, by which keeps on being excess [and ruination].* (Kukis mostly literal translation)

By stating this, Paul is setting up a contrast. When you are drunk with alcohol, your entire person is taken over by the effects of the alcohol. Paul is using this as a stepping off point, a point of contrast, to explain what it means to redeem the time.

Ephesians 5:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahI-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235

Ephesians 5:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρόω) [pronounced <i>play-ROH-oh</i>]	<i>fill [a vessel, a hollow place, a valley]; fill [something] with [something]; supply [abundantly with something] [fully, completely], impart, imbue with; fulfill; perform fully; bring to a full end, complete [finish, accomplish]</i>	2 nd person plural, present passive imperative	Strong's #4137
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
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Translation: *Instead, (you all) keep on being filled by the Spirit,...*

Instead of being drunk, Paul gives the mandate for the believers receiving this epistle to be filled with the Spirit. In a similar fashion, the Holy Spirit takes over the life. Now, this does not mean that we become automotons and the Holy Spirit merely controls our body, because the filling of the Spirit is not a sensual experience. That is, we do not perceive it with our senses. Now, early on in the Church Age, there were some dramatic results of being filled with the Spirit, such as speaking in tongues, but that was early on. Authorities must be established, and God uses various signs and wonders to do this (in particular, the sign gifts, which were temporary).

The ultimate authority to be established is the Word of God. Paul, in part because of the sign gifts which he possessed, had this authority. However, these sign gifts did leave him. At one time, he had the gift of healing, for example, but that seemed to fade away. His authority had been established already, so the sign gifts were unnecessary. Paul writes this letter having complete authority, but he does not come along with the letter and heal some people in order to emphasize that he has the authority.

The filling of the Spirit was once clearly an experience, and something that everyone recognized was taking place (see Acts 2, for instance). However, you will notice that, in the epistles, Paul never gives us a list of signs to tell us, "This will indicate that you are filled with the Spirit."

Every believer has the ability to be filled with the Spirit and we know this because Paul is mandating that the recipients of this epistle be filled with the Spirit. Now, remember the book of Acts, when the Spirit is given, this was an act of God the Holy Spirit. This was not something that the people at Pentecost had any control over. But since there is a mandate to do this, that means that we as believers have the control. That is, we can switch it on and off.

Let suggest that, although Paul does not give the means here, the means are quite straightforward. If you sin, you lose the Holy Spirit. If you name that sin, you gain the Spirit back. This would be the same as being in fellowship or out of fellowship. It would make little sense for us to be in fellowship, but without the filling of the Spirit. It would make little sense for us to grieve that Spirit and yet, remain in fellowship with God. These are two sides of the same coin. In fellowship means that we are filled with the Spirit. Out of fellowship means that we have grieved the Spirit.

In any case, because of the mandate, we know that we have the choice whether to be filled or not.

The passive voice, on the other hand, means that God does the filling, but it is a result of what we do.

Ephesians 5:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, nominative case	Strong's #2980
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
psalmoi (ψαλμοί) [pronounced psahl-MOI]	<i>psalms, songs of praise; the Psalms (as a division of the Old Testament)</i>	masculine plural noun, locative, instrumental or dative case	Strong's #5568
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hymnoi (ᾠμοί) [pronounced HOOM-noy]	<i>hymns, songs in the praise of God or gods, heroes, conquerors; sacred songs, religious odes</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5215
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ôdai (ὕδαί) [pronounced oh-die]	<i>songs (of praise or thanksgiving), odes; chants; often denotes religious composition</i>	feminine plural noun, dative, locative or instrumental case	Strong's #5603
pneumatikos (πνευματικός) [pronounced nyoo-mat-EEK-oss]	<i>spiritual; as a plural with a definite article, it acts like noun, and it means spiritual things, spiritual matters, spiritual ones; possibly, spiritual gifts, spiritual phenomena</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #4152

Translation: ...speaking to yourselves psalms and hymns and spiritual songs,...

When filled with the Spirit, we are to speak to one another with psalms, hymns and spiritual songs. I would suggest that the psalms come right out of the Old Testament and that their melody is known. Hymns are songs which have been around for a long time. Spiritual songs are songs written most recently.

Ephesians 5:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
áidō (ᾄδω) [pronounced AD-oh]	<i>singing, praising (in song)</i>	masculine plural; present active participle; nominative case	Strong's #103

Ephesians 5:19b			
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
psállō (ψάλλω) [pronounced <i>PSAL-loh</i>]	<i>singing praises, those singing a hymn, celebrating the praises of God in song; playing a stringed instrument, the one plucking (strings)</i>	masculine plural, present active participle; nominative case	Strong's #5567
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
kardia (καρδία) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
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
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: ...singing and celebrating (with song) in the heart of you (all) in the Lord,...

We sing and celebrate with song our circumstances, as being filled with the Spirit.

Heart is in the singular and *you (all)* is plural. This would indicate that heart represents the spiritual understanding of believers which is accurate and held together in unity. That is, the things which we know and believe in our right lobes. The singular noun *heart* emphasizes the unity of doctrinal thinking.

Ephesians 5:18c–19 **Instead, (you all) keep on being filled by the Spirit, speaking to yourselves psalms and hymns and spiritual songs, singing and celebrating (with song) in the heart of you (all) in the Lord,...** (Kukis mostly literal translation)

Paul is writing this to stand in contrast with being drunk with alcohol. There might be singing, and the singing consists of doctrinally accurate teaching.

Ephesians 5:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharisteô (εὐχαριστέω) [pronounced yew-khahr-ih-STEH-oh]	<i>being grateful, feeling thankful; giving thanks</i>	masculine plural, present active participle; nominative case	Strong's #2168
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956

Translation: ...being always grateful for all things,...

The believer is to have a mental attitude of gratefulness. God has blessed the believer with many categories of grace and the believer who has developed a good understanding of Bible doctrine should also be grateful as a result of that understanding.

Ephesians 5:20b			
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
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
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
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; genitive/ablative case	Strong's #2962
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<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)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Ephesians 5:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
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
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<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; dative, locative or instrumental case	Strong's #3962

Translation: ...in the name of Jesus Christ, the Lord of us, by the God, even the Father,...

All of this is based upon the name (or Person) of Jesus Christ, Who is our Lord, and this is by means of God, even the Father.

Ephesians 5:20 ...being always grateful for all things, in the name of Jesus Christ, the Lord of us, by the God, even the Father,... (Kukis mostly literal translation)

Ephesians 5:21			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hypotassô (ὑποτάσσω) [pronounced <i>hoop-ot-AS-so</i>]	<i>being subordinate (to); reflexively obeying, being under obedience to (obedient), subduing unto, (being, making) subject (to, unto), being (put) in subjection (to, under), submitting self unto</i>	masculine plural, present passive participle, nominative case	Strong's #5293
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i>]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; dative, locative or instrumental case	Strong's #240
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 5:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobos (φόβος) [pronounced FOHB- oss]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5401
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Instead of <i>Christ</i> , Scrivener Textus Receptus has <i>God</i> . The Byzantine Greek text lists <i>God</i> as a variant. The Westcott Hort text and Tischendorf's Greek text both have <i>Christ</i> .			
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 subordinate to one another in the fear of Christ. (Kukis mostly literal translation)

There are specific realms of authority, but this is speaking more generally. In a congregation, we should be considerate and concerned with the needs of others. We subordinate our wants and desires to those of the group—those gathered in the local church. When we sing, we sing together. When we are being taught, we are quiet and respectful, so that those around us are not disturbed or have their concentration broken.

Ephesians 5:21 ...being subordinate to one another in the fear of Christ. (Kukis mostly literal translation)

Ephesians 5:18–21 And do not (you all) become intoxicated by wine, by which keeps on being excess [and ruination]. Instead, (you all) keep on being filled by the Spirit, speaking to yourselves psalms and hymns and spiritual songs, singing and celebrating (with song) in the heart of you (all) in the Lord, being always grateful for all things, in the name of Jesus Christ, the Lord of us, by the God, even the Father, being subordinate to one another in the fear of Christ. (Kukis mostly literal translation)

Ephesians 5:18–21 And do not become intoxicated with wine, which is a wasteful use of time. Instead, keep on being filled with the Spirit, communicating to one another by psalms, hymns and spiritual songs, singing and celebrating in song in the sphere of our doctrinal thinking in the Lord, always being grateful for all things, in the name of Jesus Christ, our Lord, by God the Father; and being subordinate to one another by our fear/respect of Christ. (Kukis paraphrase)

The women to their own (noble) men as to the Lord, that a (noble) man keeps on being head of the woman, just as even the Christ [is] head of the ekklēsia. He [is] Savior of the body. But like the ekklēsia keeps on being subordinate to the Christ, so even the women to the (noble) men in all things.

Ephesians
5:22–24

The women [are to be submissive] to their own (noble) men as to the Lord, for the (noble) man keeps on being the head of the woman, just as even Christ [keeps on being] the head of the church. He [Jesus Christ] [keeps on being] the Savior of the body. But just as the church keeps on being subordinate to Christ, so even the women [are subordinate] to the (noble) men in all things.

Women are to be submissive to their own husbands as they are submissive to the Lord, for the husband is the head of the woman, in marriage, just as Christ is the head of the church. Jesus Christ keeps on being the Savior of the body. Now, just as the church is subordinate to Christ, so the woman is to be subordinate to her husband in all things.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	The women to their own (noble) men as to the Lord, that a (noble) man keeps on being head of the woman, just as even the Christ [is] head of the ekklêsia. He [is] Savior of the body. But like the ekklêsia keeps on being subordinate to the Christ, so even the women to the (noble) men in all things.
Complete Apostles Bible	Wives, subject yourselves to your own husbands, as to the Lord, because the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. But just as the church is subject to Christ, so also the wives be to their own husbands in everything.
Douay-Rheims 1899 (Amer.)	Let women be subject to their husbands, as to the Lord: Because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body. Therefore as the church is subject to Christ: so also let the wives be to their husbands in all things.
Holy Aramaic Scriptures Original Aramaic NT	. Wives, be subject to your husbands as to Our Lord, Because the man is the head of the woman just as The Messiah is also The Head of the church and he is The Savior of the body. But just as the church is subject to The Messiah, in this way also wives are to their husbands in all things.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Wives, be under the authority of your husbands, as of the Lord. For the husband is the head of the wife, as Christ is the head of the church, being himself the saviour of the body. And as the church is under Christ's authority, so let wives be under the rule of their husbands in all things.
Bible in Worldwide English	Wives, obey your husbands as you obey the Lord. The husband is the head of the wife, just as Christ is the head of the church people. The church is his body and he saved it. Wives should obey their husbands in everything, just as the church people obey Christ.
Easy English Easy-to-Read Version–2008	. Wives, be willing to serve your husbands the same as the Lord. A husband is the head of his wife, just as Christ is the head of the church. Christ is the Savior of the church, which is his body. The church serves under Christ, so it is the same with you wives. You should be willing to serve your husbands in everything.
God's Word™	Wives, place yourselves under your husbands' authority as you have placed yourselves under the Lord's authority. The husband is the head of his wife as Christ

Good News Bible (TEV)	is the head of the church. It is his body, and he is its Savior. As the church is under Christ's authority, so wives are under their husbands' authority in everything. Wives, submit yourselves to your husbands as to the Lord. For a husband has authority over his wife just as Christ has authority over the church; and Christ is himself the Savior of the church, his body. And so wives must submit themselves completely to their husbands just as the church submits itself to Christ.
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.	A wife should put her husband first, as she does the Lord. A husband is the head of his wife, as Christ is the head and the Savior of the church, which is his own body. Wives should always put their husbands first, as the church puts Christ first.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For wives, this means being supportive to your husbands like you are tenderly devoted to our Lord, for the husband provides leadership for the wife, just as Christ provides leadership for his church, as the Savior and Reviver of the body. In the same way the church is devoted to Christ, let the wives be devoted to their husbands in everything.
Plain English Version	.
UnfoldingWord Simplified T.	Wives should submit to their own husband's leadership as they do to the Lord Jesus, because the husband is the leader of the wife as also the Messiah is the leader of the worldwide assembly of believers. He is the Savior who has saved all believers from being condemned for their sins. As for wives, just as all believers submit themselves to the authority of the Messiah, in the same way wives must also submit themselves completely to the authority of their husbands.
Williams' New Testament	You married women must continue to live in subordination to your husbands, as you do to the Lord, for a husband is the head of his wife, just as Christ is the Head of the church, His body, and Saviour of it. Just as the church is subject to Christ, so the married women in everything must be subject to their husbands.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	...the Wives — under your own husbands as <i>under</i> the Master because a husband is head of the wife as the Anointed King <i>is</i> also head of the assembly. He <i>is</i> a rescuer of the body. But as the assembly is placed under the Anointed King, so also the wives <i>under</i> the husbands in everything.
Common English Bible	.
Len Gane Paraphrase	Wives submit yourselves to your own husbands as to the Lord. For the husband is the head of the wife, even as Christ is the head of the congregation; he is the savior of the body. Therefore since the congregation is subject to Christ, so let the wives be to their own husbands in everything.

A. Campbell's Living Oracles	Wives, be subject to your own husbands, as to the Lord. For the husband is head of the wife, even as Christ is head of the congregation; he is the saviour of the body. Therefore, as the congregation is subject to Christ; so, also, let the wives be to their own husbands, in everything.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Wives should submit to their husbands as submitting to the Lord. For a man is the Head of his wife, as the Christ is the Head of the Church--being indeed himself the Savior of his Body. But as the Church submits to the Christ, so also should wives submit to their husbands in everything.

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	Wives, do what your own husbands tell you to do, as you would if the Lord told you. The husband is head of the wife in the same way as Christ is head of the church—his body and its savior. In the same way that the church does what Christ says, wives should do what their husbands tell them in all things.
The Heritage Bible	Wives, subordinate yourselves to your own husbands, as to the Lord, Because the husband is head of the wife, as also Christ is head of the church, and he is Savior of the body. But as the church is arranged under Christ, so also are the wives to be to their own husbands in everything.
International Standard V	Wives and Husbands Wives, submit yourselves [Other mss. lack submit yourselves] to your husbands as to the Lord. For the husband is the head of his wife as the Messiah [Or Christ] is the head of the church. It is he who is the Savior of the body. Indeed, just as the church is submissive to the Messiah, [Or Christ] so wives must be submissive [The Gk. lacks must be submissive] to their husbands in everything.
Lexham Bible	.
Montgomery NT	Wives likewise to their husbands as to the Lord, because a husband is the head of his wife even as Christ is head of the church, his body, which he saves. But as the church submits itself to Christ, so also wives to their husbands in everything.
NIV, ©2011	.
Riverside New Testament	Be subject to one another in reverence for Christ, wives to their own husbands as in the Lord, because a man is the head of his wife as Christ is the head of the church and he is the savior of the body. But as the church is subject to Christ, so wives are to their husbands in everything. V. 21 is included for context.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	For the husband is the head of the wife as Christ also is the head of the church—he himself being the savior of the body. Then just as the church is subject to Christ, so also are wives to husbands in everything. V. 22 was placed with the previous passage for context.
Urim-Thummim Version	Women, submit yourselves to your own husbands as to the LORD. Because the husband is the head of the woman, even as Christ is the head of the ekklesia: and he is the savior of the body. Therefore as the ekklesia is subject to Christ, so let the woman be to their own husbands in everything.
Weymouth New Testament	Married women, submit to your own husbands as if to the Lord; because a husband is the Head of his wife as Christ also is the Head of the Church, being indeed the

Saviour of this His Body. And just as the Church submits to Christ, so also married women should be entirely submissive to their husbands.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Husbands, love your wives**

• Let all kinds of submission to one another become obedience to Christ. So wives to their husbands: as to the Lord.

The husband is the head of his wife, as Christ is the head of the Church, his body, of whom he is also the Savior. And as the Church submits to Christ, so let a wife submit in everything to her husband. V. 21 is included for context.

1P 5:5 Col 3:18; 1P 3:1; 1Cor 11:3

The extensive [footnote](#) to v. 21 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 .

Women, submit yourselves unto your own men, as unto **Yahuah**. For the man is the head of the woman, even as **Mashiach** is the head of the called out assembly: and he is the Savior of the body. Therefore as the called out assembly is subject unto **Mashiach**, so *let* the women *be* to their own men in everything.

Hebraic Roots Bible .
Holy New Covenant Trans. .

Wives, you must subject yourselves to your own husbands as you do for the Lord. A husband is to be the leader of his wife like Christ is the leader of the called out people. He is the savior of the body. As Christ's people subject themselves to him, wives should subject themselves to their husbands in everything.

The Scriptures 2009

Wives, subject yourselves to your own husbands, as to the Master. Because the husband is head of the wife, as also the Messiah is head of the assembly, and He is Saviour of the body. But as the assembly is subject to Messiah, so also let the wives be to their own husbands in every respect.

Tree of Life Version

Also submit yourselves to one another out of reverence for Messiah—wives to your own husbands as to the Lord. For the husband is head of the wife, as Messiah also is head of His community—Himself the Savior of the body. But as Messiah's community is submitted to Messiah, so also the wives to their husbands in everything. V. 21 is included for context.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament

The Women {be subjected!} [to] the own men as {You* are subjected} [to] the lord for Man is Head [of] the woman as and The Christ {is} Head [of] the congregation He {is} Saver [of] the body but as The Congregation is subjected [to] the christ so and The Women {be subjected!} [to] the men in every [thing].

Alpha & Omega Bible

WIVES- TO YOUR OWN HUSBANDS, AS TO THE LORD.
FOR THE HUSBAND IS THE HEAD OF THE WIFE, AS CHRIST ALSO IS THE HEAD OF THE CONGREGATION OF CALLED OUT ONES, HE HIMSELF IS THE SAVIOR OF THE BODY.

Awful Scroll Bible	BUT AS THE CONGREGATION OF CALLED OUT ONES IS SUBJECT TO CHRIST, SO ALSO THE WIVES ARE TO THEIR HUSBANDS IN EVERYTHING. Wives, be appointing- yourselves -under, to you all's own husbands, as to the Lord, certainly-of-who the husband is the head of the wife, even as the Anointed One is the Head of they called-out, and He is the Savior of the body. Notwithstanding, wholly-as they called-out, is being appointed-under the Anointed One, the same-as-this, even the wives to their own husbands, from-within everything.
Concordant Literal Version	Let the wives be subject to their own husbands, as to the Lord, for the husband is head of the wife even as Christ is Head of the ecclesia, and He is the Saviour of the body." Nevertheless, as the ecclesia is subject to Christ, thus are the wives also to their husbands in everything."
exeGesés companion Bible	<u>SUBJUGATING</u> Women, subjugate yourselves to your own men as to Adonay. For the man is the head of the woman, exactly as the Messiah is the head of the ecclesia; and he is the saviour of the body: Rather, exactly as the ecclesia subjugates to the Messiah, even thus the women to their own men in all.
God's Truth (Tyndale) Orthodox Jewish Bible	. Nashim (wives), make yourselves accountable to your ba'alim (husbands) as to Adoneinu, [BERESHIS 3:16] Because a ba'al (husband) is rosh of the isha as also Moshiach is rosh of the Brit Chadasha Kehillah, being Himself the Go'el (Savior) of HaGuf (the Body of Moshiach). [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11] But as the Brit Chadasha Kehillah is accountable to Moshiach, so also the nashim should be to their ba'alim in everything.
Rotherham's Emphasized B. .	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Wives, you should submit to your own husbands, as you would to the Lord. For the husband is the <i>[spiritual]</i> head over his wife, just as Christ is also the <i>[spiritual]</i> head over the church, since He is the Savior of the body. But just as the church submits to Christ, so wives also should submit to their husbands in everything.
Brodie's Expanded Trans.	Wives, <i>render obedience</i> to your own husbands, as unto the Lord [dual authority: husband and Jesus Christ]. Because the husband is the head [legitimate authority] of the wife, as Christ also is the [federal] Head of the Church, He Himself being the Saviour of the Body [the Church]. Certainly, just as the church is under subjection to Christ, so also you wives <i>are under subjection</i> to your husbands in everything.
The Expanded Bible Jonathan Mitchell NT	. Wives (or: Women) [are] to (or: with) their own husbands (or: adult males), as to (or: with) the Lord (or: the Owner; or: = Christ, or, Yahweh) [note: this reading follows p46, B, Clement, Origen, other church fathers & other MSS, and is the reading in Westcott and Hort, Panin, Nestle-Aland, Tasker, and is bracketed by Griesbach; however, the following reading is also in Clement, Origen, other church fathers and MSS, as well as in Aleph and A: Wives, be by habit humbly aligned and placed

subordinate so as to be supportive to your own husbands, as to (or: in; by; for) the Lord],

because a husband exists being a head of (or: is a source with reference to) the wife as also (or: even as) the Christ [is] Head (or: Source) of the called-out community (the ecclesia; the summoned-out assembly); He Himself is (continually exists being) [the] Savior (Deliverer; Rescuer; Restorer to health and wholeness) of the Body.

But, just as the called-out community (summoned-forth assembly) continuously humbly aligns and places itself under for (or, as a passive: is normally subjected in support to) the Christ, thus also the wives to (or: for; with) the husbands, in everything (or: within all; among all mankind).

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 wives^d unto your own husbands, [as unto the Lord],

Because [a husband] is the head of his wife,

As [the Christ also] is the head of the assembly,

[[He]] being the saviour of the body,—

Nevertheless <as [[the assembly]] submitteth herself unto the Christ> [[so]] the wives, unto their husbands [in everything]:...

^d Col. iii. 18; 1 P. iii. 1.

The Spoken English NT

Wives, do this for your husbands as though you were doing it for the Lord. Because a husband is the head of his wife, just as Christ is the head of the community:¹ he's the savior of the body. However, as the community puts Christ first, so wives should put their husbands first in everything.

t. Traditionally: "the church".

Updated ASV

Counsel to Husbands and Wives

Wives to your own husbands,^[39] as to the Lord. For the husband is the head of the wife, as Christ also is the head of the congregation,^[40] he himself being the Savior of the body. But as the congregation^[41] is subject to Christ, so also the wives should be to their husbands in everything.

[39] The **Convincing Evidence [CE]** are two of the earliest manuscripts that are very weighty (P46 B) as well as Clement MSS according to Jerome, which indicates that this is an even higher-level proof that the reading (γυνα κες το ς ἰδίους ἀνδράσιν "wives to your own husbands") could have been original in that it is enough to accept it as substantially far more likely than the witnesses for variant 1/TGNT "wives submitting to their own husbands" (χ A I P Ψ 1739 it cop) and variant 2/TR γυναικες τοις ἰδιοις ανδρασιν υποτασσεσθε ("wives, submit to their own husbands" (D F G) Maj syr). The sense of Ephesians 5:22 (Wives to your own husbands, as to the Lord.) is completed by the verb ὑποτασσόμενοι ("subjecting yourselves") from the previous verse. The shorter reading matches the author's style and is also preferred because the change was intended, which explains the expansion of the longer reading where the copyist attempted to clarify the sense. However, there was no need because even though there is no verb in verse 22, the verb 'submit' from verse 21 carries over into verse 22. Almost all English translations have followed suit in that they to supply the verb in verse 22 that was intended from verse 21.

[40] **Congregation:** (Heb. קָהָל qahal; Gr. ἐκκλησία ekklēsia) A congregation of Christians. A group of Christians who gather for a Christian meeting, implying an interacting membership. In the Hebrew Scriptures, it usually refers to the nation of Israel, i.e., “the assembly of Israel” or “the congregation of Israel.” The Greek New Testament refers to congregations of Christians and the Christian congregation as a whole. – Num. 20:8; Deut. 4:10; 1 Ki 8:22; Ac 9:31; Rom. 16:5; 1 Cor. 14:4.

[41] See 5:23 fn.

Wilbur Pickering’s New T.

Relationships within the home

About wives

Wives, subordinate yourselves¹¹ to your own husbands, as to the Lord, because a man is head of his wife as also Christ is Head of the Church—He also is Preserver of the body. Yes, just as the Church is subject to Christ, so also the wives should be to their own husbands in everything.

(11) Observe that this is something she should do of her own volition, not because she is beaten into submission.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation The wives, be subjecting [or, submitting] yourselves to your_p own husbands, as to the Lord, because [the] husband is head of the wife, as also Christ [is] head of the Assembly, and He is [the] Savior of the body. But even as the Assembly is subjected [or, submitted] to Christ, so also the wives [should be] to their own husbands in everything.

Berean Literal Bible

Be submitting yourselves to one another in reverence of Christ: wives, to the own husbands as to the Lord; for *the* husband is head of the wife as also Christ *is the* head of the church, He Himself Savior of the body. But even as the church is subjected to Christ, so also wives to the own husbands in everything. V. 21 is included for context.

Bill Puryear translation

Wives, [submit yourselves] to your own husbands as to the Lord, because the husband is the head over the wife as Christ also [is] the head over the Church, [since] He himself [is] the savior of the body. Therefore as the Church is subject to Christ, so also wives [are subject] to your husbands in all things.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Women, [be in subjection] to your (pl) own men, as to the Lord. For the man is the head of the woman, as the Anointed also is the head of the governing assembly, [being] himself the rescuer of the body. But as the governing assembly is subject to the Anointed, in the same way [let] the women also [be] to their men in everything.

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

The wives subject^o yourselves to *your^o* own husbands, as to the Lord. Because *the* husband is the head of the wife as Christ is also the head of the congregation* of *believers*, he is *the* savior of the body. But just-like the congregation* is subject to the Christ, so *let* the wives also *be subject* to *their* own husbands in all things.

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 You wives be subordinating yourselves to your very own husbands, as to the Lord. Since an husband is supreme over his wife, even as the Christ supreme over His church, also He Himself [being] Savior of the body. But as the church itself is subordinate to the Christ, in this way also the wives to their own husbands in all things.
- R. B. Thieme, Jr. trans2 The Women benefit from submission or rendering obedience to your own husbands as unto the lord (after marriage) Because the husband is the HEAD or ruler of the wife just as Christ also is head or ruler of the church he himself is the savior of the body, the body of the woman by his love care and tenderness But as the church is subject to Christ, you wives are also subject to your husbands in all things.
- Revised Geneva Translation .
- Ron Snider translation Wives, subordinating yourselves to your own husbands, as to the Lord because the husband is head of the wife, as Christ is also head of the church, He Himself being the Savior of the body but as the church is subject to Christ, so also the wives are subject to their husbands in everything.
- 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:

22-24

Ephesians 5:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
gunaikes (γυναῖκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; nominative case	Strong's #1135
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
idios (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #2398

Ephesians 5:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; dative, locative or instrumental case	Strong's #435

Translation: The women [are to be submissive] to their own (noble) men...

The context of this passage requires us to take the verb from the previous phrase and continue using it here.

Paul is making a statement about all women who have *their own* men. Paul is not saying that all women are to be subordinate to all men, because he adds in the masculine plural adjective *ídios* (ἴδιος) [pronounced *IH-dee-os*], which means, *one's own, his own, her own; pertaining to (or belonging to) oneself*. Strong's #2398.

Generally speaking, in a society, men and women pair up, as Adam and Eve, forming marriage units. In such a unit, there is one man and one woman. Paul, when addressing the women in general is still limiting this subordination to one man, *one's own man*.

So, a man cannot simply boss around any woman in church. He can his own wife, but not just any woman.

I recently heard the testimony of a man who said his church made mention of this passage one time in all the time he had gone to that church. This is certainly not a popular concept—particularly not in today's American culture. However, part of the problem is, this is not taught enough. But the other part of the problem is, nothing is taught enough. If a pastor-teacher gives two or three 20–30 minutes sermons each week, there is not nearly enough teaching taking place for anyone to grow.

Given the intense period of time in which we live, much more is needed by the average Christian. There are so many things available online, on the radio and on the television, because so many people are spiritually starved. They are not getting enough in the church, but that should be the place where the most information should be disseminated. This requires not only a well-qualified pastor with the desire to teach more than two or three short sermons a week; but it also requires a congregation which is willing to support lengthier sermons and one or two additional days.

Personally, I was spiritually spoiled by R. B. Thieme, Jr., who taught up to nine times a week; and even more often when a holiday conference was held. Many pastor-teachers have come out of Berachah Church, but I don't believe that there are any who have even got up to five sessions (classes) a week (correct me if I am wrong).

I was a teacher and some distinctions need to be made. Teaching geometry, for instance, is pretty straightforward, from the standpoint of the teacher. I could just about teach an entire year without notes (with few exceptions, I used no notes as a math teacher). However, teaching the Bible is a whole different thing. It is not unusual for a pastor-teacher to spend 5–10 hours putting together a sermon which may last 45–60 minutes. Bob used to talk about this all of the time. He might spend an hour on a specific Greek word, searching out its history in order to develop a reasonable meaning for that word, and, in class, giving all of that information in three or four minutes. Both Bob and Bobby have notes for each class, and that would be expected. Someone teaching four or more sessions a week would certainly have to have a set of notes to go by.

One thing that Bob proved is, you cannot even teach the entire Bible even if you teach an hour every day and spend 8–10 hours in preparation. There is just so much to be found in the Scriptures.

In any case, despite these ideas being unpopular among some, they need to be taught.

Ephesians 5:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
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
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: ...as to the Lord,...

The woman is to submit to her one man just as she submits to the Lord. It is this context (along with what follows) which indicates to us that the verb *be subordinate to* belong in this verse.

Ephesians 5:22 **The women [are to be submissive] to their own (noble) men as to the Lord,...** (Kukis mostly literal translation)

Ephesians 5:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<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
anêr (ἄνῆρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
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)
kephalê (κεφαλῆ) [pronounced <i>kehf-ahl-AY</i>]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; nominative case	Strong's #2776
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
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; genitive/ablative case	Strong's #1135

Translation: ...for the (noble) man keeps on being the head of the woman,...

We keep using a specific Greek noun for man and that is anêr (ἀνὴρ) [pronounced *ah-NAIR*]. It means, *man, male; noble man; adult male; husband*. Strong's #435. When speaking of the union of one man and one woman, this is the noun which is used.

When Paul writes that the noble man keeps on being the head of the woman, he is not talking about all men and all women; he is talking about one particular man who is married to one particular woman. He is the head of that woman.

This concept, by the way, is one key to the success of a marriage. A woman is, growing up, under the authority of her father. In most cases, a woman loves her father more than any man in the world (up to age 10 or 12 or so); and because of this love, she is obedient to him (ideally speaking). This love exists because the father, as the initiator, makes certain that his little girl knows that he is always there for her and will always protect and love her.

Culture determines a lot about what happens between a father and his daughter. Some remain at home until they marry; and some get started on an autonomous life around age 18–25. But, the key to any woman when she decides to marry a man is not, *does she love him*; the key is, *is she willing to obey this man; is she willing to submit to this man forevermore?* She may be considering the best looking most muscular man around, but when it comes to obedience, most women would take a second look at this guy and think, *no way am I submitting to this bozo!* For a woman, being willing to submit to a man in marriage should be the key factor.

When raised properly, a woman can submit to her father because she knows that, beyond a shadow of a doubt, he always has her best interests at heart. When getting married, the woman should be assured of the same thing with her new authority. If she is unwilling to submit to this man then she should not marry him. Obviously, that would end easily half the proposed marriages in this country; but those are the half which will fail.

When a commercial plane is flown, there are always two captains. However, on that flight, there are never two co-equal captains. One of those men has the authority and the other does not (that is, in the cockpit).

Ephesians 5:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
kephalê (κεφαλή) [pronounced <i>kehf-ahl-AY</i>]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; nominative case	Strong's #2776
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

Ephesians 5:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Translation: ...just as even Christ [keeps on being] the head of the church.

The man is the head of his woman in marriage, just as Jesus Christ is the head of the church. That is absolute authority. If a woman is not willing to sign on to that, then she is with the wrong man, unquestionably (or it is the wrong time).

Ephesians 5:23a-b ...for the (noble) man keeps on being the head of the woman, just as even Christ [keeps on being] the head of the church. (Kukis mostly literal translation)

Ephesians 5:22–23b The women [are to be submissive] to their own (noble) men as to the Lord, for the (noble) man keeps on being the head of the woman, just as even Christ [keeps on being] the head of the church. (Kukis mostly literal translation)

Ephesians 5:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
sôtêr (σωτήρ) [pronounced so-TARE]	<i>saviour, deliverer, preserver</i>	masculine singular noun; nominative case	Strong's #4990
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
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

Translation: He [Jesus Christ] [keeps on being] the Savior of the body.

Interestingly enough, Jesus keeps on being the Savior of the body. All believers, in the future, will have a resurrection body and, somehow, that body is related to the body which we have now. Exactly how, I don't know that I could tell you, but God saved us so that not only did He save our souls but He saved out bodies as well.

Or, should I look at this as Jesus being the Savior of His body, the church?

Ephesians 5:23c He [Jesus Christ] [keeps on being] the Savior of the body. (Kukis mostly literal translation)

Ephesians 5:24a			
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
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
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)
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i>]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, nominative case	Strong's #1577
hupotassô (ὑποτάσσω) [pronounced <i>hoop-of-AS-so</i>]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	3 rd person singular, present passive indicative	Strong's #5293
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
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

Translation: But just as the church keeps on being subordinate to Christ,...

Paul keeps pounding this issue. Just as the church is subordinate to Christ.

Ephesians 5:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced <i>HOO-toh</i>]; also hoútôs (οὕτως) [pronounced <i>HOO-tohç</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
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
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588

Ephesians 5:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gunaikes (γυναίκες) [pronounced goo- NIEK-ehs]	women [of any age, whether a virgin, or married, or a widow]; wives; a group of women	feminine plural noun; nominative case	Strong's #1135
tois (τοῖς) [pronounced toiç]	(to, in by) the; these [things]; in these; to those; by all of this; for these	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
andres (ἄνδρες) [pronounced AHN- drehç]	men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]	masculine plural noun; dative, locative or instrumental case	Strong's #435
en (ἐν) [pronounced en]	in, in the sphere of, into, on, by means of, with; through; among; against; when, while	preposition with the locative, dative and instrumental cases	Strong's #1722
panti (παντί) [pronounced pah- TEE]	each, every, any; all, entire; anyone, all things, everything; some [of all types]	neuter singular adjective, locative, dative and instrumental cases	Strong's #3956

Translation: ...so even the women [are subordinate] to the (noble) men in all things. (Kukis mostly literal translation)

Women keep on being subordinate to their own noble men; meaning each married woman is subject to the authority of her husband. She is not subject to the authority of any man wandering around a local church.

Ephesians 5:24 But just as the church keeps on being subordinate to Christ, so even the women [are subordinate] to the (noble) men in all things. (Kukis mostly literal translation)

Ephesians 5:22–24 The women [are to be submissive] to their own (noble) men as to the Lord, for the (noble) man keeps on being the head of the woman, just as even Christ [keeps on being] the head of the church. He [Jesus Christ] [keeps on being] the Savior of the body. But just as the church keeps on being subordinate to Christ, so even the women [are subordinate] to the (noble) men in all things. (Kukis mostly literal translation)

Ephesians 5:22–24 Women are to be submissive to their own husbands as they are submissive to the Lord, for the husband is the head of the woman, in marriage, just as Christ is the head of the church. Jesus Christ keeps on being the Savior of the body. Now, just as the church is subordinate to Christ, so the woman is to be subordinate to her husband in all things. (Kukis paraphrase)

The (noble) men, you (all) love the women just as even the Christ loved the ekklêsia and Himself He gave for her that her He might make holy, making clean by the washing of the water in the speech, that He, [even] He, might present by Himself glory to the ekklêsia, not having spot or wrinkle or any of the things, that she might be holy and unblemished.

Ephesians
5:25–27

The (noble) men, you (all) love the women even as the Christ loved the church and gave Himself for her, that He might set her apart, making [her] clean by the washing of the water by the (spoken) word, so that He, [even] He, by Himself, might provide glory [nobility and honor] to the church, not having spot or wrinkle or any of these things, that she might be set apart and unblemished.

All of you husbands, you must love your wife even as Christ loved the church and gave himself for it. Christ set the church apart to God and He cleanses her by the washing of the water of the teaching of Bible doctrine, so that He might present the church to God as noble and honorable, as royal family, not having a spot or wrinkle or any defect of any sort, that we as the church might be set apart to God in a perfectly unblemished state.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	The (noble) men, you (all) love the women just as even the Christ loved the ekklêsia and Himself He gave for her that her He might make holy, making clean by the washing of the water in the speech, that He, [even] He, might present by Himself glory to the ekklêsia, not having spot or wrinkle or any of the things, that she might be holy and unblemished.
Complete Apostles Bible	Husbands, love your own wives, just as Christ also loved the church and gave Himself for her, in order that He might sanctify her, cleansing her by the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and blameless.
Douay-Rheims 1899 (Amer.)	Husbands, love your wives, as Christ also loved the church and delivered himself up for it: That he might sanctify it, cleansing it by the laver of water in the word of life: That he might present it to himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.
Holy Aramaic Scriptures Original Aramaic NT	. Husbands, love your wives, as The Messiah also loves his church and gave himself up for her sake, To sanctify and purify her in the washing of water and in the word. And he shall establish the church for himself when it is glorious, without blemish or wrinkle, neither any such things whatsoever, but it will be holy and without defect.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Husbands, have love for your wives, even as Christ had love for the church, and gave himself for it; So that he might make it holy, having made it clean with the washing of water by the word,
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	And might take it for himself, a church full of glory, not having one mark or fold or any such thing; but that it might be holy and complete.
Bible in Worldwide English	Husbands, love your wives, just as Christ loved the church people. He gave his life for the church. He did that so that he might make the church people holy, when they were washed with water by Gods word. He gave his life for the church so that one day he can look at the church and see that the people are great and wonderful. The people of the church must have no dirty spot or wrinkle or any thing like that. But they are to be holy and good.
Easy English Easy-to-Read Version—2008	. Husbands, love your wives the same as Christ loved the church and gave his life for it. He died to make the church holy. He used the telling of the Good News to make the church clean by washing it with water. Christ died so that he could give the church to himself like a bride in all her beauty. He died so that the church could be holy and without fault, with no evil or sin or any other thing wrong in it.
God's Word™	Husbands, love your wives as Christ loved the church and gave his life for it. He did this to make the church holy by cleansing it, washing it using water along with spoken words. Then he could present it to himself as a glorious church, without any kind of stain or wrinkle-holy and without faults.
Good News Bible (TEV)	Husbands, love your wives just as Christ loved the church and gave his life for it. He did this to dedicate the church to God by his word, after making it clean by washing it in water, in order to present the church to himself in all its beauty---pure and faultless, without spot or wrinkle or any other imperfection.
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.	. A husband should love his wife as much as Christ loved the church and gave his life for it. He made the church holy by the power of his word, and he made it pure by washing it with water. Christ did this, so that he would have a glorious and holy church, without faults or spots or wrinkles or any other flaws.
Goodspeed New Testament The Living Bible New Berkeley Version New Living Translation The Passion Translation And to the husbands, you are to demonstrate love for your wives with the same tender devotion that Christ demonstrated to us, his bride. For he died for us, sacrificing himself to make us holy and pure, cleansing us through the showering of the pure water of the Word of God. <i>All that he does in us is designed</i> to make us a mature church for his pleasure, until we become a source of praise to him—glorious and radiant, beautiful and holy, without fault or flaw.
Plain English Version UnfoldingWord Simplified T.	. Each of you husbands, love your wife as much as the Messiah loved all who would believe in him. He even gave up his own life for us on the cross, so that he might set us apart for himself. By speaking his message to us, Jesus purified us. He removed our sins from us, just as people make things clean by washing them with water. He did this so that he could present the group of all believers to himself as

a glorious group that is completely clean and perfect, without sin or any fault, like a glorious bride ready to meet her groom.

Williams' New Testament You married men must love your wives, just as Christ loved the church and gave Himself for her, to consecrate her, after cleansing her through His word, as pictured in the water bath, that He might present the church to Himself as a splendid bride without a blot or wrinkle or anything like it, but to be consecrated and faultless.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version The Husbands — Love *your* wives, just as the Anointed King also loved the assembly and turned Himself in on its behalf so that He might make it sacred after cleaning *it* with the bath of the water in a statement, so that He might offer to Himself a magnificent *bride*, the assembly, not having a stain, or a wrinkle, or any of these types of *things*, but that it may be sacred and unblemished.

Common English Bible .
 Len Gane Paraphrase Husbands, love your wives, even as Christ also loved the congregation even giving himself for her. So that he might make her holy and cleanse it with the washing of water by the word. That he might present it to himself a glorious congregation not having a spot or a wrinkle or any such thing, but that it should be holy and without a blemish.

A. Campbell's Living Oracles Husbands, love your wives, even as Christ, also, loved the congregation, and gave himself for it; that he might sanctify it, having cleansed it with a bath of water, with the word. That he might present it to himself glorious, a congregation not having spot, or wrinkle, or any such thing; but that it might be holy, and without blemish.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Husbands, love your wives, just as the Christ loved the Church, and gave himself for her, To make her holy, after purifying her by the Washing with the Water, according to his promise; So that he might himself bring the Church, in all her beauty, into his own presence, with no spot or wrinkle or blemish of any kind, but that she might be holy and faultless.

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 Husbands, you should love your wives in the same way as Christ loved the church and gave himself for it. He made it holy, he made it clean by washing in the water of the word,* so that he could make the church his own, with no flaw or blemish or any kind of fault, but holy and blameless.

The Heritage Bible Husbands, love your wives, just as Christ also loved the church, and gave himself over for it,
 That he might sanctify and cleanse it by the washing of water in the spoken word,
 That he might stand it alongside of himself the glorious church, not having a blemish, or a wrinkle, or any such things, but that it be holy and unblemished.

International Standard V Husbands, love your wives as the Messiah [Or Christ] loved the church and gave himself for it, so that he might make it holy by cleansing it, washing it with water and

	the word, and might present the church to himself in all its glory, without a spot or wrinkle or anything of the kind, but holy and without fault..
Lexham Bible Montgomery NT	. Husbands, love your wives, just as Christ loved the church and gave himself for her, in order that after cleansing her in the bath of baptism, he might sanctify her by his word, so as to present her to himself, the church glorified, without spot or wrinkle or any such blemish; but on the contrary holy and faultless.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Husbands, love dearly your woman, even as Christ also loved dearly the ekklesia, and gave himself for it; that he might consecrate and cleanse it with the bathing waters of the Word, that he might present it to himself a glorious ekklesia, not having spot or wrinkle, or any such thing; but that it should be Most Holy and without blemish.
Weymouth New Testament	Married men, love your wives, as Christ also loved the Church and gave Himself up to death for her; in order to make her holy, cleansing her with the baptismal water by the word, that He might present the Church to Himself a glorious bride, without spot or wrinkle or any other defect, but to be holy and unblemished.
Wikipedia Bible Project Worsley's New Testament	. . unblameable

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As for you, husbands, love your wives as Christ loved the Church and gave himself up for her. He washed her and made her holy by baptism in the Word. As he wanted a radiant Church without stain or wrinkle or any blemish, but holy and blameless, he himself had to prepare and present her to himself. 1:4; Tit 3:5; 1Cor 6:11; 2Cor 11:2; Revelation 21:12; 19:7
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	. Men, love your women, even as Mashiach also loved the called out assembly, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious called out assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
Hebraic Roots Bible Holy New Covenant Trans.	. Husbands, give yourselves to your wives, for their good, expecting nothing in return, as Christ gave himself to those called out people, for their good, expecting nothing in return. He gave his life for them. He used a washing of water through the word to make God's people holy. He wanted to give to himself a glorious group of called out people that does not have stain or wrinkle or any such thing. Instead, he wanted them to be holy and spotless.
The Scriptures 2009	Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, in order to set it apart and cleanse it with the washing of water by the

Word,^f in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.

^fRevelation 19:8-9.

Tree of Life Version

Husbands, love your wives just as Messiah also loved His community and gave Himself up for her to make her holy, having cleansed her by immersion in the word. Messiah did this so that He might present to Himself His glorious community—not having stain or wrinkle or any such thing, but in order that she might be holy and blameless.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

The Men love! the women as and The Christ loves the congregation and himself [He] gives (over) for her that her [He] may purify Cleansing {her} [by] the washing [of] the water in word that may present He [to] himself recognized the congregation not having spot or wrinkle or something [of] the these but that [She] may be Pure and Faultless...

Alpha & Omega Bible
Awful Scroll Bible

. called out

Husbands, be dearly loving you all's own wives, accordingly-as-to the Anointed One even Dearly Loves they called-out, and gives- Himself -over-before in her behalf, in order that, He may make her awful, cleansing her with the bathing of water, by-within the spoken Word, in order that, He may stand- her -besides Himself, a from-within-splendid called-out, not holding spot nor wrinkle, nor certainly- any -of-these things, however in order that, she may be awful and un-blemished.

Concordant Literal Version

Husbands, be loving your wives according as Christ also loves the ecclesia, and gives Himself up for its sake, that He should be hallowing it, cleansing it in the bath of the water (with His declaration), that He should be presenting to Himself a glorious ecclesia, not having spot or wrinkle or any such things, but that it may be holy and flawless."

exeGesés companion Bible

Men,
love your women,
even exactly as the Messiah also loved the ecclesia
and surrendered himself for it;
to hallow and purify it
with the bathing of water in the rhema,
to present to himself a glorious ecclesia
- not having stain or wrinkle or any such;
but that it be holy and unblemished.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Ba'alim, have ahavah for your nashim, as also Rebbe, Melech HaMoshiach has ahavah for the Brit Chadasha Kehillah and gave Himself up on behalf of her, That He might bring her to kedushah, having given her tohorah (purification) by the tevilah of the mikveh mayim of the Dvar Hashem,
That he [as a Choson] might present to Himself [as His Kallah] the Brit Chadasha Kehillah in all her kavod TAMIM (unblemished, SHEMOT 12:5; VAYIKRA 22:20; YESHAYAH 53:7 9; SHIR HASHIRIM) and without wrinkle or any such things, but that she may be kedoshah and without blemish.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
Husbands, you should love your wives just as Christ also loved the church, and gave up His life for her, so that He could dedicate her [to Himself], after cleansing her by means of the washing of water [i.e., immersion], accompanied by the word.

[Note: "The word" here refers either to a person's profession of faith (See Rom. 10:9) or to the Gospel message (See Rom. 10:17), both of which are associated with immersion]. [This is] so He could present the church to Himself in all her splendor, without any kind of stain or wrinkle, but that she should be holy and without [moral] flaw.

Brodie's Expanded Trans.

Husbands, love your wives, just as Christ also loved the Church and gave Himself as a substitute for her,
 So that, having purified her [positional sanctification from the baptism of the Holy Spirit], He might sanctify her [the Church] by means of the washing [confession of sin] of the water [filling of the Spirit] with the Word [Bible doctrine],
 So that He [Jesus Christ] might present to Himself [anticipates the wedding feast of the Lamb after the rapture] a splendid Church, having no stain [resurrection body without sin] or wrinkle [human good as our clothing is rejected] or related categories of things [other lust patterns], so that she [the Church] should instead be holy [ultimate sanctification] and blameless [absence of the old sin nature and human good].

The Expanded Bible
 Jonathan Mitchell NT

.
 O husbands, be constantly loving [your] wives (or: Men, continue loving the women), accordingly and correspondingly as the Christ also loved (or: to the degree that, and commensurately as, the Anointed One loves) the called-out community, and gave Himself up (or: commits and gives Himself over) in behalf of (for the sake of; over [the situation of]) her,
 to the end that He may set her apart (separate her; consecrate and make her holy), cleansing (purging) [her] by the bath of the Water [that is] within a result of a flow (or: in union with a gush-effect; or: in the midst of as spoken word, a declaration, or an utterance),
 so that He Himself could place beside Himself (or: should present to and make to stand alongside in Himself) the glorious (held in high esteem; in-glorious-array) called-out community, continuously having neither spot (or: stain), nor wrinkle, nor any of such things, but to the contrary, to the end that she may continuously exist being set-apart (holy; different from the ordinary and profane) and flawless (unblemished; or: unblamable).

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

Bible Translations with Many Footnotes:

Lexham Bible

Husbands and Wives

Husbands, love your wives, just as Christ also loved the church, and gave himself for her; in order that he might sanctify her by cleansing her [*Here the direct object is supplied from context in the English translation] with the washing of water by the word; in order that he might present to himself the church glorious, not having a spot or wrinkle or any such thing, but that she may be holy and blameless.

NET Bible®

New American Bible (2011)
 The Passion Translation

Rotherham's Emphasized B.

Ye husbands,^e be loving your wives,
 Even as ||the Christ also|| loved the assembly, and delivered ||himself|| up in her behalf,
 That ||her|| he might sanctify, Having purified [her] with the bath of water, in declaration,^f

That [he] might present [unto himself] the assembly [all glorious], not having spot or wrinkle or any of such things, but that she should be holy and blameless;...

^e Col. iii. 19; 1 P. iii. 7.

^f le: “by way of declaration,” “declaratively.”

The Spoken English NT

Husbands, love your wives, just as Christ loved the community and gave himself up for her. That way Christ could make her holy, cleansing her and washing her with the water of his word.^u Then he could stand the community beside him in glory. She wouldn't have a single spot or wrinkle, or anything like that. She'd be holy and faultless.

Updated ASV

u. Lit. “make her holy, cleansing her in the washing of water by his word”.
Husbands, love your wives, just as Christ also loved the congregation^[42] and gave himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that he might present the congregation^[43] to himself in splendor, having no spot or wrinkle or any such thing; but that she might be holy and blameless.

[42] See 5:23 fn.

[43] See 5:23 fn.

Wilbur Pickering's New T.

About husbands

Husbands, love your own wives just as Christ also loved the Church and gave Himself up on her behalf, in order that He might sanctify her, having cleansed her by the washing of the water: in a word, that He might present her—the splendid Church—to Himself, not having a blemish or a wrinkle or any such thing, but that she be holy and blameless.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

The husbands, be loving your_p own wives, just as also Christ loved the Assembly and gave Himself [or, handed Himself over] on her behalf, so that He should sanctify her, having cleansed [or, purged] [her] with the bathing of the water by [the] word, so that He should present her to Himself, the glorious [or, splendid] Assembly, not having spot [or, blemish] nor wrinkle, nor any of such things, but so that she should be holy and unblemished.

Berean Literal Bible

Bill Puryear translation

Husbands, unconditionally love your wives, just as Christ also loved the Church and gave Himself as a substitute for her, in order that He might sanctify her, after having cleansed [her] by means of the washing produced by the water with the word [the message of the gospel], in order that He might present a glorious Church to himself, having no stain [sin], or wrinkle [human good], or any such things [evil], but that she should be holy and blameless.

C. Thomson updated NT

Charles Thomson NT

Context Group Version

. any defect whatever

Men, give allegiance to your (pl) women, even as the Anointed also gave allegiance to the governing assembly, and handed himself over for it; that he might make it special, having cleansed it by the washing of water with the word, that he might present the governing assembly to himself a publically honored [assembly], not having spot or wrinkle or any such thing; but that it should be special and without blemish.

English Standard Version

Far Above All Translation

Green's Literal Translation

James Allen translation

Legacy Standard Bible

. Water-laver

Literal New Testament	.
Literal Standard Version	. The husbands:
Modern English Version	.
Modern Literal Version 2020	The husbands, love*° your° own wives, just-as the Christ also loved* the congregation* and gave himself up on her behalf; in-order-that he might make her holy, having cleansed her in the full-washing of the water in the word, in-order-that he might present her to himself, the glorious congregation*, not having stain or wrinkle or any such things, but in-order-that she should be holy and unblemished.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	You husbands, keep on loving your wives, just as the Christ has also loved the church, and has delivered himself over to the cross on behalf of the same, that having been purified He might consecrate [dedicate] her [the church] by means of the washing from the water with the word; that He Himself [Jesus Christ] might present to Himself the splendid-glorious church, not having stain [old sin nature], or wrinkle [human good], or any such category of things [no do-gooders in heaven; or self-righteous types]; but that she [the church] should be blameless saints.
R. B. Thieme, Jr. trans2	Husbands, love your wives, as Christ loved the church and gave himself up for her, that having purified her, the Royal Family of God, he might consecrate or dedicate her by means of the washing from the water from or with the word of Bible Doctrine; that he, himself, Jesus of Nazareth, The Christ, might present the splendid glorious church to himself not having stain of no Old Sin Nature in the Resurrection Body, nor wrinkle of Good and Evil or any such category of things related to the devils world, that she the Royal Family of God might be holy in ultimate sanctification and blameless with relationship to lack of Good and Evil.
Revised Geneva Translation	.
Ron Snider translation	Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with a word, so that He Himself might present to Himself the church in all her glory, having no spot or wrinkle or any similar things; but that she would be holy and blameless.
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:
25-27

Ephesians 5:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (oi) [pronounced hoy]	the; this, that, these; they	masculine plural definite article; nominative case	Strong's #3588

Ephesians 5:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>love, esteem, regard with strong affection; love and serve with fidelity; regard with favor (goodwill, benevolence); delight in; have a relaxed mental attitude</i>	2 nd person plural, present active imperative	Strong's #25
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
gunaikes (γυναίκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; accusative case	Strong's #1135

Translation: The (noble) men, you (all) love the women...

We continue the same pattern which was established earlier. All the men do not love all of the women, but each husband is to love his own wife.

Herein, Paul will define what sort of love he is speaking of, and by this, insert some very important Christology. In fact, from here to the end of this chapter, Paul simultaneously explains how the husband is to think of and to treat his woman, while comparing the marriage to the marriage between Christ and the church.

Ephesians 5:25b			
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
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

Ephesians 5:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, aorist active indicative	Strong's #25
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)
ekklēsia (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklēsia</i>	feminine singular noun, accusative case	Strong's #1577

Translation: ...even as the Christ loved the church...

The love each man should have for his wife should be like Christ (the Messiah) loved the church. You cannot set a higher bar than that.

Just as earlier, I wrote that a woman should not marry a man unless she was willing to submit to his authority? The husband has a much higher bar than that.

You might think that your potential wife is very cute and she is sexy, and you love the way she laughs; but that is not nearly enough when considering marriage. Are you ready to love this woman as Christ loved the church?

Let me be more blunt. So many men marry a women based upon what he believes she can do for him; and so many women marry a man based upon what she believes that he will do for her. This is why so many marriages don't work out. The only thing that is shocking is, not everyone gets divorced. Well, the first problem of their marriage is, they are getting married for all the wrong reasons.

Ephesians 5:25c			
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
heauton (ἐαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<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 singular, aorist active indicative	Strong's #3860

Ephesians 5:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: ...and gave Himself for her,...

Christ gave Himself for the church. He died that we might have life. He endured the punishment which all of us deserve for our sins.

Ephesians 5:25 **The (noble) men, you (all) love the women even as the Christ loved the church and gave Himself for her,...** (Kukis mostly literal translation)

Do you see what a high bar Paul, through the Holy Spirit, sets for us men? Do you love this woman so much that you would be willing to give yourself for her? If necessary, would you sacrifice your life that she might live?

Now these same standards remain in place, even if you are already married and you fear that you have made the biggest mistake of your life. If you are the wife, you obey that man. If you are the husband, you must have the mental attitude that you would give yourself for that woman, that you would give your life for hers. Those are the requirements of the Word of God.

Ephesians 5:26a

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
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
hagiazô (ἀγιάζω) [pronounced hawg-ee-AD-zoh]	<i>to make (declare, acknowledge as) holy (sanctified, consecrated, set apart, pure, cleanse); to separate from profane things and dedicate to God; to (ceremonially) purify or consecrate; to (mentally) venerate</i>	3 rd person singular, aorist active subjunctive	Strong's #37

Translation: ...that He might set her apart,...

Paul cannot help but talk about what the Lord did for us, the church. He set the church apart; He cleansed it, He consecrated it. We are presentable to God because of what Christ did for us on the cross.

Maybe I quit drinking? Maybe I stopped being a jerk (well, not entirely). Maybe I did this or that in my life? Is that why I am set apart to God? Of course not! I am set apart to God because of what Christ did for me. I could not be more undeserving, and yet Christ died for me and set me apart to God.

Ephesians 5:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katharizô (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i>]	<i>making clean, cleansing [actually, morally, spiritually]; making free from sin; purifying; freeing from guilt of sin; the one declaring pure [clean]; who is consecrating</i>	masculine singular, aorist active participle, nominative case	Strong's #2511
tô (τῷ) [pronounced <i>toe</i>]	<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
loutrón (λουτρόν) [pronounced <i>loo-TRON</i>]	<i>washing, bathing, bath, the act of bathing; possibly, immersion, baptism</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3067
tou (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
hudôr/hudatos (ὑδὼρ/ὑδατος) [pronounced <i>HOO-dor, HOO-dat-os</i>]	<i>water [literally or figuratively]</i>	neuter singular noun; genitive/ablative case	Strong's #5204
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
hrêma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; saying; word, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4487

Translation: ...making [her] clean by the washing of the water by the (spoken) word,...

Paul then describes experiential sanctification. This is how we are sanctified in life, during that time that we live on this earth after salvation. What happens in phase II? We are washed by the water of the word, which means the teaching of Bible doctrine. R. B. Thieme, Jr. called this Operation Z, where the pastor-teacher teaches the Bible to us—daily if possible—and we take it in and we believe it and we grow spiritually. The water of the Word acts to cleanse us.

Ephesians 5:26 ...that He might set her apart, making [her] clean by the washing of the water by the (spoken) word,... (Kukis mostly literal translation)

In v. 26, Paul describes Phase I and Phase II of the plan of God. Phase I is, we are given the gospel message and the Holy Spirit makes this message understandable to us. We believe in Jesus Christ. That begins Phase II, the believer in time. This is our life post-salvation all the way to our physical death. We were set apart by the word of the gospel; and we are cleansed daily through the teaching of the Word.

This is more than our quiet time reading our Bible. That is not how we grow. We grow as God intended, under the ministry of a well-qualified pastor-teacher. We place ourselves under the authority of such a one, and, ideally speaking, learn the Word daily by his teaching.

R. B. Thieme, Jr. made that easy. Even though I heard what he taught way back when, being awake and taking notes, it turns out that, 40 years later, I can listen to the same teaching again, and get far more out of what he taught years ago.

Ephesians 5:27a			
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
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>to place beside or near; to set at hand; to present; to proffer; to provide; to place a person or thing at one's disposal; to present a person for another to see and question; to show; to bring to (near); metaphorically to bring into one's fellowship or intimacy; to present (show) by argument, to prove</i>	3 rd person singular, aorist active subjunctive	Strong's #3936; first set of definitions (transitive)
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
heautô (ἑαυτῷ) [pronounced heh-ow-TOH]	<i>his, his own; for himself, to him, in him, by him</i>	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
endoxos (ἔνδοξος) [pronounced EN-dox-oss]	<i>in glory, splendid, noble, glorious, gorgeous [-ly], honourable</i>	masculine singular adjective; accusative case	Strong's #1741
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)
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, accusative case	Strong's #1577

Translation: ...so that He, [even] He, by Himself, might provide glory [nobility and honor] to the church,...

Jesus Christ, through His death on the cross, and through His thinking (Bible doctrine), He prepares us—the church—for our future, which future is directly tied to God. Through the teaching of Bible doctrine, through the cleansing of the cross, Jesus Christ provides for us glory, nobility and honor. We are positionally made royalty.

We are His royal family. However, in the teaching, we are brought even closer to God. Positionally, we are His royal family. However, Bible doctrine gives us the day-to-day training to act like royalty.

Ephesians 5:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; nominative case	Strong's #2192
spílos (σπίλος) [pronounced SPEE-loss]	<i>spot; stain, blemish, defect; a fault, moral blemish (of base and gluttonous men)</i>	masculine singular noun; accusative case	Strong's #4696 hapax legomenon
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
rhutís (ῥυτίς) [pronounced hroo-TECE]	<i>wrinkle; a spiritual defect</i>	feminine singular noun; accusative case	Strong's #4512 hapax legomenon
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
toioutos (τοιοῦτος) [pronounced toy-OO-toss]	<i>things such as this, things of this kind or sort, these things</i>	neuter plural adjective, genitive/ablative case	Strong's #5108

Translation: ...not having spot or wrinkle or any of these things,...

Jesus will present us to God, as His royal family, without spot of wrinkle or any such thing. Now, I could not be more imperfect, but this is God's promise to me in His Word. I certainly have a few defects, but positionally I have been set apart to Him, and with His teaching, I am being washed daily.

Ephesians 5:27c			
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
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
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced <i>oh, ace, ay</i>] (there are other forms)	<i>to be, will be, is</i>	3 rd person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	feminine singular adjective; nominative case	Strong's #40
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
amōmos (ἄμωμος) [pronounced <i>AM-oh-moss</i>]	<i>unblemished; (as a sacrifice) without spot or defect; morally: without blemish, faultless, without blame</i>	feminine singular adjective; nominative case	Strong's #299

Translation: ...that she might be set apart and unblemished. (Kukis mostly literal translation)

She is a reference back to the church. We know that the subject is feminine because the predicate nominatives are in the feminine gender. *Church* is a feminine noun in the Greek, so that is carried through to the end of this thought.

We are set apart through the power and work of Jesus Christ, so that we might be set apart and without spot of defect before God.

Ephesians 5:27 ...so that He, [even] He, by Himself, might provide glory [nobility and honor] to the church, not having spot or wrinkle or any of these things, that she might be set apart and unblemished. (Kukis mostly literal translation)

Ephesians 5:25–27 The (noble) men, you (all) love the women even as the Christ loved the church and gave Himself for her, that He might set her apart, making [her] clean by the washing of the water by the (spoken) word, so that He, [even] He, by Himself, might provide glory [nobility and honor] to the church, not having spot or wrinkle or any of these things, that she might be set apart and unblemished. (Kukis mostly literal translation)

Even though Paul began talking about marriage, he could not help but go into a dissertation about what Christ has done for us, the church. Paul will continue in this vein to the end of this chapter. He begins by teaching how the husband is to treat the wife, but he veers off deep into Christology, to emphasize what Jesus Christ did for us, the church.

Ephesians 5:25–27 All of you husbands, you must love your wife even as Christ loved the church and gave himself for it. Christ set the church apart to God and He cleanses her by the washing of the water of the teaching of Bible doctrine, so that He might present the church to God as noble and honorable, as royal family, not having a spot or wrinkle or any defect of any sort, that we as the church might be set apart to God in a perfectly unblemished state. (Kukis paraphrase)

Thus, keep on owing, even the (noble) men, to keep on loving of them the women, like the bodies of him. The one loving the woman of himself, him he keeps on loving. For no one ever, the flesh of him, hated, but he kept on nourishing and kept on cherishing her, just as even the Christ the ekklêsia, that members we keep on being of the body of Him [out from the flesh of Him and out from the bones of Him].

Ephesians
5:28–30

Accordingly, the (noble) men keep on being obligated to keep on loving their women, like his own body. The one who keeps loving his woman keeps on loving himself. For no one ever hated his own flesh but he kept on nourishing and he kept on cherishing it, even as Christ [nourishes and cherishes] the church, for we keep on being members of His body, [out from His flesh and out from His bones].

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Thus, keep on owing, even the (noble) men, to keep on loving of them the women, like the bodies of him. The one loving the woman of himself, him he keeps on loving. For no one ever, the flesh of him, hated, but he kept on nourishing and kept on cherishing her, just as even the Christ the ekklêsia, that members we keep on being of the body of Him [out from the flesh of Him and out from the bones of Him].
Complete Apostles Bible	So husbands ought to love their own wives as their own bodies; he that loves his own wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as also the Lord does the church. For we are members of His body, of His flesh and of His bones.
Douay-Rheims 1899 (Amer.)	So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the church: Because we are members of him, body, of his flesh and of his bones.
Holy Aramaic Scriptures Original Aramaic NT	. In this way men ought to love their wives as their bodies. Whoever loves his wife loves himself. For no man ever hated his own body, but he nourishes and cares for his own, just as The Messiah does also for his church. Because we are members of his body and we are of his flesh and of his bones.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Even so it is right for husbands to have love for their wives as for their bodies. He who has love for his wife has love for himself: For no man ever had hate for his flesh; but he gives it food and takes care of it, even as Christ does for the church; Because we are parts of his body.
Bible in Worldwide English	So husbands should love their wives as they love their own bodies. The man who loves his wife loves himself. No one ever hated his own body. But he feeds it and takes care of it. In the same way Christ takes care of the church because we are parts of his body.
Easy English Easy-to-Read Version—2008	. And husbands should love their wives like that. They should love their wives as they love their own bodies. The man who loves his wife loves himself, because no one ever hates his own body, but feeds and takes care of it. And that is what Christ does for the church because we are parts of his body.
God's Word™	So husbands must love their wives as they love their own bodies. A man who loves his wife loves himself. No one ever hated his own body. Instead, he feeds and takes care of it, as Christ takes care of the church. We are parts of his body.
Good News Bible (TEV)	Men ought to love their wives just as they love their own bodies. A man who loves his wife loves himself. (None of us ever hate our own bodies. Instead, we feed them, and take care of them, just as Christ does the church; for we are members of his body.)
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.	In the same way, a husband should love his wife as much as he loves himself. A husband who loves his wife shows that he loves himself. None of us hate our own bodies. We provide for them and take good care of them, just as Christ does for the church, because we are each part of his body.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Husbands have the obligation of loving and caring for their wives the same way they love and care for their own bodies, for to love your wife is to love your own self. No one abuses his own body, but pampers it—serving and satisfying its needs. That's exactly what Christ does for his church! <i>He serves and satisfies us</i> as members of his body.
Plain English Version	.
UnfoldingWord Simplified T.	In that same way each man should love his own wife as much as he loves his own body. A man who loves his wife is also, by doing that, loving himself, because no one ever hated his own body. Instead, he feeds his own body and cares for it, just like the Messiah also cares for all us believers in his worldwide assembly. We have become one group of believers that belongs to him.
Williams' New Testament	This is the way married men ought to love their wives, as they do their own bodies. The married man who loves his wife is really loving himself, for no one ever hates his own physical person, but he feeds and fosters it, just as Christ does the church; because we are parts of His body.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	This is how the husbands are also obligated to be loving their own wives as their own bodies. The <i>husband</i> loving his own wife loves himself. You see, no one ever hates his own physical body, but he fully nurtures and keeps it warm, just as the Anointed King also <i>does with</i> the assembly because we are body parts of His body.
Common English Bible	.
Len Gane Paraphrase	So men ought to love their wives as their own bodies. He who loves his wife loves himself. For no man has ever hated his own flesh but takes care of it and cherishes it, as the Lord [does for] the congregation. For we are members of his body, of his flesh, and of his bones.
A. Campbell's Living Oracles	So ought husbands to love their own wives, as their own bodies: he who loves his own wife, loves himself. For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the congregation: because we are members of his body, of his flesh, and of his bones.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	That is how husbands ought to love their wives--as if they were their own bodies. A man who loves his wife is really loving himself; For no one ever yet hated his own body. But every one feeds his body and cares for it, just as the Christ for the Church; For we are members of his Body.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	. indeed
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Husbands should love their wives just like this, as they love their own bodies. A man who loves his wife loves himself—for no one ever hated his own body, but feeds it and looks after it, just as Christ does for the church, for we are parts of his body.
The Heritage Bible	In this way husbands are under obligation to love their wives as their own bodies; the one loving his wife loves himself, Because absolutely no one ever hated his own flesh, but nourished and cherished it, even as the Lord the church, Because we are members of his body, of his flesh, and of his bones. Gen 2:23; 2 Sam 19:12
International Standard V	In the same way, husbands must love their wives as they love [The Gk. lacks they love] their own bodies. A man who loves his wife loves himself. For no one has ever hated his own body, but he nourishes and tenderly cares for it, as the Messiah [Or Christ] <i>does</i> [The Gk. lacks does] the church. V. 30 will be placed with the next passage for context.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	That's the way husbands should love their wives-just as much as they love their own bodies. The man who loves his wife loves himself. After all, nobody ever hates his own flesh-no, he cares for it and is protective about it, just like Christ is about the community. Because we're parts of his body.

UnfoldingWord Literal Text	In the same way husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself. For no one ever hated his own body, but he nourishes and treats it with care, just as Christ also does the church, because we are members of his body.
Urim-Thummim Version	So should men dearly love their women as their own bodies. He that dearly loves his woman loves himself. Because no man ever yet hated his own flesh; but nourishes and cherishes it, even as the LORD the ekklesia: Because we are members of his body, of his flesh, and of his bones.
Weymouth New Testament	So too married men ought to love their wives as much as they love themselves. He who loves his wife loves himself. For never yet has a man hated his own body. On the contrary he feeds and cherishes it, just as Christ feeds and cherishes the Church; because we are, as it were, parts of His Body.
Wikipedia Bible Project Worsley's New Testament	. Men ought so to love their wives, as their own bodies: he that loveth his wife, loveth himself. For no one ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord also doth the church: for we are members of his body, as if taken out of his flesh, and of his bones, <i>as Eve was out of Adam's</i> .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In the same way, husbands should love their wives as they love their own bodies. He who loves his wife loves him self. And no one has ever hated his body; he feeds and takes care of it. That is just what Christ does for the Church, because we are members of his body. 1Cor 12:12
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	. So ought men to love their women as their own bodies. He that loves his woman loves himself. For no man ever yet hated his own flesh; but nourishes and cherishes it, even as Yahuah the called out assembly: For we are members of his body, of his flesh, and of his bones.
Hebraic Roots Bible	So, husbands ought to love their wives as their own bodies, (he loving his wife loves himself), for then no one hated his own flesh, but nourishes and cherishes it, even also as our Master does to the Congregation. For we are members of His body, of His flesh, and of His bones.
Holy New Covenant Trans.	Husbands ought to give themselves to their wives, for their good, expecting nothing in return, as they do to their own bodies. The man who gives himself to his wife, for her good, expecting nothing in return, gives to himself, for his good. No man ever hated his own flesh. No, he feeds it and takes care of it. Christ does the same thing for his called out people. We are members of Christ's body.
The Scriptures 2009 Tree of Life Version	. In the same way, husbands ought to love their own wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it—just as Messiah also does His community, because we are members of His body.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...so owe and The Men to love the [of] themselves women as {owe They to love} the [of] themselves bodies The [Man] Loving the [of] himself woman himself loves No [Man] for ever the [of] himself flesh hates but [He] raises {her} and [He] nurtures her as and The Christ {nurtures} the congregation for Parts [We] are [of] the body [of] him...
Awful Scroll Bible	The same-as-this, ought the husbands to dearly love their wives, even as their own bodies. He dearly loving his wife, dearly loves himself. For yet-not-one at any time hates his own flesh, all the same he nourishes- it -away and keeps it warm, accordingly-as-to even the Lord they called-out, certainly-of-who we are members of His body, out of His flesh and out of His bones.
Concordant Literal Version	Thus, the husbands also ought to be loving their own wives as their own bodies. He who is loving his own wife is loving himself." For no one at any time hates his own flesh, but is nurturing and cherishing it, according as Christ also the ecclesia, for we are members of His body.
exeGeses companion Bible	Thus the men are indebted to love their women as their own bodies. Whoever loves his woman loves himself. For no one ever yet hates his own flesh; but nurtures and cherishes it, even exactly as Adonay the ecclesia: for we are members of his body - of his flesh and of his bones.
God's Truth (Tyndale) Orthodox Jewish Bible	. So also the ba'alim ought to show ahavah for their own nashim as their own gufim [BERESHIS 2:23-24]; the one with ahavah for his own isha has ahavah for himself, For no one ever had sin'as chinom for his own basar but nourishes and cherishes it, just as Rebbe, Melech HaMoshiach also does the Brit Chadasha Kehillah, Because we are evarim of HaGuf HaMoshiach.
Rotherham's Emphasized B.	So ought the husbands [also] to be loving their own' wives [as their own' bodies],— He that loveth his own wife Liveth [himself], No one in fact, ever yet hated [his own' flesh], But nourisheth and cherisheth it,— Even as [the Christ] the assembly, Because [members] are we of his body;—.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. In the same way also, husbands should love their own wives as they love their own bodies. The man who loves his own wife [actually] loves himself. For no [normal] person ever hated his own [physical] body, but [instead] he feeds and cares for it, just as Christ also does for the church, because we are parts of His [spiritual] body.
Brodie's Expanded Trans.	In the same manner, husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself, For no one ever hated his own flesh, but continually nourishes and provides care [sense of responsibility] for her, just as Christ also the Church, Because we are members of His body [Church Age believers as the body of Christ].
The Expanded Bible Jonathan Mitchell NT	. Thus (or: In like manner; In this way) the husbands also are continuously indebted (thus: obligated) to constantly love their wives as their own bodies (= persons). The one constantly loving his own wife continues loving himself,

or you see, no one ever yet (at any time) hated (or: hates) his own flesh (= his body and interior self) but rather continually intensively nourishes (feeds and supports) and warms (cherishes; comforts) it, according as also the Christ [does] the called-out community, because we are (we exist continuously being) members of His Body.

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 .
 Updated ASV .
 Wilbur Pickering's New T. . Just so the husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. After all, no one ever hated his own flesh; rather he nourishes and cherishes it, just as the Lord does the Church—for we are members of His body, of His flesh and of His bones.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version . Dutybound
 Analytical-Literal Translation . In the same way ought the husbands to be loving their own wives as their own bodies. The one loving his own wife loves himself. For no one ever hated his own flesh, but he nourishes and cherishes it, just as also the Lord [does] the Assembly, because we are members of His body, from His flesh and from His bones.

Berean Literal Bible .
 Bill Puryear translation . So also husbands are obligated to unconditionally love their own wives as their own bodies. He who unconditionally loves his own wife unconditionally loves himself. For no one ever hated his own body, but nourishes and cares for it, just as Christ also the Church, because we are members of His body.

C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version . In the same way should men also to give allegiance to their own women as their own bodies. He who gives allegiance to his own woman dedicatedly gives allegiance to himself: for no man ever spurned his own flesh; but feeds and cherishes it, even as the Anointed also the governing assembly; because we are members of his body.

English Standard Version .
 Far Above All Translation . his part
 Green's Literal Translation .
 James Allen translation .
 Legacy Standard Bible .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 . So the husbands ought to love* their *own* wives as their *own* bodies. He who loves* his own wife loves* himself. For* no one ever hated his *own* flesh, but is nourishing

and cherishing it, just-as the Lord also does the congregation* of believers; because we are members of his body, out-of his flesh and out-of his bones.

- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- R. B. Thieme, Jr. translation .

Thus your husbands also ought to be loving their own wives as their own bodies. The one who keeps loving his own wife loves himself. For no one has ever yet hated his own flesh [body]; but he nourishes and provides reasonable care for it, just as the Christ also does the church. Because we are members of His body.

- R. B. Thieme, Jr. trans2 .
- Revised Geneva Translation .
- Ron Snider translation .

So husbands ought to love their own wives since they are their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body.

- 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:
28-30

Ephesians 5:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]; also hoútôs (οὗτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of-Ī-LEH-oh]	<i>to owe; to owe money, to be in debt for; to owe that which is due, to be obligated for the debt; metaphorically, to be under obligation, to be bound by debt</i>	3 rd person plural, present active indicative	Strong's #3784
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435

Ephesians 5:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	present active infinitive	Strong's #25
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
heautōn (ἐαυτῶν) [pronounced hay-ow-TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
gunaikes (γυναίκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; accusative case	Strong's #1135
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
heautou (ἐαυτοῦ) [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
sōmata (σώματα) [pronounced SOH-maht-ah]	<i>bodies, both of man and animals, living or dead; of the planets and other heavenly bodies; groups of men, families</i>	neuter plural noun, accusative case	Strong's #4983

Translation: Accordingly, the (noble) men keep on being obligated to keep on loving their women, like his own body.

The husband keeps on being obligated to love his woman as he love his own body. This is directed toward the husbands of the entire congregation.

Even though this seems to be a much lower bar of expectation, Paul is attempting to communicate how a man ought to love his wife. Some understand Christology, so they understand Paul when he tells them to love their wives as Christ loves the church and gave Himself for it. However, that mandate does not resinate with every believer reading this letter, so Paul takes this down to his level. *Love your wife as you love your own body*, he tells them.

Ephesians 5:28b			
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
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor (goodwill, benevolence); delighting in; having a relaxed mental attitude toward; one being loved, the beloved</i>	masculine singular, present active participle; nominative case	Strong's #25
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)
heautou (ἐαυτοῦ) [pronounced <i>heh-ow-TO</i>]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
heauton (ἐαυτόν) [pronounced <i>heh-ow-TOHN</i>]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, present active indicative	Strong's #25

Translation: The one who keeps loving his woman keeps on loving himself.

Every man, including those who are to keep on loving his wife, also keeps on loving himself.

Ephesians 5:28 Accordingly, the (noble) men keep on being obligated to keep on loving their women, like his own body. The one who keeps loving his woman keeps on loving himself. (Kukis mostly literal translation)

Paul offers a different analogy to believers who read this and might not appreciate the analogy that he set up earlier (Love your wife as Christ loves the church). To those who do not get this analogy, Paul says, Love your wife as you love your own body. You do love yourself, right?

Ephesians 5:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδεὶς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; nominative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ποτέ (ποτέ) [pronounced poh-TEH]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
τὴν (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ἑαυτοῦ (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
σὰρξ (σὰρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561
μισῶ (μισῶ) [pronounced mihs-EH-oh]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	3 rd person singular, aorist active indicative	Strong's #3404

Translation: For no one ever hated his own flesh...

And of course, Paul says, no one hates his own body.

Ephesians 5:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ἐκτρέφω (ἐκτρέφω) [pronounced ek-TREF-oh]	<i>to nourish (up to maturity), to nurture, to bring up; to cherish; to train; to rear</i>	3 rd person singular, present active indicative	Strong's #1625

Ephesians 5:29b			
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
θάλπῳ (θάλπῳ) [pronounced <i>THAL-po</i>]	<i>to cherish; to warm, to keep warm; to cherish with tender love, to foster with tender care</i>	3 rd person singular, present active indicative	Strong's #2282
αὐτὴν (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...but he kept on nourishing and he kept on cherishing it,...

You feed yourself and, when it is cold, you wear warm clothing to keep yourself warm. Obviously, you take care of your own body.

It is not unusual for some men to even go to the gym and work out. Or to style their hair and wear product; or to be careful about the clothing that they choose to wear.

Ephesians 5:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (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
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
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
tên (τήν) [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)
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i>]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, accusative case	Strong's #1577

Translation: ...even as Christ [nourishes and cherishes] the church,...

We take the verbs from the previous phrase and insert them here. Just as we take care of our own bodies, Jesus Christ takes care of the church (the body of believers). On earth, we are Christ's body; in heaven, we are His bride.

Paul is making certain that no one confuses his words and thinks that they should not be taking care of themselves. Christ feeds and keeps His body—the church—warm (protected).

Ephesians 5:29 **For no one ever hated his own flesh but he kept on nourishing and he kept on cherishing it, even as Christ [nourishes and cherishes] the church,...** (Kukis mostly literal translation)

The believer reading this should understand that the analogy continues. He feeds and keeps warm his own body; and so he should take care of his wife in the same way. In other words, whatever you do for yourself, that and more should you do to your wife.

Ephesians 5:30			
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
mélê (μέλη) [pronounced MEL-ay]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun; nominative case	Strong's #3196
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)
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
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
The Byzantine Greek text and Scrivener Textus Receptus both add the following words.			
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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
sarx (σὰρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561

Ephesians 5:30			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
εκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
τῶν (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
οστεα (ὀστέα) [pronounced os-TEH-ah]	<i>bones</i>	neuter plural noun, genitive/ablative case	Strong's #3747
αυτου (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
This is not found in the Westcott Hort text or in Tischendorf's Greek text.			

Translation: ...for we keep on being members of His body, [out from His flesh and out from His bones]. (Kukis mostly literal translation)

Paul points out that we—believers in the Lord—are members of His body. As such, we are the objects of His care. We should show the same deference to our wives.

There is this additional phrase which is found in the Byzantine Greek text and Scrivener Textus Receptus. I don't see this phrase as really adding anything to Paul's writing here.

Ephesians 5:30 ...for we keep on being members of His body, [out from His flesh and out from His bones]. (Kukis mostly literal translation)

Ephesians 5:28–30 Accordingly, the (noble) men keep on being obligated to keep on loving their women, like his own body. The one who keeps loving his woman keeps on loving himself. For no one ever hated his own flesh but he kept on nourishing and he kept on cherishing it, even as Christ [nourishes and cherishes] the church, for we keep on being members of His body, [out from His flesh and out from His bones]. (Kukis mostly literal translation)

Unlike the previous two or three passages, what follows are three separate, but partially-related thoughts. This appears to sum up the most important points that Paul was making.

In looking at the previous passage and comparing it to what follows, I think it would have been better to have placed v. 31 as the closing remark to the previous passages.

Over against this, will forsake a man the father and the mother and he will be joined face to face with the woman, and will be the two to flesh one. The mystery, this (one), great (it) keeps on being. Now I keep on speaking to Christ and to the church. Notwithstanding, even you (all), the (ones) according to one each, the woman of him, this one, keep on loving like himself; and the woman that she might fear the man.

Ephesians
5:31–33

Because of this, a man will leave (his) father and (his) mother and he will be joined face to face with the woman, and the two will be one flesh. This mystery keeps on being prominent (now I keep on speaking on account of Christ and the church). Nevertheless, let each one of you (all), one each, keep on loving his woman like himself; and that the woman might fear (and respect) the man.

For this reason, a man will leave his father and mother and he will be joined to his wife, and the two will become one flesh. I have been speaking of the mystery of Christ and the church, which is one prominent topic. However, I used this to illustrate the relationship between a man and his wife. The man is to keep on loving his wife as himself, and the woman should respect her husband.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Over against this, will forsake a man the father and the mother and he will be joined face to face with the woman, and will be the two to flesh one. The mystery, this (one), great (it) keeps on being. Now I keep on speaking to Christ and to the church. Notwithstanding, even you (all), the (ones) according to one each, the woman of him, this one, keep on loving like himself; and the woman that she might fear the man.
Complete Apostles Bible	"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak in reference to Christ and to the church. Nevertheless you also individually, let each one love his own wife as himself, and let the wife see that she respect her husband.
Douay-Rheims 1899 (Amer.)	For this cause shall a man leave his father and mother: and shall cleave to his wife. And they shall be two in one flesh. This is a great sacrament: but I speak in Christ and in the church. Nevertheless, let every one of you in particular love for his wife as himself: And let the wife fear her husband.
Holy Aramaic Scriptures Original Aramaic NT	. Therefore, a man should leave his father and his mother and should cleave to his wife, and the two of them shall be one flesh. This is a great mystery, but I am speaking about The Messiah and about his church. Moreover, you also, everyone of you should in this way love his wife as himself; but the woman should revere her husband.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this cause will a man go away from his father and mother and be joined to his wife, and the two will become one flesh.
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	<p>This is a great secret: but my words are about Christ and the church. But do you, everyone, have love for his wife, even as for himself; and let the wife see that she has respect for her husband.</p>
Bible in Worldwide English	<p>The holy writings say For this reason a man shall leave his father and mother. He shall be joined to his wife, and the two of them shall be like one person. This is a wonderful plan of God. I am speaking here of the plan about Christ and the church people. However, each one of you should love his wife as he loves himself. And the wife should respect her husband.</p>
Easy English Easy-to-Read Version—2008	<p>. The Scriptures say, "That is why a man will leave his father and mother and join his wife, and the two people will become one." That secret truth is very important--I am talking about Christ and the church. But each one of you must love his wife as he loves himself. And a wife must respect her husband.</p>
God's Word™	<p>That's why a man will leave his father and mother and be united with his wife, and the two will be one. This is a great mystery. (I'm talking about Christ's relationship to the church.) But every husband must love his wife as he loves himself, and wives should respect their husbands.</p>
Good News Bible (TEV)	<p>As the scripture says, "For this reason a man will leave his father and mother and unite with his wife, and the two will become one." There is a deep secret truth revealed in this scripture, which I understand as applying to Christ and the church. But it also applies to you: every husband must love his wife as himself, and every wife must respect her husband.</p>
J. B. Phillips <i>The Message</i> NIRV New Life Version Radiant New Testament New Simplified Bible	<p>.</p>
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Version Contemporary English V.	<p>. As the Scriptures say, "A man leaves his father and mother to get married, and he becomes like one person with his wife." This is a great mystery, but I understand it to mean Christ and his church. So each husband should love his wife as much as he loves himself, and each wife should respect her husband.</p>
Goodspeed New Testament The Living Bible New Berkeley Version New Living Translation The Passion Translation	<p>. . . . For this reason a man is to leave his father and his mother and lovingly hold to his wife, since the two have become joined as one flesh. Marriage is the beautiful design of the Almighty, a great and sacred mystery—<i>meant to be a vivid example</i> of Christ and his church. So every married man should be gracious to his wife just as he is gracious to himself. And every wife should be tenderly devoted to her husband.</p>
Plain English Version	<p>.</p>

UnfoldingWord Simplified T.	The scriptures say this about people who marry: " Therefore a man will leave his father and his mother and will join himself to his wife, and the two of them will become as though they were one person." There is very much about this that we cannot understand, but I am telling you that this example of a husband and wife also helps us to understand some things about how much the Messiah loves his worldwide assembly of believers. However, as for you, each man must love his wife just as he loves himself, and each woman must deeply respect her husband.
Williams' New Testament	Therefore, a man must leave his father and mother and so perfectly unite himself to his wife that the two shall be one. This is a great secret; I mean this about Christ and the church. But each one of you married men must love his wife as he loves himself, and the married woman, too, must respect her husband.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Supporting this, a man will leave <i>his</i> father and mother, be stuck like glue to his wife, and the two will be in one physical body. This secret is huge, but I am talking in reference to <i>the</i> Anointed King and in reference to the assembly. More importantly, you also, the <i>husbands</i> , <i>one</i> by one, must each love your own wife this way, as yourself, but the wife, that she should fear the husband.
Common English Bible	.
Len Gane Paraphrase	For this reason a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh. This is a great mystery, but I am talking about Christ and his congregation. Nevertheless let every one of you so love his wife even as himself, and the wife see that she respects her husband.
A. Campbell's Living Oracles	For this reason shall a man leave his father and mother, and shall adhere to his wife; and the two shall become one flesh. This is a great mystery; but I speak concerning Christ and the congregation. Therefore, also, let every one of you in particular, so love his own wife as himself; and let the wife reverence her husband.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	'For this cause a man shall leave his father and mother, and be united to his wife; and the man and his wife shall become one.' In this there is a profound truth--I am speaking of Christ and his Church. However, for you individually, let each love his wife as if she were himself; and the wife be careful to respect her husband.

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	"This is why a man leaves his father and mother, and is joined to his wife, and the two are united in one." This is a deep hidden truth—but I'm talking about Christ and the church.

However each husband should love his own wife as he does himself, and the wife should respect her husband.

The Heritage Bible

Because of this the man shall leave his father and mother behind, and shall be glued to his wife, and they two will be one flesh. Gen 2:24

This is the great mystery, and I speak as to Christ and as to the church.

And further, you, one by one, each of you, in this way love his wife even as himself, and the wife likewise, in order that she reverence³³ her husband.

³³ **5:33 reverence**, *phobeo*, to fear, to be in awe.

International Standard V

For we are parts of his body—of his flesh and of his bones. [Other mss. lack of his flesh and of his bones]

“That is why a man will leave his father and mother and be united with his wife, and the two will become one flesh.” [Gen 2:24]

This is a great secret, but I am talking about the Messiah [Or Christ] and the church. But each individual man among you must love his wife as he loves [The Gk. lacks he loves] himself; and may the wife fear her husband. V. 30 is included for context.

Lexham Bible
Montgomery NT

For this cause shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh.

There is a deep mystery here—I am speaking of Christ and his church.

But as for you individually, you must each one of you love his own wife exactly as if she were yourself; and the wife, on her part, should reverence her husband.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer’s NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

For this cause will a man leave his father and mother, and will be joined to his woman, and they two will be one flesh.

This is the aged Hidden Thing [Urim-Thummim]: but I point towards Christ and the ekklesia.

Nevertheless let everyone of you in particular so dearly love his woman even as himself; and the woman see that she fear her husband.

Weymouth New Testament

"FOR THIS REASON A MAN IS TO LEAVE HIS FATHER AND HIS MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO SHALL BE AS ONE."

That is a great truth hitherto kept secret: I mean the truth concerning Christ and the Church.

Yet I insist that among you also, each man is to love his own wife as much as he loves himself, and let a married woman see to it that she treats her husband with respect.

Wikipedia Bible Project
Worsley’s New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Scripture says: Because of this a man shall leave his father and mother to be united with his wife, and the two shall become one flesh. This is a very great mystery, and I refer to Christ and the Church. As for you, let each one love his wife as himself, and let the wife respect her husband. Genesis 2:24; Mt 19:5

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	<p>.</p> <p>For this cause shall a man leave his father and mother, and shall be joined unto his woman, and they two shall be one flesh.</p> <p>This is a great mystery: but I speak concerning Mashiach and the called out assembly.</p> <p>Nevertheless let everyone of you in particular so love his woman even as himself; and the woman see that she reverence <i>her</i> man.</p>
Hebraic Roots Bible	<p>"For this, a man shall leave his father and mother, and shall be joined to his wife, and the two shall be one (echad) flesh." (Gen. 2:24)</p> <p>This is a great mystery, but I speak as to Messiah and His Congregation.</p> <p>Nevertheless, let everyone of you so love his wife as himself, and the wife, that she give reverence to the husband.</p>
Holy New Covenant Trans.	<p>The Scripture says: "This is why a man will leave his father and mother and be joined to his wife. The husband and wife will become one flesh."</p> <p>This is a great secret. (I am talking about the relationship between Christ and the called out people.)</p> <p>Each one of you must give himself to his wife, for her good, expecting nothing in return, just as he gives to himself. And each wife must show respect for her husband.</p>
The Scriptures 2009	<p>"For this cause a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." Genesis 2:24.</p> <p>This secret is great, but I speak concerning Messiah and the assembly.</p> <p>However, you too, everyone, let each one love his own wife as himself, and let the wife see that she fears her husband.</p>
Tree of Life Version	<p>"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."</p> <p>This mystery is great—but I am talking about Messiah and His community.</p> <p>In any case, let each of you love his own wife as himself, and let the wife respect her husband.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...for this will leave Man the father and the mother and [He] will be adhered to the woman [of] him and will be The two [Men] to flesh one The Mystery This Great is I but say {it} to christ and to the congregation furthermore and You* The [Men] in one [man] {love! them} Each [Man] the [of] himself woman so love! as {He loves} himself The but Woman that may fear the man {is necessary}...</p>
Alpha & Omega Bible	<p>FOR THIS REASON A MAN SHALL LEAVE HIS DAD AND MOM AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. †(Genesis 2:24)</p> <p>THIS MYSTERY IS GREAT; BUT I AM SPEAKING WITH REFERENCE TO CHRIST AND THE CONGREGATION OF CALLED OUT ONES. †(Not just husbands & wives but also Pastors & women ministers. Women deaconesses & prophetesses must be submissive to the male Pastor.)</p> <p>NEVERTHELESS, EACH INDIVIDUAL AMONG YOU ALSO IS TO LOVE HIS OWN WIFE EVEN AS HIMSELF, AND THE WIFE MUST SEE TO IT THAT SHE RESPECTS HER HUSBAND.</p>
Awful Scroll Bible	<p>Over against this, a man will accordingly-leave his father and mother, and will be cleaving-to with-respects-to his wife, and the two will be one flesh.</p> <p>This-same thing is a great secret, but I speak out of the Anointed One and they called-out.</p>

Concordant Literal Version	<p>Preferably, even be each one of yous, accordingly the same-as-this, dearly loving his wife as himself, but the wife, in order that she should revere her husband.</p> <p>For this "a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh."</p> <p>This secret is great: yet I am saying this as to Christ and as to the ecclesia. Moreover, you also individually, each be loving his own wife thus, as himself, yet that the wife may be fearing the husband."</p>
exeGeses companion Bible	<p>For this cause a human leaves his father and mother and adheres to his woman; and the two become into one flesh. This is a mega mystery: but I word as to Messiah and the ecclesia. Moreover - each of you - one by one thus love his woman even as himself; and the woman see that she awes her man.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>. AL KEN YA'AZAV ISH ES AVIV V'ES IMMO V'DAVAK BE'ISHTO V'HAYU LEVASAR ECHAD ("Because of this a man will leave his father and his mother and will be joined to the wife of him and the two will be one basar.") [BERESHIS 2:24] This is a sod hagadol, but I am referring to Rebbe, Melech HaMoshiach and the Brit Chadasha Kehillah. [SHIR HASHIRIM 3:6-4:12; BERESHIS 2:23,24; 24:1-7; 41:45; 47:18; SHEMOT 2:21; RUTH 1:16-17; 3:9] Each of you, however, should show ahavah for his isha as himself, and an isha should reverence her ba'al (husband).</p>
Rotherham's Emphasized B.	<p>.</p>

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	<p>.</p> <p>[Gen. 2:24 says], "For this reason a man will leave [the home of] his father and mother, and will cling to his wife, [so that] the two will become one flesh [i.e., united in such a close relationship, as to practically constitute one body]."</p> <p>The secret [truth] of this is great, but I am talking about Christ and the church. However, each of you men individually should also love his own wife the way he loves himself. And the wife should respect her husband.</p>
Brodie's Expanded Trans.	<p>For this reason, a man will leave father and mother and he will have repeated face-to-face sexual intercourse [adhesion] with his own wife, and they two [husband & wife] will keep on becoming one flesh. This mystery [intimate relations between husband and wife] is profound, but I am speaking with reference to Christ and the Church [Christology and Ecclesiology as parallels to the marriage relationship]. Nevertheless, in any case, each one of you [husbands] individually, love his own wife as himself, and the wife: respect her husband .</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Answering this (or: In the place facing this [situation or reality]), "a man will continue leaving behind his father and mother, and he will be progressively glued (welded) to his wife, and the two will continue being [made] into one flesh (= one physical unit as though being one body)." [Gen. 2:4] This secret (or: mystery) is great (= important), but I am speaking unto (or: into; with a view to) Christ, even (or: and; as well as) unto (or: into) the called-out community (or: the called-out person; or: the summoned-forth assembly). Moreover, you men also, individually, each one thus (in this way) be continually loving his own wife (or: woman) as (or: as she were) himself, andso the result will</p>

be that the wife would continually have deep respect for (or: may habitually stand in reverential awe of; can normally be fearing with a healthy respect for) **the husband** (or: adult man).

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

Bible Translations with Many Footnotes:

Lexham Bible

“For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.” [A quotation from Gen 2:24]
 (This mystery is great, but I am speaking with reference to Christ and the church.)
 Only you also, each one of you, must thus love his own wife as himself, and the wife must respect [Literally “that she fear”] her husband.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

||*For this cause*|| will a man leave his father and his mother, and will cleave unto his wife, And ||*they two*|| shall become’ |one flesh|.⁹

||This sacred secret||^h is |great|,—

||I|| however, am speaking as to Christ and {as to} the assemblyⁱ;—
 Nevertheless ||ye also|| do ye, individually,

Each man be so loving ||his own’ wife|| as himself,

And ||the wife|| [see] that she reverence her husband.

⁹ Gen. ii. 24.

^h Ap: “Mystery.”

SACRED SECRET. We have no secrets to hide from the uninitiated. The “sacred secret” of this dispensation has been divulged (Eph. iii. 3-9) and should be blazed abroad (Ro. xvi. 25, 26; Eph. vi. 19); but yet is of a nature unlikely to interest any who are careless of God’s dispensational ways; and of this the Greek musterion aptly reminds us (cp. “Age” above, and 2 Th. ii. 7, n.)

ⁱ Ap: “Assembly.”

ASSEMBLY. It is well-known that the Greek word for “Church” is ecclesia; and that ecclesia strictly and fully means “called-out assembly;” but inasmuch as a phrase only very awkwardly represents a single word, and by frequent repetition may become wearisome, not to say even misleading (by forcing one element of the significance into unnatural prominence), it has been deemed sufficient in this version to let “assembly” uniformly stand for the original ecclesia, and to leave the reader to invest the word with that accession of ideas which the known facts gather about it. The “call” of the glad-message can be read by everyone who cares to inform himself; the separateness of the standing and life to which the summons invites can be readily ascertained; and so the lofty ideal set before the assembly of the Son of God may soon disclose itself to the humble and ardent inquirer. It must be left for each reader to judge how far existing ecclesiastical organisations help or hinder the attainment of that ideal. Only let no one presume to dim the divinely given image.

The Spoken English NT

Because of this, a man will leave his father and mother behind and be joined to his wife. And the two will be one flesh.^v

This is a deep^w secret, but I’m talking about Christ and the community!

Nonetheless, each and every one of you should also love your wife as you love yourself. And the wife should respect her husband.

v. Genesis 1:27; Genesis 2:24; Genesis 5:2.

w. Lit. "great".

Updated ASV

For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. This mystery^[45] is great; but I am speaking with reference to Christ and the congregation.^[46] However, let each one of you love his wife as himself, and let the wife see that she fears^[47] her husband.

[45] Mystery; Secret: (μυστήριον mustērion) A sacred divine mystery or secret doctrine that lies with God alone, which is withheld from both the angelic body and humans, until the time he determines that it is to be revealed, and to those to whom he chooses to make it known.—Mark 4:11; Rom. 11:25; 16:25; 1 Cor. 2:1; 4:1; 13:2; 14:2; 15:51; Eph. 1:9; 6:19; Col. 1:26; 2:2; 2 Thess. 2:7; 1 Tim. 3:9; Rev. 17:5.

[46] See 5:23 fn.

[47] This fear is to have such awe or respect for a person as to involve a measure of fear, to fear, to show great reverence for, to show great respect for.

Wilbur Pickering's New T.

"For this reason a man shall leave his father and mother and be joined to his wife, and the two will become one flesh."¹²

This is a great mystery, but I speak concerning Christ and the Church.

In any case, each of you individually: let each one love his own wife as himself,¹³ while the wife must respect her husband.

(12) This is not just poetic language, it is a chemical reality.

(13) Observe that 'wife' is singular. Although in the Old Testament men were not condemned for having more than one wife, in the context of the Church monogamy is the norm.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

For this reason shall a man leave his father and mother, and shall be joined to his wife; and the two shall be one flesh.

This is a great mystery; but I am speaking in respect to Christ and the church.

Nevertheless, let each one of you love his wife even as himself; and let each wife see that she reverence her husband.

Analytical-Literal Translation

"For this reason, a man will leave behind his father and mother and will be joined to [or, united with] his wife. And they will be—the two—into one flesh [or, And the two will become one flesh]." [Gen 2:4]

This secret is great, but I am speaking with respect to Christ and to the Assembly. Nevertheless, you, also, let each one individually, be loving his own wife as himself in this manner, but the wife, that she should be respecting her husband.

Berean Literal Bible

Bill Puryear translation

.'For this reason a man shall leave his father and mother, and he will have sex with his wife, and so the two will be one flesh.'

This mystery [that we are members of His body] is of great importance. Now I am speaking with reference to Christ and the Church.

In any case, you also, each one individually, must unconditionally love his wife in this manner as himself; and the wife must respect her husband.

C. Thomson updated NT

Charles Thomson NT

Context Group Version

For this cause shall a man leave his father and mother, and shall cling to his woman; and the two shall become one flesh.

This mystery is great: but I speak in regard of the Anointed and of the governing assembly.

Nevertheless, let each one of you (pl) in this way give allegiance to his own woman even as himself; but the woman should fear her man.

English Standard Version .

Far Above All Translation	. reveres
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	The husbands: love your own wives, as the Christ also loved the Assembly, and gave Himself for it, that He might sanctify it, having cleansed [it] with the bathing of the water in the saying, that He might present the Assembly to Himself in glory, having no spot or wrinkle, or any of such things, but that it may be holy and unblemished; so ought the husbands to love their own wives as their own bodies: he who is loving his own wife—he loves himself; for no one ever hated his own flesh, but nourishes and nurtures it, as also the LORD—the Assembly, because we are members of His body, [[of His flesh, and of His bones;]] “for this cause will a man leave his father and mother, and will be joined to his wife, and the two will be into one flesh”; this secret is great, and I speak in regard to Christ and to the Assembly; but you also, everyone in particular—let each so love his own wife as himself, and the wife—that she may revere the husband. Vv. 25–33 in the LSV.
Modern English Version	.
Modern Literal Version 2020	Because of this, a man will be leaving his father and mother and will be joined to his wife, and the two will be <i>joined</i> into one flesh. {Gen 2:24} This mystery is great, but I am speaking <i>in regard</i> to Christ and <i>in regard</i> to the congregation* of believers. However to you° also, let each, every one, thus love* his <i>own</i> wife like himself, and <i>let</i> the wife see that* she should fear {i.e. respect} the husband.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Analogous to this doctrine man shall leave behind his father and his mother, and shall have sexual intercourse with his wife, and they two shall continue being one flesh. This mystery doctrine is great; now I am communicating with reference to Christ and with reference to the church. Also with reference to one woman each man in this manner be loving his very own wife as himself; and his wife be sure that she is occupied [respects, admires] her husband.
R. B. Thieme, Jr. trans2	"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This mystery is a profound one, and I am saying that it refers to Christ and the church; However each one of you also individually, let you husbands, so love your own wife as he loves himself, and the wife see to it that she respects her husband.
Revised Geneva Translation	.
Ron Snider translation	THIS IS WHY A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BE ONE FLESH. This mystery is great, yet I am speaking with reference to Christ and the church. Nevertheless, each and every one of you <i>husbands</i> also must love his own wife as himself, and the wife must <i>see to it</i> that she respects her husband.
Updated ASV	.
Updated Bible Version 2.17	. stick
A Voice in the Wilderness	.
Webster's Translation	.

World English Bible
Worrell New Testament

The gist of this passage:
31-33

Ephesians 5:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anti (ἀντί) [pronounced <i>an-TEE</i>]; the form ἀνθ' is used before a long vowel (ω).	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
toutou (τούτου) [pronounced <i>TOO-too</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; singular neuter; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
kataleipō (καταλείπω) [pronounced <i>kat-al-Ī-po</i>]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 rd person singular, future active indicative	Strong's #2641
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; nominative case	Strong's #444
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
patēr (πατήρ) [pronounced <i>pat-AYR</i>]	<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; accusative case	Strong's #3962
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
tên (τήν) [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)
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; accusative case	Strong's #3384

Ephesians 5:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>In the Koine Greek, sometimes a definite article can be used as a possessive pronoun. This accounts for the translations, <i>his father and his mother</i>. This is found in the Modern Literal Version, the English Standard Version, Green's literal translation, Webster's translation, the World English Bible and almost all of the others. In fact, I refer to over 60 New Testament translations in the first draft (almost all taken from e-sword) and only two did not use the possessive pronoun.</p>			

Translation: *Because of this, a man will leave (his) father and (his) mother...*

Paul now quotes Genesis 2:24. Because of the relationship of marriage, the man will leave his father and mother.

Ephesians 5:31b

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
proskolláō (προσκολλάω) [pronounced <i>pros-kol-LAH-oh</i>]	<i>to join; to join someone; to bond to, to be bonded to; to glue to, (figuratively) to adhere (to)</i>	3 rd person singular, future passive indicative	Strong's #4347
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
tên (τήν) [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)
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135

Translation: *...and he will be joined face to face with the woman,...*

Instead of being joined to his mother and father, the man will be joined to his woman, his wife.

Ephesians 5:31c

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
esomai (ἔσομαι) [pronounced <i>EHS-om-ahēe</i>]	<i>future tense of "to be"</i>	3 rd person plural, future indicative	Strong's #2071 (a form of #1510)

Ephesians 5:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561
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>	feminine singular numeral adjective; accusative case	Strong's #1520

Translation: ...and the two will be one flesh.

This and the previous phrase sound remarkably sexual, the man and the woman being joined and becoming one flesh. This relationship is a key component of marriage.

Ephesians 5:31 **Because of this, a man will leave (his) father and (his) mother and he will be joined face to face with the woman, and the two will be one flesh.** (Kukis mostly literal translation)

Most of the time, Paul indicates that he is quoting Scripture. However, right here, he simply quotes Genesis 2:24 without pointing out that this comes from the Old Testament. The Jews who receive this letter would know that; the gentiles would not.

See the **Addendum** for a brief exegesis of **Genesis 2:21–25**.

Ephesians 5:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
mustêrion (μυστήριον) [pronounced moos-TAY-ree-on]	<i>hidden thing, secret, mystery; a hidden purpose or counsel; secret will (of men; of God); in rabbinic writings, it denotes the mystic or hidden sense; cultic, fraternal or religious secret</i>	neuter singular noun; nominative case	Strong's #3466

Ephesians 5:32a

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; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	neuter singular adjective; nominative case	Strong's #3173
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)

Translation: This mystery keeps on being prominent...

At this point, Paul appears to be separating these two doctrines which he has been speaking of. There is the relationship between the man and the woman (right man/right woman) and there is the mystery doctrine.

Paul has begun to speak about Jesus and His body (the church), but he pulls these two doctrine apart at this point.

Ephesians 5:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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>	1 st person singular, present active indicative	Strong's #3004
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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

Ephesians 5:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [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)
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i>]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, accusative case	Strong's #1577

Translation: ...*(now I keep on speaking on account of Christ and the church).*

Paul's reference to the mystery is all about Christ and the church. The church was not known in the Old Testament; and there are no Church Age prophecies to be found in the Old Testament. Because the church and Church Age are unknown in the Old Testament, they are classified as a mystery in the New Testament.

Ephesians 5:32 *This mystery keeps on being prominent (now I keep on speaking on account of Christ and the church).* (Kukis mostly literal translation)

Ephesians 5:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; besides, except, but</i>	conjunction	Strong's #4133
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
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
hoi (οἱ) [pronounced <i>hoi</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
The masculine plural definite article in the nominative case, standing by itself, means, <i>the (ones); many, some.</i>			
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
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; accusative case	Strong's #1520

Ephesians 5:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced HEHK-as- , which means, toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; accusative case	Strong's #1538
Together, could these words mean, <i>to each one individually?</i>			
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)
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
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
houtô (οὕτω) [pronounced HOO- toh]; also houtôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
agapaô (ἀγαπάω) [pronounced ahg-ahp- AH-oh]	<i>love, esteem, regard with strong affection; love and serve with fidelity; regard with favor (goodwill, benevolence); delight in; have a relaxed mental attitude</i>	2 nd person singular, present active imperative	Strong's #25
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
heauton (ἑαυτόν) [pronounced heh-ow- TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438

Translation: Nevertheless, let each one of you (all), one each, keep on loving his woman like himself;...

Paul also sums up what he has been saying about marriage. The breakdown of the words and the translation of a portion of v. 33a are difficult. I settled upon what you read above.

Setting aside the doctrine of the mystery of the Church Age, every man is to keep on loving his wife as he loves himself. This is put into the imperative mood.

Ephesians 5:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
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
phobeô (φοβέω) [pronounced fohb-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 rd person singular; present (deponent) middle/passive subjunctive	Strong's #5399
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
anêr (ἄνθρωπος) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; accusative case	Strong's #435

Translation: ...and that the woman might fear (and respect) the man. (Kukis mostly literal translation)

Whereas the man is mandated to love his wife; the wife here is said to have reverence and to respect her man. Because the woman is a responder in her very nature, she is going to feel a lot of different things toward her man. Sometimes, what she feels is not going to be reverence or respect. However, her emotions *should* hover around the mental attitude.

Ephesians 5:33 **Nevertheless, let each one of you (all), one each, keep on loving his woman like himself; and that the woman might fear (and respect) the man.** (Kukis mostly literal translation)

Paul sums up the relationship between a man and his wife.

Ephesians 5:31–33 **Because of this, a man will leave (his) father and (his) mother and he will be joined face to face with the woman, and the two will be one flesh.** This mystery keeps on being prominent (now I keep on speaking on account of Christ and the church). **Nevertheless, let each one of you (all), one each, keep on loving his woman like himself; and that the woman might fear (and respect) the man.** (Kukis mostly literal translation)

Paul essentially sums everything up. I have been writing to you about the mystery of Christ and the church and also about the relationship between a man and his wife.

Ephesians 5:31–33 **For this reason, a man will leave his father and mother and he will be joined to his wife, and the two will become one flesh.** I have been speaking of the mystery of Christ and the church, which is one

prominent topic. However, I used this to illustrate the relationship between a man and his wife. The man is to keep on loving his wife as himself, and the woman should respect her husband. (Kukis paraphrase)

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	

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 5 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Ephesians 5

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Ephesians 5

Addendum

This footnote was referenced in [Ephesians 5:1](#).

Footnote for Ephesians 5:1 (Christian Community Bible)

- 5.1 Here are a few elements of a new way to live, as was already shown in the previous verses.

To imitate God (Rom 5:6-11) who loves everyone, the good and the bad (Mt 5:48). In a more tangible way we have a model in Christ, the Son of God, who gave himself out of love for us, as the way, the light and life. Reject all that is shameful (v. 12) and that can only be done in the dark. It is true that much that was shameful has become normal today for many people: will it be so for a person who often seeks light and looks for it in the face in Christ? The witness of one Christian who lives in light (and still more of a community) is enough to condemn what has been taken as normal (v. 13).

To be more sensible and responsible in our lives. Because these days are evil (v. 16): that means that if we are unable to judge, choose, make a personal decision, the very current of daily events will keep us in mediocrity or will lead us to evil. Everything changes when a believer, a couple, a group “awakens” and takes daily or weekly time out to discover what is God’s will for them, in the time and circumstances in which they live.

Do not get drunk (v. 18)! We need stimulants; there is nothing wrong in experiencing a sort of trance to the point of feeling happy and relaxed when ice is broken and tongues untied. The Bible has praise for wine. It is impossible, however, to experience at the same time the ecstasy that comes from the spirit and that which is the effect of alcohol, drugs and dangerous diversions. We must constantly make choices.

Sing and celebrate the Lord in your heart, giving thanks (v. 19)! Experience the comfort of the Spirit and find it in a community gathering.

From http://kukis.org/Translations/Christian_Community_Bible/41-Ephesians-Large.pdf (Ephesians 4).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Ephesians 5:16](#). It is very nearly equivalent to the concept of redeeming the time.

One Day at a Time (by R. B. Thieme, Jr.)

1. The believer with an ECS and the supergrace life regards every day as unto the Lord — Romans 14:5,6
2. Only the believer has the grace provision to redeem time — Ephesians 5:15-18. The capital for the purchase of time is called “greater grace” — James 4:6. This refers to the supergrace life. God the Holy Spirit provides the basis for supergrace through His gracious teaching ministry of doctrine in the function of GAP — John 14:26; 16:12-14; 1Corinthians 2:9-16; 1John 2:27.
3. Every day we live as a believer in phase two is a gracious gift from God. The only time we possess to honour God is the number of days in phase two — all provided by grace — Psalm 90:12; James 4:13-15.
4. The fact that the believer lives another day on the earth is a sign of divine grace and faithfulness — Lamentations 3:22,23.
5. God has provided soul capital in the form of Bible doctrine to make each day count for His glory - James 1:21. The “engrafted word” is Bible doctrine in the soul of the believer through the daily function of GAP. So therefore the importance of acquiring doctrine on a daily basis — Jeremiah 15:16; Matthew 4:4.
6. Every day is a special day in phase two — John 11:9,10.
7. Each day in phase two the believer must avoid mental attitude sins which produce self-induced misery. Why? This is the worst category of the three categories of sin — Proverbs 27:1. Furthermore, mental attitude sins are motivators for all other kinds of sins. So every day you must have a relaxed mental attitude - 1John 2:9-11.
8. Since there is no suffering in phase three — Revelation 21:4 - God can only demonstrate His grace provision for you now, in time. And it is one of God’s objectives in the days you have left on this earth to

One Day at a Time (by R. B. Thieme, Jr.)

show you something of great prosperity, to show you something of His provision in adversity, so that no matter what your circumstances may be at any time you can have great happiness through it all — 2Corinthians 12:7-10; Psalm 102:1-3.

This doctrine was probably taken from R. B. Thieme, Jr.'s 1975 Genesis series #71 12/27/1976.

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This footnote was referenced in Ephesians 5:21, which is placed with [Ephesians 5:22–24](#).

Footnote for Ephesians 5:21 (Christian Community Bible)

• 21. In the passage 5:21–6:9, Paul more or less repeats what he wrote in the letter to the Colossians (3:18–4:1). Here he has so much on his mind on the role of Christ as head of redeemed humanity that he will develop in an unexpected way the meaning of marriage.

So wives to their husbands (v. 22). It is not Paul who in the name of God demands that the wife be submissive: it is the society of the time that required it. And Paul says: “Let all kinds of submission become obedience to Christ.”

So, even if Paul’s way of speaking reflects the culture of his day with regard to marriage, there is no reason to scorn his teaching in support of feminism. There have been and there are different cultural models regarding the relationship between husband and wife. In our time the models differ in the economically developed countries from those of the Third World, for the middle and lower classes. What is still better, it is each couple that should find its own balance and the taking of initiatives according to the natural authority and the capacity of each one.

In any case, whether one partner makes a decision or follows it, neither will feel superior or inferior since the ideal for both is to “make oneself slave” (Mk 9:35). Paul says: The husband is the head but being the head is not the same as being the boss. Think of Christ: he has authority since he is the truth of God (which the husband is not to his wife); Paul however prefers to show him as the savior of his partner baptized humanity.

Paul points out what is essential in conjugal love when he recalls the word of Scripture: a man shall leave... (v. 31). He applies this word to the union of God with humanity in Christ, the Beloved (Mk 2:19). For marriage contains a mystery, that is a divine treasure which cannot be understood before the coming of Christ. When it is said that marriage is a “sacrament,” that does not mean primarily that there is a Church ceremony: it signifies that through marriage and the couples who live a life of love “according to Christ,” the mystery of the love of God is manifested among humankind. That is, in our midst, the sign of a covenant that God made with humanity, as the husband with his wife: a covenant of love, fidelity, fruitfulness.

He gave himself up for her. Christ finds us in our sins and he takes charge of us, even to the ultimate consequences: he gives his life to purify us. This is the way to show the main quality of Christian love, which is faithfulness. The self-gift of the spouse is permanent and from that moment on, each will do his best to save the other, that is, to help the other grow and be better. The perfect couple is not the one that lives without problems and accepts mediocrity, but the two who compel each other to give their best.

He washed her by the baptism in the Word (see James 1:18-21 and Jn 15:3). If the ritual of baptism is important, what is even more important is for us to welcome the Word of God that gives us life.

Many young people flee marriage, partly because they fear a risk (total fidelity is indeed a way of losing one’s life: Mk 8:35), partly because they consider that their love is their own business. Paul shows that Christ’s love for us, however personal it may be, never forgets his love for all those who make up his body. It is an example:

Footnote for Ephesians 5:21 (Christian Community Bible)

married Christians are invited to have their place in the transformation of the world through the radiation of their love and their service to others.

From http://kukis.org/Translations/Christian_Community_Bible/41-Ephesians-Large.pdf (Ephesians 4).

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This passage was referenced in [Ephesians 5:31](#). The ESV (capitalized) will be used below:

Genesis 2:21–25 (a brief exegesis)

Scripture	Text/Commentary
Genesis 2:21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.	<p>Interestingly enough, God will not build a man from scratch and then build a woman from scratch. He will do something that we might call <i>modified cloning</i> (a term which would have never occurred to me when I read this passage the first time).</p> <p>God will take a portion from the man, and be able to use that material to make a woman.</p>
Genesis 2:22 And the rib that the LORD God had taken from the man He made into a woman and brought her to the man.	<p>God makes this rib of the man into a woman. God will make some changes to the chromosomes and the woman would be the result.</p> <p>God sets a precedent by bringing the woman to the man.</p>
Genesis 2:23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."	<p>The man recognizes immediately what has taken place. He identifies the woman as being made just like him. He calls her <i>woman</i> because she was taken out of man.</p>
Genesis 2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.	<p>This is the passage which Paul quotes.</p> <p>Interestingly enough, there was no mother or father when this principle is set. The natural order of things is, a man will leave his mother and father and be joined to his woman, and they will become one flesh.</p>
Genesis 2:25 And the man and his wife were both naked and were not ashamed.	<p>Under perfect environment, the man and the woman were both naked yet unashamed.</p>

For more details, see Genesis 2 ([HTML](#)) ([PDF](#)) ([WPD](#)).

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Ephesians 5

[The Kukis Reasonably Literal Translation](#)

[Kukis Paraphrase](#)

Doctrinal Teachers Who Have Taught Ephesians 5

Teacher	Series	Lesson (s)	Passage
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 5

Word Cloud from Exegesis of Ephesians 5²⁵

These two graphics should be very similar; this means that the exegesis of Ephesians 5 has stayed on topic and has covered the information found in this chapter of the Word of God.

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www.kukis.org	Exegetical Studies in Ephesians	

²⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.