

## Structure

The overall structure is ABCCBA. Both central divisions are ABBA.

1:1-2 Address and blessing

1:3-14 Doxology for God's blessings

1:15-3:21 The church united, Anointed's body, God's dwelling place

1:15-2:10 Thanksgiving, and prayer for God's power for the church in the Anointed

2:11-22 In the Anointed, both Gentiles and Israel are united, into God's temple

3:1-13 Gentiles are co-heirs (with Israel) in God's promise in the Anointed

3:14-21 Prayer for God's power for the church in the Anointed, and doxology

4:1-6:9 Walk worthy of God's calling to be in the Anointed's body

4:1-16 Unity in the Anointed, Anointed's gift

4:17-32 Throw off the old self, put on the new

5:1-20 Walk in love and light, filled with spirit. Take no part in unfruitful works

5:21-6:9 Household code, united in Anointed

5:21-33 Wives and husbands

6:1-4 Children and fathers

6:5-9 Slaves and lords

6:10-20 Put on God's full armor

6:21-24 News, commendation of the letter carrier, and blessing

## Background

Of all the letters attributed to Paul, only Romans has had more influence than Ephesians. Its portrayal of the universal church and of unity has been more appealing, and easier to grasp, than the difficult reasoning in Romans.

But Ephesians tells us very little about Paul, except that he is in prison (3:1; 4:1; 6:20). It is addressed to all the faithful: "To the holy *ones*, those who are also faithful in Anointed Jesus" (1:1). And it mentions only one other person by name, Tychicus, the letter carrier (6:21-22). The author says he has "heard" about those whom he is addressing (1:15; 3:2), implying he had not seen them or lived among them. All these would be strange for Paul, especially if this letter was addressed to Ephesus, where Paul had spent about three years.

Since the author of Ephesians is evidently familiar with Colossians, and to a lesser degree with Romans, 1 and 2 Corinthians, and Galatians, it is assumed to have been written after all of them, and also after Paul's letters had been collected and were available as a group. If written by Paul, Colossians was most likely written during Paul's imprisonment in Rome. From our perspective, Ephesians' content implies a later date, and therefore implies an unrecorded subsequent imprisonment after the story in Acts ended, if written by Paul. But to readers in the early centuries there was nothing in this letter that suggested a second imprisonment in Rome.

## Theme

Ephesians could be an address to newly baptized believers in the form of a letter from Paul, for use as part of a liturgy for baptism. Even the brief address in 1:1-2, his customary thanksgiving and prayer which begins in 1:15, the brief summary of his ministry to them in 3:1-13, and the brief ending in 6:21-24 are perfectly suited to that purpose.

The theme throughout of the unity of God's "holy ones" with "God our Father" and with each other in "our Lord Jesus Anointed" is faithful to the theme of Paul's undisputed letters.

## Ephesians

Text in *italics* is omitted in the Greek source

### Address and blessing<sup>1</sup>

**1** Paul, an apostle of **Anointed Jesus**

by God's will,

To the holy *ones*, those who are also faithful in **Anointed Jesus**:

<sup>2</sup> Grace to you and peace from God our Father

and *the* Lord **Jesus Anointed**.

### Doxology for God's blessings<sup>2</sup>

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Anointed, who has blessed us in every spiritual blessing in the heavens in Anointed:

<sup>4</sup> as he chose us in him before *the* world's foundation for us to be holy and faultless before him in love,

<sup>5</sup> having appointed us before to the status of sons through Jesus Anointed to himself, according to the favor of his will,

<sup>6</sup> to praise of *the* **glory** of his grace which he gave us in the beloved,

<sup>7</sup> in whom

we have release through his blood, the forgiveness of trespasses,<sup>3</sup>

according to the riches of his grace <sup>8</sup> that he showered on us in all wisdom and insight,

<sup>9</sup> having made known to us the mystery of his will,

according to his favor that he purposed in him <sup>10</sup> in a plan for the fullness of the times,

to sum up all things in the Anointed, in the heavens and on the earth,

in him,

<sup>11</sup> in whom

also **we** *Jews* were chosen, having been appointed before

according to *the* plan of the *one* who works all things according to the purpose of his will,

<sup>12</sup> so that **we** may be to *the* praise of his **glory**, having hoped before

in the Anointed,

<sup>13</sup> in whom also **you** *Gentiles*,

having heard the word of truth,

the good news of **your** salvation,

in whom also having believed,

**you** were sealed by the spirit of the promise, the holy *spirit*,

<sup>14</sup> which is *the* pledge of **our** inheritance

toward redemption of *his* possession,

to *the* praise of his **glory**.

<sup>1</sup> 1:1-2 ABCBA. The first of six divisions of this letter. Parallel with 6:21-24. This address and blessing summarizes the unity among God's "holy ones," "God our Father," and "the Lord Jesus Anointed"—the unity that every letter attributed to Paul summarizes in its address, the unity that is the good news that Paul preached.

<sup>2</sup> 1:3-14 ABA. The second of six divisions. Parallel with 6:10-20 about God's full armor.

<sup>3</sup> 1:7 *Forgiveness of trespasses* is a rare expression for Paul. It also occurs in Rom 4:7, Col 1:14 and 2:13.

## The church united, Anointed's body, God's dwelling place<sup>4</sup>

### Thanksgiving, and prayer for God's power for the church in the Anointed<sup>5</sup>

15 For this reason, I too, having heard about **your** faith in the Lord Jesus and love for all the holy *ones*,  
 16 I do not stop giving thanks for **you**, making mention in my prayers,  
 17 that the God of our Lord Jesus Anointed, the Father of glory, may give **you** a spirit of wisdom and revelation in knowledge of himself,  
 18 enlightening the eyes of *your* heart so that **you** may know what is the hope of his calling,  
 what *are* the riches of the glory of his inheritance among the holy *ones*,  
 19 and what *is* the surpassing greatness of his power toward **us** who believe, according to the working of the might of his strength,

20 which he worked in the Anointed  
 raising him from *the* dead and seating *him* at his right hand in the heavens,  
 21 far above every ruler and authority and power and lordship and every name that is named, not only in this age but also in the coming *age*.  
 22 And "everything he has put under his feet," and he gave him as head over everything in the church,  
 23 which is his body, the fullness of him who fills all in all.

**2** Both **you**,<sup>6</sup> (who were dead in **your** trespasses and sins,  
 2 in which **you** once walked,  
 following the age of this world, following the ruler of the domain of the air, of the spirit that is now working in the disobedient,  
 3 among whom also **we** all once lived in the desires of **our** flesh doing the desires of the flesh and of *its* thoughts,  
 and **we** were by nature children of vengeance, as also the rest)

4 God, (who is rich in mercy because of his great love with which he loved **us**)

5 and **us**, (who *also* were dead in trespasses)

has made alive together in the Anointed

(by grace **you** have been saved)

6 and has raised together and seated together in the heavens in Anointed Jesus,

7 that he may show in the ages to come the surpassing riches of his **grace** in kindness to **us** in Anointed Jesus.

8 For by **grace** **you** have been saved through faith,  
 and that not of yourselves, *it is* God's gift,

9 not of *our* **works**, that no one may boast.

10 For **we** are his doing, created in Anointed Jesus, for good **works**, which God prepared before, that **we** should walk in them. [ABCBA]

<sup>4</sup> 1:15-3:21 ABBA. The third of six divisions. Parallel with 4:1-6:9.

<sup>5</sup> 1:15-2:10 ABCDCBA. Parallel with 3:14-21. A's: your faith in Anointed, God's gift; B's: God raised both the Anointed and us from the dead; C's: both you and we were dead in trespasses; D: all because of God's love for us.

<sup>6</sup> 2:1 "**You**" in 2:1 and "**us**" in 2:5 both appear to be the direct objects of the verbs in 2:5b-6 (like those in 1:20b): God has raised both you and us, when we both were dead in trespasses, from the dead together with the Anointed.

**In the Anointed, both Gentiles and Israel are united, into God's temple<sup>7</sup>**

- 11 Therefore, remember that at one time you, the Gentiles in flesh,  
 those called uncircumcision by those called circumcision (in flesh, made by hands),  
 12 that you were at that time apart from Anointed,  
 alienated from the community of Israel,  
 and strangers from the covenants of promise,  
 having no hope, and without God in the world.
- 13 But now in Anointed Jesus,  
 you who once were far off,  
 you have been brought near  
 in the blood of the Anointed.
- 14 For he himself is our peace,  
 who made both one  
 and the dividing-wall of partition broke down, the hostility,  
 through his flesh,  
 15 the law of commandments in ordinances having abolished,  
 so that the two he may make in himself into one new humanity,  
 making peace,
- 16 and may reconcile both  
 in one body  
 to God  
 through the cross,  
 putting to death the hostility through it.
- 17 And coming he preached good news,  
 "peace to you the far off  
 and peace to the near,"
- 18 for through him we have access, both *of us* in one spirit to the Father.
- 19 So then you are no longer strangers and foreigners but you are fellow citizens with the holy *ones*  
 and household members of God,  
 20 built upon the foundation of the apostles and prophets,  
 being *the* cornerstone himself, Anointed Jesus,  
 21 in whom *the* whole building being fitted together  
 grows into a holy temple in *the* Lord,  
 22 in whom also you are built together into *the* dwelling place of God in spirit.

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<sup>7</sup> 2:11-22 ABCCBA. Parallel with 3:1-13. Gentiles and Israel: in the first section, 2:11-12, Gentiles were strangers; in the last, 2:19-22, they are no longer strangers. In the second, 2:13, and fifth, 2:17-18, both were brought together in Anointed. In the center sections, 2:14-15, and 16, both are reconciled in one body.

### Gentiles are co-heirs (with Israel) in God's promise in the Anointed<sup>8</sup>

- 3** Because of this I, Paul, the Anointed's prisoner, for the sake of you, the Gentiles—
- 2 Surely you have heard of the stewardship of God's grace given to me for you.
- 3 By revelation was made known to me the mystery, as I wrote above briefly,
- 4 about which you can, when you read, perceive my understanding in the mystery of the Anointed,
- 5 which in other generations was not made known to humanity as it has now been revealed to his holy apostles and prophets in spirit,
- 6 that the Gentiles are co-heirs and co-body-members and co-participants of the promise in Anointed Jesus through the good news,
- 7 of which I was made a minister by the gift of God's grace given to me by the working of his power.
- 8 To me, the very least of all *the holy ones*, was given this grace, to the Gentiles to bring the good news, the unsearchable riches of the Anointed,
- 9 and to bring to light what *is* the plan of the mystery hidden for ages in God who created all things,
- 10 so that now may be made known, to the rulers and to the authorities in the heavens, through the church, the manifold wisdom of God,
- 11 in accord with *his* purpose of the ages which he accomplished in the Anointed, Jesus our Lord,
- 12 in whom we have the boldness and access with confidence through his faithfulness.
- 13 Therefore I ask *you* not to lose heart in my sufferings for you; this is your glory—

#### Prayer for God's Power for the church in the Anointed, and doxology

- 14 Because of this I bend my knees before the Father, 15 from whom every family in *the* heavens and on earth is named,
- 16 that he may grant you in accord with the riches of his glory to be strengthened with power by his spirit in *your* inner self,
- 17 that the Anointed may dwell through faith in your hearts, in love rooted and grounded,
- 18 that you may have strength to comprehend with all the *holy ones* what *is* the breadth and length and height and depth, 19 and to know what surpasses knowledge, the Anointed's love, so that you may be filled to all the fullness of God.
- 20 Now to him who is powerful beyond all to do far more than what we ask or imagine, by the power working in us,
- 21 to him the **glory** in the church and in Anointed Jesus to all generations of the age of the ages. Amen.

<sup>8</sup> 3:1-13 ABCBA. A's: Paul's suffering for the Gentiles. B's: God's mystery. The center explains the mystery. The sentence begun at 3:1 is resumed at 3:14.

## Walk worthy of God's calling to be in the Anointed's body<sup>9</sup>

### Unity in the Anointed, Anointed's gift<sup>10</sup>

**4** I urge you therefore, I, the prisoner in *the* Lord,  
to walk worthy of the calling to which you have been called,  
    <sup>2</sup> with all humility and gentleness,  
        with patience,  
        bearing with one another in love,  
    <sup>3</sup> being eager to keep the unity of the spirit  
in the bond of peace:

<sup>4</sup> one body and one spirit, as also you were called in one hope of your calling,  
        <sup>5</sup> one Lord, one faith, one baptism,  
    <sup>6</sup> one God and Father of all, who *is* over all and through all and in all.<sup>11</sup>

<sup>7</sup> To each one of us has been given grace according to the measure of the gift of the Anointed.

<sup>8</sup> Therefore it says: "Ascending on high he led captivity captive, he gave gifts to mankind."

<sup>9</sup> But what is the "he ascended," unless he also descended  
                to the depths of the earth?

<sup>10</sup> He who descended

                himself is also he who ascended far above all the heavens, that he may fill all things.

<sup>11</sup> And he gave to some *to be* apostles, to some prophets, to some evangelists, to some pastors and teachers:

<sup>12</sup> towards the equipping of the holy *ones* for *the* work of service,  
        for building up the body of the Anointed

<sup>13</sup> until we all come to the unity of the faith and knowledge of the son of God,  
        to mature manhood, to *the* measure of *the* maturity of the fullness of the Anointed,

<sup>14</sup> so that we may no longer be babies, tossed by waves and carried about by every wind of teaching, by human trickery, by craftiness in deceitful scheming,

<sup>15</sup> but being truthful in love,

        we may grow into him  
        in all things

            who is the head,  
            Anointed,

<sup>16</sup> from whom all the body,

        joined and held together through every ligament of support by *the* working in measure of each individual part,

        the growth of the body brings about

to build up itself in love.

<sup>9</sup> 4:1-6:9 ABBA. The A's: unity in Anointed, B's: putting off the old way of life and putting on the new.

<sup>10</sup> 4:1-16 ABCBA. The A's: love, B's: unity, C: gifts to each.

<sup>11</sup> 4:4-6 These seven "ones" are arranged in three groups: the church, the Lord, and God. The same three groups are celebrated in all the hymns in Ephesians and Colossians. Their unity is Paul's theme.

**Throw off the old self, put on the new**

- 17 This, then, I say and testify in *the* Lord, that you must no longer walk as the Gentiles walk,  
in *the* futility of their mind,  
18 darkened in understanding,  
alienated from the life of God  
due to the ignorance that is in them  
due to the hardness of their heart,  
19 who, having lost all sensitivity, have handed themselves over to sensuality, to *the* practice of every  
impurity with greediness.
- 20 You have not so learned the Anointed,  
21 if indeed you heard of him  
and were taught in him,  
as truth is in Jesus,
- 22 that you should throw off the former way of life,  
the old self,  
corrupted by the lusts of deception,  
23 and be renewed in the spirit of your mind,  
24 and put on the new self,  
created like God in uprightness and holiness of the truth.
- 25 Therefore, putting away lying, “speak truth each with his neighbor,” for we are members of one  
another.
- 26 “Be angry and do not sin.” Do not let the sun set on your anger,  
27 nor give opportunity to the Slanderer.<sup>12</sup>
- 28 The thief must no longer steal,  
but rather work,  
doing good with *his* hands,  
that he may have *something* to share with the *one* having need.
- 29 Let no foul word come out of your mouth,  
but only what *is* good for building up what is needed,  
that it may give grace to those who hear.
- 30 And do not grieve God’s holy spirit, with which you were sealed for the day of deliverance.
- 31 All bitterness and fury and anger and clamor and slander must be removed from you, together  
with all malice.
- 32 To one another be kind, tenderhearted, forgiving each other, even as God in Anointed has forgiven  
you.

<sup>12</sup> 4:27 The Greek word used here and at 6:11, usually translated “Devil,” is not used in Paul’s undisputed letters. There, the Hebrew word, “Satan,” is used, which has a similar meaning: “Adversary” or “Accuser.”

**Walk in love and light, filled with spirit. Take no part in unfruitful works**

**5** Be followers, then, of God as beloved children,

2 and walk in love,

as the Anointed loved us

and handed himself over for us,

“an offering and sacrifice to God for a fragrant aroma.”

3 But sexual immorality and all impurity, or greed, must not even be named among you,  
as befits holy *ones*,

4 also obscenity and foolish talk or coarse joking,

which are not fitting,

but rather thanksgiving.

5 Be sure of this:

that every immoral or impure or greedy *person*, that is, an idolater, has no inheritance in the kingdom of the Anointed and God.

6 Let no one deceive you with empty words,

for because of these

comes the vengeance of God

on the disobedient.

7 Therefore do not be associated with them.

8 For you were once darkness, but now *you are* light in *the* Lord.

Walk as children of light

9 (for the fruit of the light *is* in all goodness and uprightness and truth),

10 proving what is pleasing to the Lord.

11 And take no part in the unfruitful works of darkness.

But rather expose *them*,

12 for the *things* done in secret by them are shameful even to speak of.

13 All things exposed by the light become visible,

14 for all that is visible is light.

Therefore it says: “Awake, sleeper,

and arise from the dead, and on you will shine the Anointed.”

15 Look carefully, therefore, how you walk,

not as foolish

but as wise,

16 making the most of the time,

because the days are evil.

17 Therefore do not be senseless,

but understand what *is* the Lord’s will.

18 And “do not get drunk with wine,” in which is debauchery, but be filled with spirit,

19 singing to one another psalms and hymns and spiritual songs,

singing and chanting in your hearts to the Lord,

20 giving thanks always for all *things* in *the* name of our Lord Jesus Anointed to *our* God and Father.



**Household code, united in Anointed<sup>13</sup>****Wives and husbands**

21 Submit to one another out of respect for Anointed:

22 **Wives**, *submit* to your own husbands  
as to the Lord,

23 because *the* husband is head  
of the wife  
as also the Anointed *is* head  
of the church,  
himself *the* savior  
of the body.

24 But as the church is submissive  
to the Anointed,  
so also the **wives** to *their* husbands in everything.

25 **Husbands**, love *your* wives,  
even as the Anointed loved the church  
and handed himself over for her,

26 that he may make her holy,  
cleansing *her* with the washing of water with *the* word,  
27 that he may present to himself the church glorious,  
not having spot or wrinkle or any such thing,  
but that she may be holy and unblemished.

28 In the same way ought **husbands** to love their own wives as their own bodies.  
He who loves his own wife loves himself.

29 For no one ever hates his own flesh,  
but nourishes and cherishes it,  
even as the Anointed *does* the church, 30 for we are members of his body.

31 “For this reason a man will leave *his* father and mother and be joined to his wife,  
and the two will become one flesh.”

32 This mystery is great,  
but I am speaking about Anointed and about the church.

33 In any case, each one of you should love his wife as himself, and the wife should respect *her* husband.

<sup>13</sup> 5:21-6:9 ABA. This household code is similar to the one in Col 3:18-4:1, but is further developed.

### Children and fathers

**6 Children**, obey your parents, for this is right.

<sup>2</sup> “Honor your father and mother,”

which is *the* first commandment with a promise:

<sup>3</sup> “that it may be well with you and you may live long on the earth.”

<sup>4</sup> And **fathers**, do not make your children angry but raise them with discipline and instruction of *the* Lord.

### Slaves and lords

<sup>5</sup> **Slaves**, be obedient to *your* lords according to flesh with fear and trembling, in sincerity of your heart, as to the Anointed,

<sup>6</sup> not with eye service as currying favor,

but as slaves of Anointed,

doing God’s will from *your* soul,

<sup>7</sup> with good will being a slave as for the Lord

and not for your masters,

<sup>8</sup> knowing that each, for whatever good he does, will receive the same again from *the* Lord, whether slave or free.

<sup>9</sup> And **lords**,

do the same to them,

putting away threatening,

knowing that the Lord of both them and you is in *the* heavens,

and there is no partiality

with him.

**Put on God's full armor<sup>14</sup>**

- 10 Finally, be strong in *the* Lord and in the power of his strength.
- 11 Put on God's full armor, for you to be able to stand against the wiles of the Slanderer.
- 12 Because for us the fight is not against blood and flesh,  
but against the principalities,  
against the authorities,  
against the world rulers of this darkness,  
against the spiritual *forces* of evil in the heavens.
- 13 Therefore take up God's full armor, that you may be able to withstand in the evil day,  
and having done everything, to stand.
- 14 Stand, therefore, having belted your waist with truth,  
and having put on the breastplate of uprightness,  
15 and having shod *your* feet with readiness of the good news of peace,  
16 with all *these*, taking up the shield of faith,  
with which you will be able to put out all the flaming arrows of the evil *one*.
- 17 And take the helmet of salvation  
and the sword of the spirit, which is God's word,
- 18 with all prayer and petition,  
praying at all times in spirit,  
and in that watching with all perseverance and petition  
for all the holy *ones*,
- 19 and for me, that to me may be given a word  
when I open my mouth,  
in openness  
to make known  
the mystery of the good news,  
20 for which I am an ambassador  
in chains,  
that in him I may speak openly  
as I must speak.

**News, commendation of the letter carrier, and blessing<sup>15</sup>**

- 21 So that you also may know about me, what I am doing,  
he will tell you everything,  
Tychicus,<sup>16</sup> the beloved brother and faithful servant in *the* Lord,  
22 whom I have sent to you for this very *purpose*,  
so that you may know about us, and that he may encourage your hearts.
- 23 Peace to the brothers, and love with faith,  
from God *the* Father and *the* Lord Jesus Anointed.
- 24 Grace *be* with all who love our Lord Jesus Anointed in pureness.

<sup>14</sup> 6:10-20 ABBA. The fifth of six divisions of this letter. Parallel with 1:3-14. 6:18-20 echo Col 4:2-4.

<sup>15</sup> 6:21-24 Parallel with 1:1-2.

<sup>16</sup> 6:21 *Tychicus*, also the letter carrier for Col, is also mentioned in Acts 20:4; Col 4:7-9; Titus 3:12; and 2 Tim 4:12. Note the similarity of Col 4:7-8 and Eph 6:21-22. Acts 20:4 says he was from the province of Asia, which included Ephesus. 2 Tim 4:12 says he was sent to Ephesus. Col was sent to three cities in Asia.

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Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ

διὰ θελήματος θεοῦ

τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ,

<sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν  
καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ  
εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

<sup>4</sup> καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους  
κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

<sup>5</sup> προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ  
θελήματος αὐτοῦ,

<sup>6</sup> εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

<sup>7</sup> Ἐν ᾧ

ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν  
παραπτωμάτων,

κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ <sup>8</sup> ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ  
σοφίᾳ καὶ φρονήσει,

<sup>9</sup> γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,

κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ <sup>10</sup> εἰς οἰκονομίαν τοῦ  
πληρώματος τῶν καιρῶν,

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ  
τῆς γῆς

ἐν αὐτῷ.

<sup>11</sup> Ἐν ᾧ

καὶ ἐκληρώθημεν προορισθέντες

κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ

<sup>12</sup> εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότητας  
ἐν τῷ Χριστῷ.

<sup>13</sup> Ἐν ᾧ καὶ ὑμεῖς

ἀκούσαντες τὸν λόγον τῆς ἀληθείας,

τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν,

ἐν ᾧ καὶ πιστεύσαντες

ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

<sup>14</sup> ὃ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν,

εἰς ἀπολύτρωσιν τῆς περιποιήσεως,

εἰς ἔπαινον τῆς δόξης αὐτοῦ.

<sup>15</sup> Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους

<sup>16</sup> οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μινεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,

<sup>17</sup> ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,

<sup>18</sup> πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ,

τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

<sup>19</sup> καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

<sup>20</sup> Ἦν ἐνήργησεν ἐν τῷ Χριστῷ

ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις

<sup>21</sup> ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·

<sup>22</sup> καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

<sup>23</sup> ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

**2** Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,

<sup>2</sup> ἐν αἷς ποτε περιπατήσατε

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

<sup>3</sup> ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·

<sup>4</sup> ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ἡμᾶς,

<sup>5</sup> καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν

συνεζωποίησεν τῷ Χριστῷ,-

χάριτί ἐστε σεσωσμένοι-

<sup>6</sup> καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

<sup>7</sup> ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

<sup>8</sup> Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως·

καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·

<sup>9</sup> οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι.

<sup>10</sup> αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

- <sup>11</sup> Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί,  
οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,  
<sup>12</sup> ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ,  
ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ  
καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας,  
ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.
- <sup>13</sup> νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ  
ὑμεῖς οἳ ποτε ὄντες μακρὰν  
ἐγενήθητε ἐγγύς  
ἐν τῷ αἵματι τοῦ Χριστοῦ.
- <sup>14</sup> Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν,  
ὁ ποιήσας τὰ ἀμφότερα ἐν  
καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν  
ἐν τῇ σαρκὶ αὐτοῦ,  
<sup>15</sup> τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας,  
ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον  
ποιῶν εἰρήνην
- <sup>16</sup> καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους  
ἐν ἐνὶ σώματι  
τῷ θεῷ  
διὰ τοῦ σταυροῦ,  
ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.
- <sup>17</sup> καὶ ἐλθὼν εὐηγγελίσατο  
εἰρήνην ὑμῖν τοῖς μακρὰν  
καὶ εἰρήνην τοῖς ἐγγύς·
- <sup>18</sup> ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν  
πατέρα.
- <sup>19</sup> ἼΑρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων  
καὶ οἰκεῖοι τοῦ θεοῦ,  
<sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν,  
ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,  
<sup>21</sup> ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη  
αὔξει εἰς ναὸν ἅγιον ἐν κυρίῳ,  
<sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

**3** Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν

<sup>2</sup> -εἶ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,  
<sup>3</sup> [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,

<sup>4</sup> πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,

<sup>5</sup> ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,

<sup>6</sup> εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,

<sup>7</sup> οὗ ἐγενήθη διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.

<sup>8</sup> Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ

<sup>9</sup> καὶ φωτίσαι [πάντας]

τίς ἢ οἰκονομία

τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ

τῷ τὰ πάντα κτίσαντι,

<sup>10</sup> ἵνα γνωρισθῇ νῦν

ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

<sup>11</sup> κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,

<sup>12</sup> ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

<sup>13</sup> διὸ αἰτούμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα ὑμῶν.

<sup>14</sup> Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα, <sup>15</sup> ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

<sup>16</sup> ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἕσω ἄνθρωπον,

<sup>17</sup> κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι,

<sup>18</sup> ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος, <sup>19</sup> γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,

ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

<sup>20</sup> Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

<sup>21</sup> αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν.

- 4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ  
 ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,  
<sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος,  
 μετὰ μακροθυμίας,  
 ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,  
<sup>3</sup> σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος  
 ἐν τῷ συνδέσμῳ τῆς εἰρήνης·
- <sup>4</sup> Ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·  
<sup>5</sup> εἷς κύριος, μία πίστις, ἓν βάπτισμα,  
<sup>6</sup> εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν.
- <sup>7</sup> Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.  
<sup>8</sup> διὸ λέγει· ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα  
 τοῖς ἀνθρώποις.  
<sup>9</sup> τὸ δὲ ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη  
 εἰς τὰ κατώτερα [μέρη] τῆς γῆς;  
<sup>10</sup> ὁ καταβὰς  
 αὐτὸς ἐστίν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ  
 πάντα.
- <sup>11</sup> Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ  
 εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,
- <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας,  
 εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,  
<sup>13</sup> μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς  
 ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ,  
 εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,
- <sup>14</sup> ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς  
 διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς  
 πλάνης,
- <sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγάπῃ  
 αὐξήσωμεν εἰς αὐτὸν  
 τὰ πάντα,  
 ὅς ἐστιν ἡ κεφαλή,  
 Χριστός,  
<sup>16</sup> ἕξ οὗ πᾶν τὸ σῶμα  
 συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ'  
 ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους  
 τὴν αὐξήσιν τοῦ σώματος ποιεῖται  
 εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.



<sup>17</sup> Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ

ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

<sup>18</sup> ἐσκοτωμένοι τῇ διανοίᾳ ὄντες,

ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ

διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς,

διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

<sup>19</sup> οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

<sup>20</sup> ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

<sup>21</sup> εἶ γε αὐτὸν ἠκούσατε

καὶ ἐν αὐτῷ ἐδιδάχθητε,

καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,

<sup>22</sup> ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν

τὸν παλαιὸν ἄνθρωπον

τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

<sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν

<sup>24</sup> καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον

τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

<sup>25</sup> Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.

<sup>26</sup> ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν,

<sup>27</sup> μηδὲ δίδοτε τόπον τῷ διαβόλῳ.

<sup>28</sup> ὁ κλέπτων μηκέτι κλεπτέτω,

μᾶλλον δὲ κοπιάτω

ἐργαζόμενος ταῖς [ιδίαις] χερσὶν τὸ ἀγαθόν,

ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.

<sup>29</sup> πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω,

ἀλλὰ εἶ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,

ἵνα δῶ χάριν τοῖς ἀκούουσιν.

<sup>30</sup> καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

<sup>31</sup> πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

<sup>32</sup> γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὖσπλαγχινοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν.

5 Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ

<sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ,  
καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς  
καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν

προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

<sup>3</sup> Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν,  
καθὼς πρέπει ἀγίοις,

<sup>4</sup> καὶ αἰσχροῦ καὶ μωρολογίας ἢ εὐτραπελίας,  
ἃ οὐκ ἀνήκεν,  
ἀλλὰ μᾶλλον εὐχαριστία.

<sup>5</sup> τοῦτο γὰρ ἴστε γινώσκοντες,  
ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει  
κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.

<sup>6</sup> Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·

διὰ ταῦτα γὰρ  
ἔρχεται ἡ ὀργὴ τοῦ θεοῦ  
ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

<sup>7</sup> μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·

<sup>8</sup> ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ·

ὡς τέκνα φωτὸς περιπατεῖτε

<sup>9</sup> -ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ  
ἀληθείᾳ-

<sup>10</sup> δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ,

<sup>11</sup> καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους,  
μᾶλλον δὲ καὶ ἐλέγχετε.

<sup>12</sup> τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἐστὶν καὶ λέγειν,

<sup>13</sup> τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται,

<sup>14</sup> πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν.

διὸ λέγει· ἔγειρε, ὁ καθεύδων,

καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

<sup>15</sup> Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε

μὴ ὡς ἄσοφοι

ἀλλ' ὡς σοφοί,

<sup>16</sup> ἐξαγοραζόμενοι τὸν καιρὸν,

ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

<sup>17</sup> διὰ τοῦτο μὴ γίνεσθε ἄφρονες,

ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου.

<sup>18</sup> καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,

<sup>19</sup> λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,

ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

<sup>20</sup> εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ  
θεῷ καὶ πατρί.

<sup>21</sup> Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ,

<sup>22</sup> αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν

ὡς τῷ κυρίῳ,

<sup>23</sup> ὅτι ἀνὴρ ἐστὶν κεφαλὴ

τῆς γυναικὸς

ὡς καὶ ὁ Χριστὸς κεφαλὴ

τῆς ἐκκλησίας,

αὐτὸς σωτὴρ

τοῦ σώματος·

<sup>24</sup> ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται

τῷ Χριστῷ,

οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

<sup>25</sup> Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας,

καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν

καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,

<sup>26</sup> ἵνα αὐτὴν ἀγιάσῃ

καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,

<sup>27</sup> ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν,

μὴ ἔχουσιν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων,

ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος.

<sup>28</sup> οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.

ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ·

<sup>29</sup> Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν

ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν,

καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, <sup>30</sup> ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.

<sup>31</sup> ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

<sup>32</sup> τὸ μυστήριον τοῦτο μέγα ἐστίν·

ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

<sup>33</sup> πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ]· τοῦτο γάρ ἐστιν δίκαιον.

<sup>2</sup> τίμα τὸν πατέρα σου καὶ τὴν μητέρα,  
ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,

<sup>3</sup> ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

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

<sup>5</sup> Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

<sup>6</sup> μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι  
ἀλλ' ὡς δοῦλοι Χριστοῦ  
ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,

<sup>7</sup> μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ  
καὶ οὐκ ἀνθρώποις,

<sup>8</sup> εἰδότες ὅτι ἕκαστος ἐάν τι ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος.

<sup>9</sup> Καὶ οἱ κύριοι,

τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς,  
ἀνιέντες τὴν ἀπειλήν,

εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς  
καὶ προσωποληψία οὐκ ἔστιν

παρ' αὐτῷ.

<sup>10</sup> Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

<sup>11</sup> ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

<sup>12</sup> ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα  
ἀλλὰ πρὸς τὰς ἀρχάς,  
πρὸς τὰς ἐξουσίας,  
πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου,  
πρὸς τὰ πνευματικὰ τῆς ποιηρίας ἐν τοῖς ἐπουρανίοις.

<sup>13</sup> διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ ποιηρᾷ  
καὶ ἅπαντα κατεργασάμενοι στήναι.

<sup>14</sup> στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ  
καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης

<sup>15</sup> καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

<sup>16</sup> ἐν πᾶσιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως,  
ἐν ᾧ δυνησθε πάντα τὰ βέλη τοῦ ποιηροῦ [τὰ] πεπυρωμένα σβέσαι·

<sup>17</sup> καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε  
καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ.

<sup>18</sup> Διὰ πάσης προσευχῆς καὶ δεήσεως  
προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι,  
καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει  
περὶ πάντων τῶν ἀγίων

<sup>19</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος  
ἐν ἀνοίξει τοῦ στόματός μου,  
ἐν παρρησίᾳ  
γνωρίσαι  
τὸ μυστήριον τοῦ εὐαγγελίου,  
<sup>20</sup> ὑπὲρ οὗ πρεσβεύω  
ἐν ἀλύσει,  
ἵνα ἐν αὐτῷ παρρησιάσωμαι  
ὡς δεῖ με λαλῆσαι.

<sup>21</sup> Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω,  
πάντα γνωρίσει ὑμῖν

Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,

<sup>22</sup> ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,  
ἵνα γνωτέ τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

<sup>23</sup> Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως  
ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>24</sup> ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.