

\* TO THE EPHESIANS.

• ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Παυλος, αποστολος Ιησου Χριστου δια  
Paul, an apostle of Jesus Anointed through  
θεληματος θεου, τοις ἁγίοις τοις οὖσιν εν Εφε-  
will of God, to the saints to those being in Ephe-  
σω και πιστοις εν Χριστω Ιησου. <sup>2</sup> χαρις ὑμιν  
sus even to believers in Anointed Jesus; favor to you  
και ειρηνη απο θεου πατρος ἡμων, και κυριου  
and peace from God a father of us, and Lord  
Ιησου Χριστου. <sup>3</sup> Ευλογητος ὁ θεος \* [και  
Jesus Anointed. Worthy of praise the God [and  
πατηρ] του κυριου ἡμων Ιησου Χριστου, ὁ  
father] of the Lord of us Jesus Anointed, he  
ευλογησας ἡμας εν παση ευλογια πνευματικη  
having blessed us with every blessing spiritual  
εν τοις επουρανιοις εν Χριστω. <sup>4</sup> καθως εξελεξ-  
n the heavenlies in Anointed; even as he chose  
ατο ἡμας εν αυτω προ καταβολης κοσμου, ειναι  
us in him before a casting down of a world, to have  
ἡμας ἁγίους και αμωμους κατενωπιον αὐτου.  
us holy ones and blameless ones in sight of him;  
<sup>5</sup> εν αγαπη προορισας ἡμας εις υιοθεσιαν δια  
in love having previously marked out us for sonship through  
Ιησου Χριστου εις αυτον, κατα την ευδοκιαν  
Jesus Anointed for himself, according to the good pleasure  
του θεληματος αὐτου, <sup>6</sup> εις επαινον δοξης της  
of the will of himself, for a praise of glory of the  
χαριτος αὐτου, εν ἣ εχαριτωσεν ἡμας εν τω  
favor of himself, with which he favored us in the  
ηγαπημενω, <sup>7</sup> εν ᾧ εχομεν την απολυτρωσιν  
one having been beloved, by whom we have the redemption  
δια του αιματος αυτου, την αφεσιν των παραπ-  
through the blood of him, the forgiveness of the faults,  
τωματων, κατα τον πλουτον της χαριτος αυτου,  
according to the wealth of the favor of him,  
<sup>8</sup> ἧς επερισσευσεν εις ἡμας εν παση σοφια και  
which he abund towards us in all wisdom and  
φρονησει, <sup>9</sup> γνωρισας ἡμιν το μυστηριον του  
intelligence, having made known to us the secret of the  
θεληματος αὐτου κατα την ευδοκιαν αὐτου, ην  
will of himself according to the good pleasure of himself, which  
προεθετο εν αὐτῳ, <sup>10</sup> εις οικονομιαν του πλη-  
he before purposed in himself, for an administration of the ful-

1 Paul, an Apostle o  
\* Christ Jesus, † through  
God's Will, to THOSE  
SAINTS who are in Ephe-  
sus, even to Believers in  
Christ Jesus;

2 † Favor to you, and  
Peace from God our Fa-  
ther, and from the Lord  
Jesus Christ.

3 † Blessed be THAT  
GOD of our LORD Jesus  
Christ, who has BLESSED  
us with Every spiritual  
Blessing in the HEAVEN-  
LIES, by Christ;

4 even as † he chose us  
in him before the Founda-  
tion of the World, † that  
we might be holy and  
blameless in his presence;

5 having in Love pre-  
viously marked us out † for  
Sonship through \* Christ  
Jesus for himself, accord-  
ing to the GOOD PLEASURE  
of his WILL,

6 to the Praise of his  
Glorious Beneficence, with  
which he graciously fa-  
vored us in † the BELOVED  
one;

7 † by whom, through  
his blood, we possess the  
REDEMPTION—the FOR-  
GIVENESS OF OFFENCES—  
according to the OPULENCE  
of his FAVOR,

8 which he caused to  
overflow towards us, in  
All Wisdom and Intelli-  
gence,

9 † having made known  
to us the SECRET of his  
WILL, according to his  
OWN BENEVOLENT DE-  
SIGN, which he previously  
purposed in himself,

10 in regard to an Ad-  
ministration of the FUL-

\* VATICAN MANUSCRIPT.—Title—TO THE EPHESIANS.  
father—omit.

5. Christ Jesus.

1. Christ Jesus.

2. and

† 1. 2 Cor. i. 1. † 2. Gal. i. 3; Titus i. 4. † 3. 2 Cor. i. 3; 1 Pet. i. 3. † 4.  
Rom. viii. 27; 2 Thess. ii. 13; 2 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 9. † 4. Eph. ii.  
1; v. 27; Col. i. 25; 1 Thess. iv. 7; Titus ii. 12. † 5. John i. 12; Rom. viii. 15; 2 Cor.  
vi. 18; Gal. iv. 5; 1 John iii. 1. † 6. Matt. iii. 17; xvii. 5. † 7. Acts xx. 28; Rom.  
iii. 24; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18; Rev. v. 8. † 9. Rom. xvi. 25. Eph. iii. 4. 9?  
Col. i. 26

ῥωματος των καιρων, ανακεφαλαιωσασθαι τα  
 less of the seasons, to reduce under one head the things  
 παντα εν τῷ Χριστῷ, τα εν τοις ουρανοῖς και  
 all in the Anointed, the things in the heavens and  
 τα επι της γης, εν αὐτῷ, 11 εν ᾧ και εκ-  
 the things on the earth, in him, by whom also we  
 ληρωθημεν, προορισθεντες κατα προ-  
 obtained a portion, having been previously marked out according to a  
 θεσιν του τα παντα ενεργουντος κατα την  
 design of the things all operating according to the  
 βουλην του θεληματος αὐτου, 12 εις το ειναι  
 counsel of the will of himself, in order that to be  
 ἡμας εις επαινον \* [της] δοξης αὐτου, τους προ-  
 us for a praise [of the] glory of him, those having  
 ηλπικοτας εν τῷ Χριστῷ. 13 εν ᾧ και ὑμεις  
 been before hoping in the Anointed; in whom also you  
 (ακουσαντες τον λογον της αληθειας, το ευα-  
 (having heard the word of the truth, the glad  
 γελιον της σωτηριας ὑμων,) εν ᾧ και πιστευ-  
 tidings of the salvation of you,) in whom also having  
 σαντες εσφραγισθητε τῷ πνευματι της επαγγε-  
 believed you were sealed with the spirit of the promise  
 λιας τῷ ἁγίῳ, 14 ὅς ἐστιν ἀρραβων της κληρο-  
 with the holy, which is a pledge of the inheri-  
 νομιας ἡμων εις ἀπολυτρωσιν της περιποιησεως,  
 tance of us in a redemption of the possession,  
 εις επαινον της δοξης αὐτου. 15 Δια τουτο  
 for a praise of the glory of him. On account of this  
 καγω ακουσας την καθ' ὑμας πιστιν εν τῷ κυ-  
 even I having heard the in you faith in the Lord  
 ριῳ Ἰησοῦ, και την αγαπην την εις παντας τους  
 Jesus, and the love that for all the  
 ἁγίους, 16 ου παυομαι ευχαριστων ὑπερ ὑμων,  
 holy ones, not I cease giving thanks on behalf of you,  
 μνηιαν \* [ὑμων] ποιουμενος επι των προσευ-  
 a remembrance [of you] making in the prayers  
 χων μου. 17 ἵνα ὁ θεος του κυριου ἡμων Ἰησοῦ  
 of me; that the God of the Lord of us Jesus  
 Χριστου, ὁ πατηρ της δοξης, δῶῃ ὑμιν πνευμα  
 Anointed, the father of the glory, may give to you a spirit  
 σοφιας και ἀποκαλυψεως εν ἐπιγνωσει αὐτου.  
 of wisdom and of revelation in full knowledge of him;  
 18 Πεφωτισμενους τους οφθαλμους της καρδιας  
 Having been enlightened the eyes of the heart  
 ὑμων, εις το ειδεναι ὑμας, τις ἐστιν ἡ ἐλπις  
 of you, for the to know you, what is the hope  
 της κλησεως αὐτου, \* [και] τις ὁ πλουτος της  
 of the calling of you, [and] what the wealth of the

NESS of the APPOINTED  
 TIMES, † to re-unite ALL  
 things under one head,  
 even under the ANOINTED  
 one;—the THINGS in the  
 HEAVENS, and the THINGS  
 on the EARTH,—under  
 him,

11 † by whom also we  
 obtained an inheritance,  
 having been previously  
 marked out according to  
 a design of HIM who is  
 OPERATING ALL things  
 agreeably to the COUNSEL,  
 of his own WILL;

12 † in order that we  
 might BE for a Praise of  
 his Glory, WE who had a  
 prior hope in the ANOINT-  
 ED one;

13 by whom also, you,  
 (having heard † the WORD  
 of the TRUTH, the GLAD  
 TIDINGS of your SALVA-  
 TION,) by whom [I say,]  
 you also having believed  
 were sealed with the SPI-  
 RIT of the PROMISE,—the  
 HOLY Spirit,—

14 † which is a Pledge  
 of OUR INHERITANCE in  
 † a Redemption of the  
 PURCHASE, to the Praise  
 of his GLORY.

15 On this account, &  
 indeed, † having heard of  
 YOUR Faith in the LORD  
 Jesus, and THAT LOVE  
 which you have for ALL the  
 SAINTS,

16 † do not omit giving  
 thanks on your behalf,  
 making a Remembrance of  
 you in my PRAYERS;

17 That the GOD of our  
 LORD Jesus Christ, the  
 GLORIOUS FATHER, † may  
 give you a Spirit of Wis-  
 dom and Revelation in  
 the full Knowledge of him,

18 the EYES of your  
 HEART having been en-  
 lightened, that you may  
 KNOW what is † the HOPE  
 of his INVITATION, what  
 the GLORIOUS WEALTH of

\* VATICAN MANUSCRIPT.—12. of the—omit. 15. of you—omit. 18. and—omit.  
 † 10. John xi. 52; Eph. ii. 14—17. † 11. Acts xx. 32; xxvi. 18; Col. i. 12; iii. 24;  
 Titus iii. 7; James ii. 5; 1 Pet. i. 4. † 12. verse 6, 14. † 13. Acts xix. 4—7. † 14.  
 2 Cor. i. 22; v. 5. † 14. Eph. iv. 30. † 15. Col. i. 4; Philemon 5. † 16. Rom.  
 i. 9; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3. † 17. Col. i. 9. † 18. Eph. iv. 4

δοξης της κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,  
 glory of the inheritance of him in the holy ones,  
 19 καὶ τὸ ὑπερβαλλὸν μέγεθος τῆς δυνάμεως  
 and what the surpassing greatness of the power  
 αὐτοῦ εἰς ἡμᾶς, τοὺς πιστεύοντας κατὰ τὴν  
 of him towards us, those believing according to the  
 ἐνέργειαν τοῦ κρατοῦς τῆς ἰσχύος αὐτοῦ, 20 ἣν  
 operation of the strength of the might of him, which  
 ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ  
 he exerted in the Anointed, having raised up him out of  
 νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς  
 dead ones; and seated at right of himself in the  
 ἐπουρανοῖς, 21 ὑπερανῶ πασης ἀρχῆς καὶ ἐξου-  
 heavenlies, far above every government and author-  
 σίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντός  
 ity and power and lordship, and every  
 ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι  
 name being named not only in the age  
 τούτῳ, ἀλλὰ καὶ ἐν τῷ μελλόντι· 22 καὶ πάντα  
 this, but also in the one about coming; and all things  
 ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν  
 placed under the feet of him; and him  
 ἔδωκε κεφαλὴν ὑπὲρ πάντα τὴν ἐκκλησίαν,  
 he gave a head over all things for the congregation,  
 23 ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πληρῶμα τοῦ  
 which is the body of him, the completeness of him  
 τα πάντα ἐν πασὶ πληρουμένου· ΚΕΦ. Β΄.  
 the things all with all things is filling;

2. 1 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι  
 and you being dead ones in the faults  
 καὶ ταῖς ἁμαρτίαις· 2 (ἐν αἷς ποτε περιπατή-  
 and the sins; (in which once you walked  
 σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ  
 according to the age of the world this, according to  
 τοῦ ἀρχόντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνευ-  
 the ruler of the authority of the air, of the spirit  
 ματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς  
 of that now operating in the sons of the  
 ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρα-  
 disobedience; among whom also we all lived  
 φημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,  
 once in the desires of the flesh of us,  
 ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν  
 doing the wishes of the flesh and of the

his † INHERITANCE among  
 the SAINTS,

19 and what the SUR-  
 PASSING Greatness of his  
 POWER towards us who  
 BELIEVE, † according to  
 the ENERGY of his MIGHTY  
 STRENGTH,

20 which he exerted in  
 the ANOINTED one, † hav-  
 ing raised him from the  
 Dead, and \* having † seat-  
 ed him at his own Right  
 hand in the HEAVENS,

21 † far above Every  
 Authority, and Govern-  
 ment, and Power, and  
 Lordship, and Every Name  
 being named, not only in  
 this, but also in the FU-  
 TURE AGE;

22 and † subjected All  
 things under his FEET;  
 and constituted Him † a  
 Head over all things for  
 that CONGREGATION,

23 † which is his BODY,  
 † the FULL DEVELOPMENT  
 of HIM who is FILLING  
 ALL things with all.

## CHAPTER II.

1 And you, † being dead  
 in OFFENCES and \* SINS,

2 (in which you † once  
 walked according to the  
 AGE of this WORLD, ac-  
 cording to the † RULE of  
 the AUTHORITY of the AIR,  
 of THAT SPIRIT now oper-  
 ating in the SONS of DIS-  
 OBEDIENCE,

3 † among whom, also,  
 we all once lived in † the  
 DESIRES of our FLESH,  
 performing the WISHES of  
 the FLESH and of the  
 THOUGHTS; and were by

ἡμας,) <sup>5</sup> και οντας ἡμας νεκρους τοις παραπτω-  
us,) and being us, dead ones in the faults  
μασι, συνεζωοποίησε τῷ Χριστῷ (χαριτι  
he quickened together with the Anointed; (by favor  
εστε σεσωσμενοι) <sup>6</sup> και συνηγειρε, και συνε-  
you are having been saved;) and raised up together, and seated  
καθισε εν τοις επουρανιοις εν Χριστῷ Ἰησοῦ.  
together in the heavenlies by Anointed Jesus;  
<sup>7</sup> ἵνα ενδειξηται εν τοις αιωσι τοις επερχομενοις  
that he may point out in the ages those coming  
την ὑπερβαλλοντα πλουτον της χαριτος αὐτου,  
the surpassing wealth of the favor of himself,  
εν χρηστοτητι εφ' ἡμας εν Χριστῷ Ἰησοῦ.  
by kindness towards us in Anointed Jesus.

<sup>8</sup> ἤ γὰρ χαριτι εστε σεσωσμενοι δια \*[της]  
By the for favor you are having been saved through [the]  
πιστας· και τουτο ουκ εξ ὑμων· θεου το  
faith; and this not from you; of God the  
δωρον, ουκ εξ εργαων· ἵνα μη τις καυχησηται.  
gift, not from works; so that not any one should boast.  
<sup>10</sup> Αὐτον γὰρ εσμεν ποιημα κτισθεντες εν Χρισ-  
Of him for we are a work having been formed in Anointed  
τῷ Ἰησοῦ ἐκ εργαοις αγαθοις, οἷς προητοιμασεν  
Jesus for works good, in which before prepared  
ὁ θεος ἵνα εν αυτοις περιπατησωμεν. <sup>11</sup> Διὸ  
the God that in them we should walk. Therefore  
μνημονευετε, ὅτι ὑμεις ποτε τα εθνη εν σαρκι,  
remember, that you once the gentiles in flesh,  
(οἱ λεγομενοι ακροβυστια ὑπο της λεγομενης  
(those being called uncircumcision by that being called  
περιτομης εν σαρκι χειροποιητου,) <sup>12</sup> ὅτι ητε  
circumcision in flesh done by hand,) that you were  
\*[εν] τῷ καιρῷ ἐκεινῷ, χωρις Χριστου, απηλ-  
[in] the season that, without Anointed, having  
λοτριωμενοι της πολιτειας του Ισραηλ, και  
been aliens from the commonwealth of the Israel, and  
ξενοι των διαθηκων της επαγγελιας, ελπιδα  
strangers from the covenants of the promise, a hope  
μη εχοντες, και αθεοι, εν τῷ κοσμῷ. <sup>13</sup> νυνι δε,  
not having, and godless ones, in the world; now but,  
εν Χριστῷ Ἰησοῦ, ὑμεις οἱ ποτε οντες μακραν,  
in Anointed Jesus, you those once being far off,  
εγγυς εγεννηθητε εν τῷ αἵματι του Χριστου.  
near were made by the blood of the Anointed.  
<sup>14</sup> Αυτος γὰρ εστιν ἡ ειρηνη ἡμεων, ὁ ποιησας  
He for is the peace of us, the one having made

<sup>5</sup> † we also being dead  
\* in OFFENCES, † he made  
alive together by the  
ANointed one—(by Fa-  
vor you have been saved)—

<sup>6</sup> and raised us up to-  
gether, and seated us to-  
gether in the HEAVENLIES,  
by Christ Jesus,

<sup>7</sup> in order that he might  
exhibit, in THOSE AGES  
which are APPROACHING,  
the SURPASSING Wealth  
of his FAVOR, by † Kind-  
ness towards us in Christ  
Jesus.

<sup>8</sup> † By that FAVOR, in-  
deed, you have been saved,  
through the FAITH; and  
this is not from you; † it  
is God's GIFT;

<sup>9</sup> † not from Works, so  
that no one may boast;

<sup>10</sup> for we are † His  
Work, having been formed  
in Christ Jesus for good  
Works, for which God  
before prepared us, that  
we might walk in them.

<sup>11</sup> Therefore, † remem-  
ber, that you, once GEN-  
TILES in Flesh, (BEING  
CALLED the Uncircumci-  
sion by THAT which IS  
TERMED † the Circumci-  
sion done by the hand in  
the Flesh;)

<sup>12</sup> † That you were, at  
that TIME, without an  
Anointed one, Aliens from  
the POLITY of ISRAEL, and  
Strangers from † the COV-  
ENANTS of the PROMISE;  
not possessing a Hope,  
and † Godless in the  
WORLD.

<sup>13</sup> But now, in Christ  
Jesus, you, who formerly  
WERE † far off, are made  
near by the BLOOD of the  
ANointed one.

<sup>14</sup> For † he is our PEACE,  
† he HAVING MADE BOTH

\* VATICAN MANUSCRIPT.—5. in OFFENCES and LUSTS, he made alive together in the  
ANointed one. 8. the—omit. 13. in—omit.

† 5. Rom. v. 6, 8, 10; verse 1. † 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. † 7. Titus  
iii. 4. † 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. † 8. John iii. 15, 16; Rom. x. 14,  
15, 17. † 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 22—31. † 10. 2 Cor. v. 5, 17;  
Eph. iv. 24. † 11. Eph. v. 8; Col. i. 21; ii. 13. † 11. Col. ii. 11. † 12. Eph.  
iv. 18. † 12. Rom. ix. 4, 8. † 12. Gal. iv. 8; 1 Thess. iv. 5. † 13. Acts. ii. 39.  
† 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. † 14. John x. 16.

τα αμφοτερα εν, και το μεσοτοιχον του  
the things both one, and the middle wall of the  
φραγμου λυσας, 15 την εχθραν εν τη σαρκι  
fence having broken up, the enmity, by the flesh

αυτου τον νομον των εντολην εν δογμασι  
of himself the law of the commandments in ordinances

καταργησας· ινα τους δυο κτιση εν εαυτω  
having made powerless; so that the two he might form in himself

εις ενα καινον ανθρωπον, ποιων ειρηνην· 16 και  
into one new man, making peace; and

αποκαταλλαξη τους αμφοτερους εν ενι σωματι  
he might reconcile the both in one body

τω θεω δια του σταυρου, αποκτεινας την  
to the God through the cross, having killed the

εχθραν εν αυτω. 17 Και ελθων ευηγγελι-  
enmity by it. And having come he announced as glad

σατο ειρηνην υμιν τοις μακραν και τοις εγγυς,  
tidings peace to you to those far off and to those near,

18 οτι δι' αυτου εχομεν την προσαγωγην οι  
because through him we have the access the

αμφοτεροι εν ενι πνευματι προς τον πατερα.  
both with one spirit to the father.

19 Αρα ουν ουκετι εστε ξενοι και παροικοι, αλλα  
So then no longer you are strangers and sojourners, but

συμπολιται των αγιων και οικειοι του θεου,  
fellow-citizens of the holy ones and family-members of the God,

20 εποικοδομηθεντες επι τω θεμελιω των αποσ-  
having been built on the foundation of the apos-

τολων και προφητων, οντος ακρογωνιαιου αυτου  
tles and prophets, being a corner-foundation of it

Ιησου Χριστου· 21 εν ω πασα \* [η] οικοδομη  
Jesus Anointed; on which all [the] building

συναρμολογουμενη αυξει εις ναον αγιον εν  
being fitly compacted together grows up into a temple holy in

κυριω· 22 εν ω και υμεις συνοικοδομεισθε, εις  
Lord; on which also you are built up together, for

κατοικητηριον του θεου εν πνευματι. ΚΕΦ.  
a habitation of the God in spirit.

3. 1 Τουτου χαριν εγω Παυλος, ο δεσμιος  
For this cause I Paul, the prisoner

του Χριστου Ιησου υπερ υμων των εθνων  
of the Anointed Jesus because of you of the Gentiles;

2 ειγε ηκουσατε την οικονομιαν της χαριτος  
if indeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

15 † having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the TWO in himself into † One New Man,—making Peace;

16 and might † reconcile BOTH in One Body to GOD, through the CROSS, † having destroyed the ENMITY by it.

17 And having come, he announced as glad tidings Peace to you the FAR-OFF, and \* Peace to us, the NEAR;

18 Because, through him, we BOTH have † the INTRODUCTION to the FATHER, with One Spirit.

19 So then you are no longer Strangers and Sojourners, but \* you are † Fellow-citizens with the SAINTS, and of the † Family of GOD;

20 having been built on the FOUNDATION of † the APOSTLES and Prophets, \* Christ Jesus being † a Foundation corner-stone of it;

21 on which All the BUILDING being fitly compacted together, increases into † a holy Temple for the Lord;

22 † on whom you are also built up together, for a Spiritual Habitation of \* God.

### CHAPTER III.

1 For This Cause I, Paul, am † the PRISONER of the ANOINTED Jesus on account of † you of the GENTILES;

2 (since indeed, you heard † the ADMINISTRA-

\* VATICAN MANUSCRIPT.—17. Peace to the NEAR.  
20. Christ Jesus. 22. the ANOINTED.

19. you are Fellow-citizens.

† 15. Col. ii. 14, 20. † 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 16. Col. i. 20—22.  
† 16. Rom. vi. 6; viii. 3; Col. ii. 14. † 18. Eph. iii. 12. † 19. Phil. iii. 20; Heb. xii. 22, 23. † 19. Gal. vi. 10. † 20. Matt. xvi. 18. † 20. Isa. xxviii. 16.  
† 21. 1 Cor. iii. 17; vi. 19; 2 Cor. vi. 16. † 22. 1 Pet. ii. 5. † 1. Acts xxviii. 17.  
20; Eph. iv. 1; vi. 20. † 1. Col. ii. 24; 2 Tim. ii. 20. † 2. Rom. i. 5; Col. i. 25.

τευ θεου της δοθεισης μοι εις υμας, <sup>3</sup>\*[ὅτι]  
 of the God of that having been given to me for you, [because]  
 κατα αποκαλυψιν εγνωρισθη μοι το μυστη-  
 according to a revelation he made known to me the secret;  
 ριον· (καθως προεγραψα εν ολιγω, <sup>4</sup> προς ο δου-  
 (as I wrote before in brief, by which you  
 νασθε αναγινωσκοντες νοησαι την συνεσιν μου  
 are able reading to perceive the intelligence of me  
 εν τῷ μυστηριῳ του Χριστου·) <sup>5</sup> ο ἑτεροις γε-  
 in the secret of the Anointed;) which in other gen-  
 νεαις ουκ εγνωρισθη τοις υιοις των ανθρωπων,  
 erations not was made known to the sons of the men,  
 ὡς νυν απεκαλυφθη τοις ἁγιοις <sup>\*</sup>[αποστολοις]  
 as now it was revealed to the holy ones [apostles]  
 αυτου και προφηταις εν πνευματι· <sup>6</sup> ειναι τα  
 of him and prophets by spirit; to be the  
 εθνη συγκληρονομα και συσσωμα και σεμμετο-  
 Gentiles joint-heirs and a joint-body and joint-partakers  
 χα της επαγγελιας <sup>\*</sup>[αυτου] εν <sup>\*</sup>[τῷ] Χριστῷ,  
 of the promise [of him] in [the] Anointed,  
 δια του ευαγγελιου· <sup>7</sup> οὗ εγενομην διακονος  
 through the glad tidings; of which I became a servant  
 κατα τῆν δωρεαν της χαριτος του θεου, της  
 according to the gift of the favor of the God, of that  
 δοθεισης μοι κατα την ενεργειαν της δυνα-  
 having been given to me according to the operation of the power  
 μεως αυτου· <sup>8</sup> εμοι τῷ ελαχιστοτερω παντων  
 of him; to me the far inferior of all  
 ἁγιων· εδοθη ἡ χαρις αὕτη, εν τοις εθνεσιν  
 holy ones was given the favor this, among the nations  
 ευαγγελισασθαι τον ανεξιχνιαστον πλουτον  
 to announce glad tidings the unsearchable wealth  
 του Χριστου, <sup>9</sup> καὶ φωτισαι παντας, τις ἡ οικο-  
 of the Anointed, and to enlighten all, what the adminis-  
 νομια του μυστηριου του αποκεκρυμμενου απο  
 tration of the secret of that having been hidden from  
 των αιωνων εν τῷ θεῳ, τῷ τα παντα κτισαν-  
 the ages in the God, in that the all things having  
 τι· <sup>10</sup> ἵνα γνωρισθῇ νυν ταις αρχαις και  
 created; so that might be made known now to the governments and  
 ταις εξουσιαις εν τοις επουρανιοις, δια της  
 to the authorities in the heavenlies, through the  
 εκκλησιας, ἡ πολυποικιλος σοφια του θεου·  
 congregation, the manifold wisdom of the God;  
<sup>11</sup> κατα προθεσιν των αιωνων, ἣ εποιησεν εν  
 according to a plan of the ages, which he formed in

TION of THAT FAVOR of  
 GOD having been GIVEN  
 me for you;

3 That † by Revelation  
 † he made known to me  
 the SECRET,—as I wrote  
 briefly before,

4 by reading which, you  
 can perceive my INTEL-  
 LIGENCE in † the SECRET  
 of the ANOINTED one,—

5 † which in Other Gen-  
 erations was not made  
 known to the SONS of MEN,  
 † as it has now been re-  
 vealed to his HOLY Apos-  
 tles and Prophets by the  
 Spirit;

6 that the GENTILES  
 are † Fellow-heirs, and † a  
 Joint-body, and † Co-part-  
 ners of \* the PROMISE in  
 Christ Jesus, through the  
 GLAD TIDINGS;

7 † of which I became  
 Servant, † according to  
 THAT GRACIOUS GIFT of  
 God, which was IMPARTED  
 to me by the ENERGY of  
 his POWER;

8 to me, † the VERY  
 LOWEST of All Saints, was  
 this FAVOR given, † to an-  
 nounce among the NA-  
 TIONS the glad tidings,  
 the BOUNDLESS WEALT  
 of the ANOINTED one;

9 even to enlighten All  
 as to what is the ADMINIS-  
 TRATION of † THAT SE-  
 CRET, which has been CON-  
 CEALD from the AGES, by  
 THAT GOD who CREATED  
 ALL things;

10 † in order that now  
 † may be made known to  
 the GOVERNMENTS and the  
 AUTHORITIES in the HEAV-  
 ENLIES, through the CON-  
 GREGATION, the MUCH  
 DIVERSIFIED Wisdom of  
 GOD;

11 according to a Plan  
 of the AGES, which he

\* VATICAN MANUSCRIPT.—3. because—omit. 5. apostles—omit. 6. of him—  
 omit. 6. the—omit. 6. the PROMISE in Christ Jesus through the GLAD TIDINGS.

† 3. Gal. i. 12. † 3. Rom. xvi. 25; Col. i. 26, 27. † 4. 1 Cor. iv. 1; Eph. vi. 19.  
 † 5. Acts x. 23; verse 9. † 5. Eph. ii. 20. † 6. Gal. iii. 28, 29; Eph. ii. 14.  
 † 6. Eph. ii. 15, 16. † 6. Gal. iii. 14. † 7. Rom. xv. 16; Col. i. 23, 25. † 7. Rom.  
 i. 5. † 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. † 8. Gal. i. 16; ii. 8; 1 Tim. ii. 7; 2 Tim.  
 i. 11. † 9. verse 3; Eph. i. 9. † 10. 1 Pet. i. 12. † 10. Rom. viii. 38; Eph.  
 i. 21; Col. i. 16; 1 Pet. iii. 22.

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· <sup>12</sup> ἐν ᾧ ἐχομεν  
Anointed Jesus the Lord of us; by whom we have  
τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποι-  
the freedom of speech and the access with confi-  
θήσει, διὰ τῆς πίστεως αὐτοῦ. <sup>13</sup> Διὸ αἰτούμαι  
hence, through the faith of him. Therefore I ask  
μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν,  
not to faint in the afflictions of me on behalf of you,  
ἥτις ἐστὶ δόξα ὑμῶν. <sup>14</sup> Τοῦτου χάριν καμπτῶ  
which is glory of you. For this cause I bend  
τὰ γόνατα μου πρὸς τὸν πατέρα \* [τοῦ κυρίου  
the knees of me to the father [of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ,] <sup>15</sup> ἐξ οὗ πᾶσα πατρία ἐν  
of us Jesus Anointed,] from whom whole family in  
οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, <sup>16</sup> ἵνα δῶῃ  
heavens and on earth is named, so that he may give  
ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δύνα-  
to you according to the wealth of the glory of himself, with  
μει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ,  
power to be strengthened through the spirit of himself,  
εἰς τὸν ἐσω ἄνθρωπον· <sup>17</sup> κατοικῆσαι τὸν Χρισ-  
in the within man; to have dwelt the Anointed  
τὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, <sup>18</sup> ἐν  
through the faith in the hearts of you, in  
ἀγαπῇ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισ-  
love having been rooted and having been founded so that you  
χυσητε καταλαβεσθαι συν πασι τοῖς  
may be fully able to understand with all the  
ἁγίοις, τι τὸ πλάτος καὶ μήκος καὶ βάθος καὶ  
holy ones, what the breadth and length and depth and  
ὕψος, <sup>19</sup> γινῶναι τε τὴν ὑπερβαλλούσαν τῆς  
height, to have known even the surpassing of the  
γνώσεως ἀγαπῇ τοῦ Χριστοῦ· ἵνα πληρωθῆτε  
knowledge love of the Anointed; that you may be filled up  
εἰς πᾶν τὸ πληρωμα τοῦ θεοῦ. <sup>20</sup> Τῷ δὲ δύνα-  
to all the fulness of the God. To the now one be-  
μενῶ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ  
ing powerful above all to have done far exceeding  
ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-  
what things we ask or we think, according to the power  
μιν τὴν ἐνεργουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἢ δόξα  
that operating in us, to him the glory  
ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς  
in the congregation by Anointed Jesus, to all the  
γενεὰς τοῦ αἰῶνος τῶν αἰώνων· Ἀμήν.  
generations of the age of the ages; So be it.

formed for \* the ANOINTED  
Jesus our LORD;

<sup>12</sup> by whom we have  
† this FREEDOM OF SPEECH  
and \* Access with Confi-  
dence, through the FAITH  
of him.

<sup>13</sup> † Therefore, I ask  
that I may not faint in  
these my AFFLICTIONS on  
your behalf, † which are  
your Glory.)

<sup>14</sup> For This Cause, I  
bend my KNEES to the  
FATHER,

<sup>15</sup> from whom † the  
Whole Family in the  
Heavens and on Earth is  
named,

<sup>16</sup> that he may give you  
† according to his GLORI-  
OUS WEALTH, † to be  
Powerfully strengthened  
through his SPIRIT in † the  
INNER Man;

<sup>17</sup> † that the ANOINTED  
one, through the FAITH,  
may dwell in your HEARTS;  
that † being rooted in Lov:  
and well-established,

<sup>18</sup> you † may be fully  
able to understand with  
All the SAINTS, what is  
the BREADTH and Length,  
and \* Depth and Height,

<sup>19</sup> to know even that  
which SURPASSES KNOW-  
LEDGE,—the LOVE of the  
ANOINTED one; so that  
\* you may be filled † with  
All the FULNESS of GOD.

<sup>20</sup> † Now to HIM who is  
above all things, BEING  
MIGHTY to effect far be-  
yond what we ask or think,  
† according to THAT POWER  
OPERATING in us,

<sup>21</sup> † to him be the GLORY  
in the CONGREGATION, by  
Christ Jesus, to All the  
GENERATIONS of the AGE  
of the AGES. Amen.

\* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our LORD.  
14. of our LORD Jesus Christ—omit. 18. and Height and Depth.

12. Access.  
19. All the FULNESS

† 12. Eph. ii. 18; Heb. iv. 16. † 13. Acts xiv. 22; Phil. i. 14. † 13. 2 Cor. i. 6.  
† 15. Eph. i. 10; Phil. ii. 9—11. † 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 19; Col. i. 27.  
† 16. Eph. vi. 10; Col. i. 11. † 16. Rom. vii. 22; 2 Cor. iv. 16. † 17. John xiv. 23;  
Eph. ii. 22. † 17. Col. i. 23; ii. 7. † 18. Eph. i. 18. † 19. John i. 16;  
Eph. i. 23; Col. ii. 9, 10. † 20. Rom. xvi. 25; Jude 24. † 20. verse 7; Col. i. 29.  
† 21. Rom. xi. 36; xvi. 27; Heb. xiii. 21.

## ΚΕΦ. δ'. 4.

<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς, ἐγὼ ὁ δεσμιὸς ἐν  
I exhort therefore you, I the prisoner in  
κυρίῳ, ἀξίως περιπατῆσαι τῆς κλησεως ἧς  
Lord, worthily to walk of the calling with which  
ἐκληθῆτε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ  
you were called, with all humility and  
πραότητος, μετὰ μακροθυμίας· ἀνεχόμενοι  
gentleness, with patience; bearing with  
ἀλλήλων ἐν ἀγαπῇ, <sup>3</sup> σπουδαζόντες τηρεῖν τὴν  
each other in love, using diligence to keep the  
ἐνότητα τοῦ πνεύματος ἐν τῷ συνδεσμῷ τῆς  
oneness of the spirit by the uniting bond of the  
εἰρήνης. <sup>4</sup> Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ  
peace. One body and one spirit, even as also  
ἐκληθῆτε ἐν μιᾷ ἐλπίδι τῆς κλησεως ὑμῶν·  
you were called in one hope of the calling of you;  
<sup>5</sup> εἰς κύριος, μία πίστις, ἐν βάπτισμα, <sup>6</sup> εἰς θεός  
one Lord, one faith, one dipping, one God  
καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ παν-  
and father of all, he over all and through all  
των καὶ ἐν πασὶν \* [ἡμῖν.] <sup>7</sup> Ἐνὶ δὲ ἑκάστῳ  
and in all [to us.] To one but each one  
ἡμῶν ἐδόθη \* [ἡ] χάρις κατὰ τὸ μέτρον τῆς  
of us was given [the] favor according to the measure of the  
δωρεᾶς τοῦ Χριστοῦ. <sup>8</sup> (Διὸ λέγει· Ἀναβας  
free gift of the Anointed. (Therefore it says; Having ascended  
εἰς ὕψος ἠχμαλωτεύσεν αἰχμαλώσιαν, καὶ  
on high he captivated captivity, and  
ἐδῶκε δώματα τοῖς ἀνθρώποις. <sup>9</sup> Το δε, ἀνεβη,  
he gave gifts to the men. This but, he ascended,  
τι ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατω-  
what is it, if not that also he descended into the lower  
τερα μερῆ τῆς γῆς; <sup>10</sup> Ὁ καταβας, αὐτός  
parts of the earth? The one having descended, he  
ἐστὶ καὶ ὁ ἀναβας ὑπερανῶ πάντων τῶν  
is also the one having ascended far above all of the  
οὐρανῶν, ἵνα πληρῶσῃ τὰ πάντα.) <sup>11</sup> Καὶ αὐτός  
heavens, so that he might fill the all things.) And he  
ἐδῶκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας,  
gave the indeed apostles, the and prophets,  
τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ  
the and evangelists, the and shepherds and  
διδασκαλοὺς, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν  
teachers, for the complete qualification of the

## CHAPTER IV.

<sup>1</sup> I exhort you, therefore, I, † the PRISONER for the Lord, † to walk worthily of the CALLING with which you were called,  
<sup>2</sup> † with All Humility and Gentleness; with Patience, sustaining each other in Love;  
<sup>3</sup> using diligence to preserve the UNITY of the SPIRIT † by the UNITING BOND of PEACE;  
<sup>4</sup> there being One † Body and One † Spirit as also you were called in One † Hope of your CALLING;  
<sup>5</sup> One † Lord, One † Faith, One † Immersion;  
<sup>6</sup> † One God and Father of all, HE who is over all, and † through all, and in all.  
<sup>7</sup> But to † each one of us was given Favor according to the MEASURE of the FREE GIFT of the ANOINTED one.  
<sup>8</sup> Therefore it is said, † "Having ascended on high, he † led a multitude of Captives, and "gave Gifts to MEN."  
<sup>9</sup> (But THIS, † "HE ASCENDED," what is it, unless That he also \* descended first into the LOWER Parts of the EARTH?  
<sup>10</sup> The one HAVING DESCENDED, † he is the one HAVING ASCENDED far above All of the HEAVENS, † so that he may fulfil ALL things.)  
<sup>11</sup> † And he gave indeed the APOSTLES, and the PROPHETS, and the EVANGELISTS, and SHEPHERDS and Teachers,  
<sup>12</sup> † for the COMPLETE QUALIFICATION of the

\* VATICAN MANUSCRIPT.—6. us—omit.

7. the—omit.

9. descended first.

† 1. Eph. iii. 1. † 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12. † 2. Acts xx. 19;  
Gal. v. 22, 23; Col. iii. 12, 13. † 3. Col. iii. 14. † 4. Rom. xii. 5; 1 Cor. xii. 12, 13;  
Eph. ii. 16. † 4. 1 Cor. xii. 4, 11. † 4. Eph. i. 18. † 5. 1 Cor. i. 13; viii. 6;  
xii. 5; 2 Cor. xi. 4. † 5. Jude 3. † 5. Mark xvi. 15, 16; Gal. iii. 27. † 6.  
Mal. ii. 10; 1 Cor. viii. 6; xii. 6. † 6. Rom. xi. 36. † 7. Rom. xii. 3, 6; 1 Cor. xii. 11.  
† 8. Psa. lxviii. 13. † 8. Judges v. 12; Col. ii. 15. † 9. John iii. 13; vi. 33, 62.  
† 10. Acts i. 9, 11. † 10. Acts ii. 33. † 11. 1 Cor. xii. 23. † 12. 1 Cor. xii. 7.

ἵγιων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ  
 holy ones for a work of service, for a building up of the  
 σώματος τοῦ Χριστοῦ. <sup>13</sup> μεχρι κατακτησωμεν  
 body of the Anointed; till we may attain  
 οἱ πάντες εἰς τὴν ἐνοτητα τῆς πίστεως καὶ τῆς  
 the all to the unity of the faith and of the  
 ἐπιγνωσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἀνδρα τε-  
 knowledge of the son of the God, to a man per-  
 λειον, εἰς μετρον ἡλικίας τοῦ πληρωματος τοῦ  
 fact, to a measure of stature of the fullness of the  
 Χριστοῦ. <sup>14</sup> ἵνα μηκετι ὤμεν νηπιό., κλυδωνι-  
 Anointed; so that no longer we may be babes, being  
 ζομενοι καὶ περιφερομενοι παντὶ ἀνεμῷ τῆς  
 tossed and being whirled about with every wind of the  
 διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν  
 teaching, in the trickery of the men, by  
 πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης.  
 cunning with the method of the deceit;  
<sup>15</sup> ἀληθευοντες δὲ ἐν ἀγαπῇ, αὐξησωμεν εἰς  
 being truthful but in love, we may grow into  
 αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, \* [ὁ]  
 him the all things, who is the head, [the]  
 Χριστός. <sup>16</sup> ἐξ οὗ παν τὸ σῶμα, (συν-αρμολο-  
 Anointed; from whom all the body, (being fitly joined  
 γουμενον καὶ συμβιβασόμενον δια πάσης ἀφῆς  
 together and being compacted by means of every joint  
 τῆς ἐπιχορηγίας κατ' ἐνεργειαν,) ἐν μετρῷ  
 of the supply according to inworking,) by a measure  
 ἑνὸς ἑκάστου μέρους τὴν αὐξησιν τοῦ σώματος  
 of one of each part the growth of the body  
 ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ.  
 makes, for a building up of itself in love.

<sup>17</sup> Τοῦτο οὖν λέγω, καὶ μαρτυρομαι ἐν κυρίῳ,  
 This then I say, and testify in Lord;  
 μηκετι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ \* [λοιπα]  
 no longer you to walk, as also the [others]  
 ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοοῦ αὐτῶν,  
 Gentiles walks in vanity of the mind of them,  
<sup>18</sup> ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριω-  
 having been darkened in the understanding, being alienated  
 μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν  
 from the life of the God, through the ignorance that  
 οὐσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς καρδίας  
 being in them, through the stupidity of the heart  
 αὐτῶν. <sup>19</sup> οἵτινες ἀπηλγηκότες, ἑαυτοὺς παρε-  
 of them; who having become callous, themselves gave  
 δωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας  
 over to the lewdness for a work of impurity  
 πάσης ἐν πλεονεξίᾳ. <sup>20</sup> Ὑμεῖς δὲ οὐχ οὕτως  
 all with eagerness. You but not thus  
 ἐμαθετε τὸν Χριστόν, <sup>21</sup> εἴγε αὐτὸν ἠκούσατε  
 learned the Anointed, if indeed him you heard

SAINTS for the Work of Service, † in order to the Building up of the BODY of the ANOINTED one;

<sup>13</sup> till we ALL attain to the UNITY of the FAITH, and of † the KNOWLEDGE of the SON of GOD, to † a full grown Man, to the Measure of the full Stature of the ANOINTED one;

<sup>14</sup> so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, † by Cunning craftiness in SYSTEMATIC DECEPTION;

<sup>15</sup> but being truthful in Love, † we may grow up in ALL things into him, † who is the HEAD,—the ANOINTED one;

<sup>16</sup> † from whom the Whole BODY, being fitly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

<sup>17</sup> This, therefore, I say, and testify in the Lord, that you no longer walk, \* even as the GENTILES walk, in † the Vanity of their MIND,

<sup>18</sup> † having been darkened in the UNDERSTANDING, † being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

<sup>19</sup> who, being without feeling, † gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.

<sup>20</sup> But you have not thus learned the ANOINTED one;

<sup>21</sup> † if indeed you heard

\* VATICAN MANUSCRIPT.—15. the—omit. the GENTILES walk.

17. OTHERS—omit.

17. even as

† 12. 1 Cor. xiv. 26. † 13. Col. ii. 2. † 13. 1 Cor. xiv. 20; Col. i. 28. † 14. Rom. xvi. 18. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 18. † 16. Col. ii. 19. † 17. Rom. i. 21. † 18. Acts xxvi. 18. † 18. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. † 19. 1 Pet. iv. \*

† 21. Eph. i. 13.

και εν αυτω̃ εδιδαχθητε, καθως̃ εστιν̃ αληθεια  
and by him were taught, as is truth  
εν̃ τω̃ Ιησου̃. <sup>22</sup> αποθεσθαι̃ υ̃μας, κατα̃ την̃  
in the Jesus; to put from you, according to the  
προτεραν̃ αναστροφην̃, τον̃ παλαιον̃ ανθρωπον̃,  
former course of life, the old man,  
τον̃ φθειρομενον̃ κατα̃ τας̃ επιθυμιας̃ της̃  
that being corrupt according to the inordinate desires of the  
απατης̃. <sup>23</sup> ανανεουσθαι̃ δε̃ τω̃ πνευματι̃ του̃ νοου̃  
deceit, to be renewed and in the spirit of the mind  
υ̃μων, <sup>24</sup> και̃ ενδυσασθαι̃ τον̃ καινον̃ ανθρωπον̃,  
of you, and be you clothed with the new man,  
τον̃ κατα̃ θεον̃ κτισθεντα̃ εν̃ δικαιοσυνη̃ και̃  
that according to God having been created in righteousness and  
δσιοτητι̃ της̃ αληθειας̃. <sup>25</sup> Διο̃ αποθεμενοι̃ το̃  
holiness of the truth. Therefore putting away the  
ψευδος̃, λαλειτε̃ αληθειαν̃, εκαστος̃ μετα̃ του̃  
falsehood, speak you truth, each one with the  
πλησιον̃ αυτου̃.̃ οτι̃ εσμεν̃ αλληλων̃ μελη̃.  
neighbor of himself; because we are of each other members,  
<sup>26</sup> Οργιζεσθε̃ και̃ μη̃ αμαρτανετε̃.̃ ο̃ η̃λιος̃ μη̃  
Be you angry and not do you sin; the sun not  
επιδευετω̃ επι̃ \* [τω̃] παροργισμω̃ υ̃μων.̃ <sup>27</sup> μη̃τε̃  
let it set on [the] wrath of you; not even  
διδετε̃ τοπον̃ τω̃ διαβολω̃.̃ <sup>28</sup> Ο̃ κλεπτων̃ μη̃  
give you a place for the accuser. The one stealing no  
κετι̃ κλεπτετω̃, μαλλον̃ δε̃ κοπιατω̃ εργαζομενος̃  
more let him steal, rather but let him toil working  
το̃ αγαθον̃ ταις̃ χερσιν̃, ινα̃ εχη̃ μεταδιδοναι̃  
the good thing with the hands, so that he may have to give  
τω̃ χρεϊαν̃ εχοντι̃.̃ <sup>29</sup> Πας̃ λογος̃ σαπρος̃ εκ̃  
to the one want having. Every word rotten out of  
του̃ στοματος̃ υ̃μων̃ μη̃ εκπορευεσθω̃, αλλ̃,̃ ει̃  
the mouth of you not let go forth, but, if  
τις̃ αγαθος̃ προς̃ οικοδομην̃ της̃ χρεϊας̃, ινα̃  
anything good for a building up of the use, that  
ω̃ χαριν̃ τοις̃ ακουουσιν̃.̃ <sup>30</sup> και̃ μη̃ λυπειτε̃  
it may give benefit to those hearing; and not grieve you  
το̃ πνευμα̃ το̃ ἅγιον̃ του̃ θεου̃, εν̃ ᾧ̃ εσφραγισ-  
the spirit the holy of the God, by which you were  
θητε̃ εις̃ ἡμεραν̃ απολυτρωσεως̃.̃ <sup>31</sup> Πασα̃ πικ-  
sealed for a day of redemption. All bit-  
ρια̃ και̃ θυμος̃ και̃ οργη̃ και̃ κραυγη̃ και̃ βλασ-  
terness and anger and wrath and clamor and evil-  
φημια̃ αρθετω̃ αφ̃ υ̃μων,̃ συν̃ παση̃ κακια̃.  
speaking let be taken from you, with all malice;  
<sup>32</sup> γινεσθε̃ \* [δε̃] εις̃ αλληλους̃ χρηστοι̃, ευσ-  
become you [and] towards each other kind ones, tender  
πλαγχοι̃, χαριζομενοι̃ ἑαυτοις̃, καθως̃ και̃ ο̃  
hearted ones, showing favor to others, even as also the  
θεος̃ εν̃ Χριστω̃ εχαρισατο̃ υ̃μιν̃.̃ ΚΕΦ. ε'. 5.  
God in Anointed showed favor to you.

Him, and were taught by him, as the Truth is in JESUS;

<sup>22</sup> † to put off, according to † the FORMER Course of life, † THAT OLD Man, CORRUPTED BY DECEITFUL DESIRES;

<sup>23</sup> and to † be renewed in the SPIRIT of your MIND;

<sup>24</sup> and † be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.

<sup>25</sup> Therefore, leaving off FALSEHOOD, † speak you Truth each one with his NEIGHBOR, Because we are Members of each other.

<sup>26</sup> † When angry, do not sin; let not the SUN set on your Wrath;

<sup>27</sup> nor give an Opportunity for the ACCUSER.

<sup>28</sup> Let the THIEF steal no more; † but rather let him toil, working THAT which is GOOD with his HANDS, so that he may have something to give to him who is in WANT.

<sup>29</sup> † Let No corrupt Word proceed from your MOUTH, but rather what is good for the USE of Building up, so that it may confer a Benefit on the HEARERS;

<sup>30</sup> and grieve not the HOLY SPIRIT of GOD, † by which you were sealed for † a Day of Redemption.

<sup>31</sup> † Let All Bitterness, and Anger, and Wrath, and Clamor, and † Evil-speaking, be taken away from you, together with All Malice;

<sup>32</sup> and † be kind towards each other, compassionate, † showing favor to others, even as GOD by Christ showed favor to \* you.

\* VATICAN MANUSCRIPT.—26. the—omit.

32. and—omit.

32. us.

† 22. Col. ii. 11. † 22. Eph. ii. 2, 3. † 22. Rom. vi. 6. † 23. Rom. xii. 2; Col. iii. 10. † 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. † 25. Col. iii. 9. † 26. Psa. xxxvii. 8. † 28. Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12. † 29. Matt. xii. 36; Eph. v. 4; Col. iii. 8. † 30. Eph. i. 13. † 30. Luke xxi. 28; Rom. viii. 23. † 31. Col. iii. 8, 19. † 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1. † 32. 2 Cor. ii. 10; Col. iii. 12, 13. † 32. Matt. vi. 14; Mark xi. 25.

<sup>1</sup> Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά· <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτόν ὑπὲρ ἡμῶν προσφοράν καὶ θυσίαν, τῷ θεῷ εἰς ὀσμῆς εὐωδίας. <sup>3</sup> Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, (καθὼς πρέπει ἁγίοις,) <sup>4</sup> καὶ αἰσχροτης, καὶ μωρολογία ἢ εὐτραπέλια, τὰ οὐκ ἀνηκοντά· ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> Τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκαθάρτος ἢ πλεονεκτήης, ὃς ἐστὶν εἰδωλόλατρός, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ τοῦ θεοῦ. <sup>6</sup> Μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἐρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. <sup>8</sup> Ἦτε γὰρ ποτὲ σκοτός, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός περιπατεῖτε· <sup>9</sup> (ὃ γὰρ καρπὸς τοῦ φωτός ἐν πᾶσιν ἀγαθῶσιν καὶ ἀληθείᾳ) <sup>10</sup> δοκιμαζόντες τί ἐστὶν εὐαρεστον τῷ κυρίῳ· <sup>11</sup> καὶ μὴ συγκοινωνεῖτε τοῖς ἐργοῖς τοῖς ἀκαρποῖς τοῦ σκοτοῦς, μᾶλλον

## CHAPTER V.

<sup>1</sup> Become therefore † Imitators of God, as beloved Children; <sup>2</sup> and † walk in Love, even as † the ANOINTED one loved us, and delivered himself up on \* our behalf, an Offering and a Sacrifice to God for an † Odor of a Sweet smell. <sup>3</sup> Now let not † Fornication, and All Impurity, or unbridled Lust, be even named among you, (as becomes Holy persons;) <sup>4</sup> also † Indecency, and Foolish talking or loose Jestings; THINGS not CONSISTENT; but what is more becoming, Thanksgiving. <sup>5</sup> For This you know, † That no Fornicator, or Impure person, or man of unbridled Lust, who is an Idolater, has an Inheritance in the KINGDOM of the ANOINTED, and of God. <sup>6</sup> Let no one deceive you with empty Words; for on account of these things † the WRATH of God comes on the SONS of DISOBEDIENCE. <sup>7</sup> Therefore, do not become their Associates. <sup>8</sup> You were, indeed, † formerly Darkness, but you are now † Light in the Lord; walk as † Children of Light; <sup>9</sup> (since the FRUIT of the LIGHT is in All Goodness, and Righteousness, and Truth;) <sup>10</sup> † searching out what is well-pleasing to the Lord. <sup>11</sup> And do not be † co-partners with the UNFRUITFUL WORKS of DARK-

\* VATICAN MANUSCRIPT.—2. your behalf.

† 2. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to “smell a sweet odor” from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—*MacKnight*.

† 1. Matt. v. 45, 48. Luke vi. 36. † 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John ii. 11, 23; iv. 21. † 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 3. † 4. Matt. xii. 35; Eph. iv. 29. † 5. 1 Cor. vi. 9, 10; Gal. v. 19–21; Rev. xxii. 15. † 6. Rom. i. 18. † 7. Acts xxvi. 18. † 8. John viii. 12. † 8. Luke xvi. 8; John xii. 36. † 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. † 11. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.

δε και ελεγχετε. <sup>12</sup> Τα γαρ κρυφη γινομενα  
but even do you reprove. The things for in secret being done

ὑπ' αυτων, αισχρον εστι και λεγειν. <sup>13</sup> Τα δε  
by them, indecent it is even to say. The but

παντα, ελεγχομενα ὑπο του φωτος, φανεροιται  
all things, being exposed by the light, are manifested;

παν γαρ το φανερουμενον, φως εστι. <sup>14</sup> Διο  
everything for that is being manifested, light is. Therefore

λεγει. Εγειρε δ καθευδων, και αναστα εκ  
it says; Awake thou the one sleeping, and arise thou out of

των νεκρων, και επιφαισει σοι ο Χριστος.  
the dead ones, and will shine on thee the Anointed.

<sup>15</sup> Βλεπετε ουν, πως ακριβως περιπατειτε.  
See you then, how accurately you walk;

μη ὡς ασοφοι, αλλ' ὡς σοφοι. <sup>16</sup> εξαγοραζομενοι  
not as unwise ones, but as wise ones; buying for yourselves

τον καιρον, οτι αι ημεραι πονηραι εισι. <sup>17</sup> Δια  
the season, because the days evil are. Because of

τουτο μη γινεσθε αφρονες, αλλα συνιεντες τι  
this not become you simple ones, but understanding what

το θελημα του κυριου. <sup>18</sup> Και μη μεθυσκεσθε  
the will of the Lord. And not be you drunk

οινω, εν ᾧ εστιν ασωτια, αλλα πληρουσθε  
with wine, in which is profligacy, but be you filled

εν πνευματι, <sup>19</sup> λαλουντες εαυτοις ψαλμοις και  
with spirit, speaking to others in psalms and

ὑμνοις και φδαις \* [πνευματικαις,] αδοντες και  
hymns and songs [spiritual,] singing and

ψαλλοντες εν τη καρδια ὑμων τω κυριω. <sup>20</sup> ευ-  
making music in the heart of you to the Lord; giv-

χαριστουντες παντοτε ὑπερ παντων, εν ονοματι  
ing thanks at all times on behalf of all, in name

του κυριου ἡμων Ιησου Χριστου, τω θεω και  
the Lord of us Jesus Anointed, to the God and

πατρι. <sup>21</sup> ὑποτασσομενοι αλληλοις εν φοβω  
father; submitting yourselves to each other in fear

Χριστου. <sup>22</sup> αι γυναikes τοις ιδιοις ανδρασιν  
of Anointed; the wives to the own husbands

\* [ὑποτασσεσθε,] ὡς τω κυριω. <sup>23</sup> οτι ανηρ εστι  
[be you submissive,] as to the Lord; because a husband is

κεφαλη της γυναικος, ὡς και ο Χριστος κεφαλη  
a head of the wife, as even the Anointed a head

της εκκλησιας. αυτος \* [εστι] σωτηρ του σωμα-  
of the congregation; he [is] a preserver of the body.

τος. <sup>24</sup> Αλλ' \* [ὡς περ] ἡ εκκλησια ὑποτασσεται  
But [even as] the congregation is subjected

NESS, but rather even re-  
prove them.

<sup>12</sup> † For the THINGS  
BEING DONE by them in  
secret, it is indecent even  
to mention.

<sup>13</sup> † But ALL things be-  
ing reprov'd are manifest-  
ed by the LIGHT; for it  
is Light which makes  
every thing manifest.

<sup>14</sup> Therefore it says,  
† "Awake, O SLEEPER!  
and arise from the DEAD,  
and the ANOINTED one  
will shine upon thee."

<sup>15</sup> † Therefore, take  
heed diligently how you  
walk, not like Ignorant  
persons, but as Wise men;

<sup>16</sup> securing the SEASON  
for yourselves, Because the  
DAYS are evil.

<sup>17</sup> † Therefore be not  
inconsiderate, but \* under-  
stand what is the WILL  
of the LORD.

<sup>18</sup> And † be not drunk  
with Wine, by which  
comes Debauchery; but  
be filled with Spirit;

<sup>19</sup> speaking to one  
another, † in Psalms and  
Hymns and Spiritual  
Songs, singing and making  
music in your HEART to  
the LORD;

<sup>20</sup> † giving thanks at all  
times on account of all  
things, to the GOD and  
Father † in the Name of  
our LORD \* Jesus Christ.

<sup>21</sup> † Be submissive to  
each other in the fear of  
Christ.

<sup>22</sup> † WIVES, be submis-  
sive to your own Hus-  
bands, as to the LORD;

<sup>23</sup> for a † Husband is the  
WIFE's Head, even as † the  
ANOINTED one is Head of  
the CONGREGATION; he is  
a Preserver of the BODY.

<sup>24</sup> But even as the  
CONGREGATION is sub-

\* VATICAN MANUSCRIPT.—17. understand you what the WILL of our LORD is. 19.  
spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit.  
24. even as—omit.

† 12 Rom. i. 24, 26. † 13. John iii. 20, 21. † 14. Isa. lx. 1; Rom. xiii. 11, 12;  
1 Cor. xv. 34; 1 Thess. v. 6. † 15. Col. iv. 5. † 17. Rom. xii. 2; 1 Thess. iv. 5; v. 18.  
† 18. Prov. xx. 1; xxiii. 29. † 19. Col. iii. 16. † 20. Col. iii. 17; 1 Thess. v. 18.  
† 20. Heb. xiii. 15. † 21. Phil. ii. 3; 1 Pet. v. 5. † 22. Gen. iii. 16; 1 Cor. xiv. 34;  
Col. iii. 18. † 23. 1 Cor. xi. 3. † 23. Eph. i. 22; iv. 15; Col. i. 18.

τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς \*<sup>[ιδίοις]</sup>  
to the Anointed, thus also the wives to the [own]  
ἀνδράσιν ἐν παντί. <sup>25</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς  
husbands in everything. The husbands, love you the  
γυναῖκας \*<sup>[ἐαυτῶν]</sup> καθὼς καὶ ὁ Χριστὸς ἡγά-  
wives [of yourselves] even as also the Anointed loved  
πῆσε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν  
the congregation, and himself delivered up  
ὑπὲρ αὐτῆς, <sup>26</sup> ἵνα αὐτὴν ἁγιάσῃ, καθάρισ-  
on behalf of her, so that her he might sanctify, having cleansed  
τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι. <sup>27</sup> ἵνα παρα-  
in the bath of the water by a word; that might  
τήσῃ αὐτὸς ἐαυτῷ ἐνδοξὸν τῆς ἐκκλησίας,  
place beside he himself glorious the congregation,  
μὴ ἐχούσαν σπILON ἢ ῥυτίδα ἢ τι τῶν τοιού-  
not having a spot or blemish or any of the such like  
των, ἀλλ' ἵνα ἡ ἁγία καὶ ἀμώμος. <sup>28</sup> Οὕτως  
things, but that she might be holy and blameless. Thus  
οφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναι-  
are obligated the husbands to love the of themselves wives,  
κας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν  
as the of themselves bodies. He loving the  
ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. <sup>29</sup> οὐδεὶς γάρ  
of himself wife, himself loves; no one for  
ποτε τὴν ἑαυτοῦ σάρκα ἐμισήσας, ἀλλ' ἐκτρέ-  
ever the of himself flesh hated, but nourishes  
φει καὶ θαλπεῖ αὐτήν· καθὼς καὶ ὁ Χριστὸς τὴν  
and cherishes her; as even the Anointed the  
ἐκκλησίαν. <sup>30</sup> ὅτι μέλη ἐσμεν τοῦ σώματος  
congregation; because members we are of the body  
αὐτοῦ, \*<sup>[ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν</sup>  
of him, [out of the flesh of him, and out of the  
οστέων αὐτοῦ.] <sup>31</sup> Ἀντὶ τούτου καταλείψει  
bones of him.] On account of this shall leave  
ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,  
a man the father of himself and the mother,  
καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,  
and shall be closely joined to the wife of himself,  
καὶ ἑσονται οἱ δύο εἰς σάρκα μίαν. <sup>32</sup> Το μυστή-  
and will be the two into flesh one. The secret  
ριον τούτου μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρισ-  
this great is; I but speak about Anointed,  
τον, καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> Πλὴν καὶ ὑμεῖς  
and about the congregation. But also you  
οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως  
the every one, each one the of himself wife thus  
ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβηται  
let love as himself; the and wife so that she may reverence  
τὸν ἄνδρα. ΚΕΦ. σ'. 6. <sup>1</sup> Τα τέκνα, ὑπακού-  
the husband. The children, be you sub-  
ετε τοῖς γονευσιν ὑμῶν \*<sup>[ἐν κυρίῳ.]</sup> τούτο  
ject to the parents of you [in Lord;] this thing

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in every-thing.

<sup>25</sup> † HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and † delivered Himself up on her behalf;

<sup>26</sup> so that, having purified her in † the BATH of WATER, he might sanctify Her † by the Word;

<sup>27</sup> † that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or Any SUCH THING, but that she might be holy and blameless.

<sup>28</sup> Thus \* also ought the HUSBANDS to love THEIR OWN WIVES, as THEIR OWN Bodies. He who LOVES HIS OWN Wife loves Him- self;

<sup>29</sup> for no one ever hated HIS OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

<sup>30</sup> because † we are Members of his BODY.

<sup>31</sup> † "On this account "shall a Man leave \* Father "and Mother, and shall be "united to his WIFE, and "† the two shall become "one Flesh."

<sup>32</sup> This is a great SE- CRET; but I am speaking concerning Christ and the CONGREGATION.

<sup>33</sup> But, indeed, let each each one of YOU, INDIVI- DUALLY, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

## CHAPTER VI.

1 CHILDREN, † obey your PARENTS; for this is a just precept,—

\* VATICAN MANUSCRIPT.—24. own—omit.

25. of yourselves—omit.

28. also.

30. of his FLESH, and of his BONES—omit.

31. Father and Mother.

1. in the Lord—omit.

† 25. Col. iii. 19; 1 Pet. iii. 7.

† 25. Acts xx. 28; Gal. i. 4; ii. 20.

† 26. John

iii. 5; Titus iii. 5.

† 26. John xv. 3; xvii. 17.

† 27. 2 Cor. xi. 2; Col. i. 22.

† 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27.

† 31. Gen. ii. 24; Matt. xix. 5;

Mark x. 7, 8.

† 31. 1 Cor. vi. 16.

† 33. 1 Pet. iii. 6.

† 1. Prov. xxiii. 22;

Col. iii. 20.

γαρ εστι δικαιον. <sup>2</sup> Τιμα τον πατερα σου και  
for is just. Honor the father of thee and  
την μητερα· (ἥτις \* [εστιν] εντολη πρωτη,  
the mother; (which [is] a commandment first,  
εν επαγγελια·) <sup>3</sup> ἵνα εν σοι γενηται, και  
with a promise;) that well with thee it may be, and  
εση μακροχρονιος επι της γης· <sup>4</sup> και οἱ  
thou mayest be long-lived on the land; and the  
παteres, μη παροργιζετε τὰ τέκνα ὑμων, αλλ'  
fathers, not irritate you the children of you, but  
εκτρεφετε αυτα εν παιδεια και νουθεσια κυριου.  
bring you up them in discipline and instruction of Lord.  
<sup>5</sup> Οἱ δουλοι, ὑπακουετε τοις κυριοις κατα σαρκα,  
The slaves, be you submissive to the lords according to flesh,  
μετα φοβου και τρομου, εν ἀπλοτητι της καρ-  
with fear and trembling, in simplicity of the heart  
dias ὑμων, ὡς τῷ Χριστῷ· <sup>6</sup> μη κατ' οφθαλμο-  
of you, as to the Anointed; not by eye-service  
δουλειαν ὡς ανθρωπαρεσκοι, αλλ' ὡς δουλοι  
as men-pleasers, but as slaves  
\* [του] Χριστου, ποιουντες το θελημα του θεου  
[of the] Anointed, doing the will of the God  
εκ ψυχης, <sup>7</sup> μετ' ευνοιας δουλευοντες, ὡς τῷ  
from soul, with good-will serving, as to the  
κυριῳ και ουκ ανθρωποις· <sup>8</sup> ειδοτες, ὅτι ὁ εαν  
Lord and not to men; knowing, that whatever  
τι ἕκαστος ποιησῃ αγαθον, τουτο κομειται  
any each one may do good thing, this he will receive  
παρα κυριου, εἴτε δουλος, εἴτε ελευθερος. <sup>9</sup> Και  
from Lord, whether a slave, or a freeman. And  
οἱ κυριοι, το αυτα ποιειτε προς αυτους, ανιεντες  
the lords, the same things do you to them, omitting  
την οπειλην· ειδοτες, ὅτι και ὑμων αυτων ὁ  
the threat; knowing, that also of you of them the  
κυριος εστιν εν ουρανοις, και προσωποληψια  
lord is in heavens, and respect of persons  
ουκ εστι παρ' αυτω.  
not is with him.

<sup>10</sup> Το λοιπον, \* [αδελφοι μου,] ενδυναμουσθε  
The rest, [brethren of me,] strengthen yourselves  
εν κυριῳ και εν τῷ κρατει της ισχυος αυτου.  
n Lord and in the power of the might of him.  
<sup>11</sup> Ενδυσασθε την πανοπλιαν του θεου, προς το  
Put you on the complete armor of the God, for that  
δυνασθαι ὑμας στηναι προς τας μεθοδευας του  
to enable you to stand against the crafty ways of the  
διαβολου· <sup>12</sup> ὅτι ουκ εστιν ἡμιν ἡ παλη προς  
adversary; because not is to us the contest with  
αἷμα και σαρκα, αλλα προς τας αρχας, προς τας  
blood and flesh, but with the governments, with the  
εξουσιας, προς τους κοσμοκρατορας του σκο-  
authorities, with the world-rulers of the dark-

<sup>2</sup> † "Honor thy FATHER  
"and MOTHER," (which is  
the first Commandment  
with a Promise.)

<sup>3</sup> "that it may be well  
"with thee, and that thou  
"mayest be long-lived in  
"the LAND."

<sup>4</sup> And, † FATHERS, do  
not irritate your CHIL-  
DREN, but † bring them  
up in the Discipline and  
Instruction of the Lord.

<sup>5</sup> † BOND-SERVANTS,  
be subject to your MAS-  
TERS, according to the  
Flesh, with Fear and Trem-  
bling, in the Integrity of  
your HEART, as to the  
ANOINTED;

<sup>6</sup> not with Eye-service  
as Men-pleasers, but as  
Bond-servants of Christ,  
doing the WILL of God  
from the Soul,

<sup>7</sup> doing service with  
Good-will, as if to the  
LORD, and not to \* Men;

<sup>8</sup> † knowing That what-  
ever good any one may do,  
this he will receive from  
the Lord,—whether a  
Slave or a Freeman.

<sup>9</sup> And, † MASTERS, do  
the SAME things to them,  
† forbearing to THREATEN;  
knowing That \* both Their  
and † Your MASTER is in  
the Heavens; and † there  
is no Partiality of persons  
with him.

<sup>10</sup> FINALLY, strengthen  
yourselves in the Lord,  
and † in his MIGHTY  
POWER.

<sup>11</sup> † Put on the COM-  
PLETE ARMOR of GOD,  
that you may be ABLE to  
stand against the CRAFTY  
WAYS of the ENEMY;

<sup>12</sup> because OUR CON-  
FLICT is not with † Blood  
and Flesh, but with † the  
GOVERNMENTS, with the  
AUTHORITIES, with † the

\* VATICAN MANUSCRIPT.—2. is—omit.  
both Their and Your MASTER is in the Heavens.

6. of the—omit.

7. Man.

9.

10. my Brethren—omit.

† 2. Exod. xx. 12; Deut. v. 16.

† 4. Col. iii. 21.

† 4. Gen. xviii. 19; Deut. iv.

9; vi. 7, 20; xi. 19; Prov. xix. 18; xxii. 26; xxix. 17.

† 5. Col. iii. 22; 1 Tim. vi. 1;

† 5. Col. iii. 22; 1 Tim. vi. 1;

Tit. ii. 9; 1 Pet. ii. 18.

† 8. Rom. ii. 6; 2 Cor. v. 10; Col. iii. 24.

† 9. Col. iv. 1.

† 9. Lev. xxv. 43.

† 9. John xiii. 13; 1 Cor. vii. 22.

† 9. Rom. ii. 11; Col. iii. 25.

† 10. Eph. i. 19, iii. 16; Col. i. 11.

† 11. Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8

† 11. Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8

† 12. Matt. xv. 17; 1 Cor. xv. 50.

† 12. Rom. viii. 38; Eph. i. 21; Col. ii. 15.

† 12.

Luke xxii. 53; John xii. 31; xiv. 30; Col. i. 13.

τους τουτου, προς τα πνευματικα της πονηριας, ness of this, with the spiritual things of the evil one, εν τοις επουρανοις. 13 Δια τουτο αναλαβετε in the heavenlies. Because of this take you up την πανοπλιαν του θεου, ινα δυνηθητε ανιστηναι εν τη ημερα τη πονηρα, και αpanτα κατερ- against the day the evil, and all things having γασαμενοι στηναι. 14 Στητε ουν περιζωσαμενοι worked out to stand. Stand you therefore having girded την οσφυν υμων εν αληθεια, και ενδυσασαμενοι the loins of you with truth, and having put on τον θωρακα της δικαιοσυνης, 15 και υποδησαμε- the breastplate of the righteousness, and having shod νοι τους ποδας εν ετοιμασια του ευαγγελιου the feet with a preparation of the glad tidings της ειρηνης. 16 επι πασιν αναλαβοντες τον of the peace; besides all having taken up the θυρεον της πιστεως, εν ω δυνησεσθε παντα shield of the faith, by which you will be able all τα βελη του πονηρου \* [τα] πεπυρωμενα σβεσαι the darts of the evil one [the] having been kindled to quench; 17 και την περικεφαλαιαν του σωτηριου δεξασθε, also the helmet of the salvation take you, και την μαχαιραν του πνευματος, ο εστι ρημα and the sword of the spirit, which is a word θεου. 18 δια πασης προσευχης και δεησεως of God; by means of every prayer and supplication προσευχομενοι εν παντι καιρω εν πνευματι και praying in every season in spirit; and εις αυτο \* [τουτο] αγρυπνουντες εν παση προσ- for it [this] watching with all per- καρτερησει και δεησει περι παντων των αγιων, severance and supplication for all of the holy ones, 19 και υπερ εμου, ινα μοι δοθη λογος εν ανοι- and on behalf of me, that to me may be given a word in open- ξει του στοματος μου, εν παρρησια γνωρισαι το ing of the mouth of me, with boldness to make known the μυστηριον \* [του ευαγγελιου,] 20 υπερ ου secret [of the glad tidings,] on account of which πρεσβενω εν αλυσει, ινα \* [εν] αυτω παρρη- I am on an embassy in a chain, that [in] it I may speak

POTENTATES of this DARK-  
NESS, with the SPIRITUAL  
THINGS of WICKEDNESS in  
the HEAVENLIES.

13 † On account of this,  
take up the † COMPLETE  
ARMOR of GOD, that you  
may be able to resist in  
the EVIL DAY, and having  
achieved Every thing, to  
stand.

14 Stand, then, † having  
your LOINS girded around  
with Truth, and † having  
put on the BREASTPLATE  
of RIGHTEOUSNESS;

15 and † having your  
FEET shod with the Pre-  
paration of the GLAD TID-  
INGS of PEACE;

16 besides all, having  
taken up † the SHIELD of  
the FAITH, by which you  
will be able to extinguish  
All the burning DARTS of  
the WICKED one;

17 † take also the HEL-  
MET of SALVATION, and  
† the SWORD of the SPIRIT,  
which is God's Word;

18 † praying at every  
Season, † with All Prayer  
and Supplication in Spirit,  
and † keeping watch for  
this with All Perseverance  
and † Entreaty for All  
SAINTS;

19 † and on my behalf,  
that Eloquence may be  
given to me, in opening my  
MOUTH with boldness, to  
make known the SECRET  
of the GLAD TIDINGS,

20 (on account of which  
† I execute an Embassy in  
† a Chain,) that † I may

\* VATICAN MANUSCRIPT.—16. the—omit.  
TIDINGS—omit.

18. this—omit.

19. of the GLAD

† 13. The Grecian armor consisted of two sorts,—*Defensive* and *Offensive* armor. The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the navel, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metals, and used to protect the head. 5. The *Shield*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Sword*, as an offensive weapon. He who had these was completely armed for combat. † 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

† 13. 2 Cor. x. 4. † 14. Isa. xi. 5; Luke xii. 35; 1 Pet. i. 13. † 14. Isa. lix. 17;  
2 Cor. vi. 7; 1 Thess. v. 8. † 15. Isa. lii. 7; Rom. x. 15. † 16. 1 John v. 4.  
† 17. Isa. lix. 17; 1 Thess. v. 8. † 17. Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15. † 18.  
Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. † 18. Matt. xxvi. 41; Mark xiii. 33.  
† 18. Eph. i. 16; Phil. i. 4; 1 Tim. ii. 1. † 19. Acts iv. 29; Col. iv. 3; 2 Thess. iii. 1.  
† 20. 2 Cor. v. 20. † 20. Acts xxvi. 29; xxviii. 20; Phil. i. 7, 13, 14. † 20. Acts xxviii. 31.

σιασωμαι, ὡς δει με λαλησαι. <sup>21</sup> ἵνα δε ειδη-  
boldly, as it behoves me to speak. That but may

τε και υμεις τα κατ' εμε, τι πρασσω, παντα  
know also you the things concerning me, what I am doing, all things  
υμιν γνωρισει Τυχικος ο αγαπητος αδελφος και  
to you will make known Tychicus the beloved brother and  
πιστος διακονος εν κυριω. <sup>22</sup> ον επεμψα προς  
faithful servant in Lord; whom I sent to

υμας εις αυτο τουτο, ινα γνωτε τα περι  
you for same this thing, that you may know the things concerning

ημων, και παρακαλεση τας καρδιας υμων.  
us, and he might comfort the hearts of you.

<sup>23</sup> Ειρηνη τοις αδελφοις και αγαπη μετα πισ-  
Peace to the brethren and love with faith

τως απο θεου πατρος και κυριου Ιησου Χριστου.  
from God a father and Lord Jesus Anointed.

<sup>24</sup> Η χαρις μετα παντων των αγαπωντων τον  
The favor with all of the ones loving; the

κυριον ημων Ιησουν Χριστον εν αφθαρσια.  
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning it, as it becomes me.

<sup>21</sup> But † that you also may know the THINGS concerning me, and what I am doing, Tychicus, the BE-LOVED Brother and Faithful Servant in the Lord, will make All things known to you;

<sup>22</sup> † whom I have sent to you for this very purpose, that you may know the THINGS concerning us, and that he may comfort your HEARTS.

<sup>23</sup> † Peace to the BRETH-REN, and Love with Faith, from God the Father, and the LORD Jesus Christ.

<sup>24</sup> The FAVOR be with all who † sincerely LOVE our LORD Jesus Christ.

\* TO THE EPHESIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—Subscription—TO THE EPHESIANS. WRITTEN FROM ROME.

† 21. Col. iv. 7.

† 22. Col. iv. 8.

† 23. 1 Pe' v. 14.

† 24. Titus ii. 7.