

#1 1:1-2	Παῦλος ἀπόστολος Χριστοῦ διὰ θελήματος θεοῦ τοῖς ἀγίοις τοῖς οὖσιν καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.	1. Paul, an apostle of Christ Jesus through the will of God: To the living saints ¹ and the faithful in Christ Jesus -- Grace to you and peace from God our Father and the Lord Jesus Christ ² :	Name of sender and (generic) receiver. Paul is hinting at both a Greek greeting (Rejoice) and a Hebrew greeting (Peace, translated from Shalom.) He is clever in both sending greetings from God, and praying for God to bless the "living saints" with "grace and Peace."
#2 1:3-6	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἀγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ	2. The God and father of our Lord Jesus Christ is worthy of praise. Having blessed us in every spiritual gift in the heavenly realms in Christ, He condemned us in love-- Before the beginning of the world, To be holy and blameless in his presence. Having predestined us into adoption through Jesus Christ into himself, after the desire of his will, into the honor and glory, into His favor which he gave us in love.	Note -- He judged us -- the first word in this phrase καθὼς is clever, as it translates "when", or "as" or "how." Note -- Before the beginning of the world is when he judged us -- He judged us as holy and blameless in his presence -- and the method of his judgement is he judged us in Love.
#3 1:7-10	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει, γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.	3. We have in him -- Redemption through his blood, The forgiveness of failures According to the richness of his grace; He provided more grace than we need in all wisdom and purpose Having known the secret rite of his will for us, According to his good will. He spoke of this in advance - A plan made to the moments everything unified in Christ Both in the heavens and on earth.	we have = verb He had = verb Favor is the same Greek word as "grace." Plan made to the moments could be given as "economy of the seasons."
#4 1:11-12	ἐν ᾧ καὶ ἐκλήρωθμεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τούτῳ προηλπικότατος ἐν τῷ Χριστῷ.	4. We have been chosen in him Our boundaries drawn in advance Before the beginnings of all things According to the council of his will Into our existence Into the approval of His glory Already having hope in Christ beforehand.	

¹ Many manuscripts read "to the saints living in Ephesus." (τοῖς ἀγίοις τοῖς οὖσιν ἐν Ἐφέσῳ) Judging from the manuscript listing etc. I decided on the reading used by Origen and supported by William Barclay Barclay, William The Letters to the Galatians and Ephesians, Westminster Press, Philadelphia, 1956, 1976, 62-70

² Another possible translation: "Hello, and Hello from God our Father and the Lord Jesus Christ." -- I am certain that this is not the primary translation... just sort of a play on words... if it were the primary translation, Paul would have used χαίρω instead of χάρις ὑμῖν -- however it is near enough to remind the hearer/ reader of a greeting... and this is the greeting that Paul is using.
Vine, W.E. Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, New York, 1985
Article on Grace.

#5 1:13-14	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, ὃ ἐστὶν ἄρροβῶν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.	5. Having heard the word of truth the gospel of our salvation Having believed you were stamped with a seal of promise by the Holy Spirit. That is a pledge of our participation in redemption [by paying ransom] of preservation into the approval of his Glory.	Verb = You were stamped with a seal... Dative = agency (Holy Spirit)
#6 1:15-19	Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας (ὑμῶν) εἰς τὸ εἶδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.	6. And because of what I have heard concerning you That you have faith in the Lord Jesus, and Love for all (who are) holy -- I do not stop giving thanks for you -- Working to remember you in my prayers In order that the Lord Jesus Christ's God, The father of glory May give you a spirit of wisdom and revelation in what he has made known, Having been illuminated, The inspection our heart's eyes into our knowledge -- What is the hope of his calling; The glorious riches of his inheritance in the saints; His exceedingly great ability for us who have believed according to the works of his dominion and strength?	
#7 1:20-21	ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·	7. Having worked in Christ, he woke himself out of the dead; Having sit in his Glory in the heavens above all rulers, authorities, powers, lords, and any name that is given, Not only in this age, but also in what is to come.	(for Phil -- above... any name that is named)
#8 1:22-23	καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησιαῖ ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.	8. He placed everything under his feet; He was appointing his head above all the church -- [that is his body]; The fullness of all things in everything which is filled.	#8 is confusing to me -- it made since until the "τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου."
#9 2:1-2	Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτε περιπατήσατε κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·	9. And us, being dead in our failings and sins, When living according to the prince of the air's authority Under the spirit now working in the sons of unbelief;	
#10 2:3	ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιών, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·	10. We were all overturned: Once in the desires of our flesh fulfilling the flesh's will and intentions; Both having been children by nature of wrath and those who remain:	
#11 2:4-7	ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἠγάπησεν ἡμᾶς, καὶ ὅτας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, - χάριτί ἐστε σεσωσμένοι - καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδειξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.	11. Therefore, God being rich in mercy, on account of His great love for us and we having been dead in failings He made us alive with Christ - by grace we are saved - He both raised us up and sat us in the highest in Christ Jesus, in order that he may display the surpassing wealth of his Grace: In eternity by coming In kindness to us in Christ Jesus.	

#12 2:8a	τῆ γὰρ χάρτι ἔστε σεσωσμένοι διὰ πίστεως·	12. For we are saved by grace through faith;	
#13 2:8b	καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·	13. and not out of ourselves, it is a gift of God;	Note, we are not saved by means of ourselves, instead salvation is a gift of God. I have chosen to leave the pronoun untranslated as translating the pronoun forces the reader to play "Guess the antecedent, while leaving the pronoun untranslated directs the reader to the fact that salvation is not of ourselves, but is a gift of God.
#14 2:9	οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχήσῃται.	14. not out of works, so that no one boasts.	
#15 2:10	αὐτοῦ γὰρ ἔσμεν ποιήματα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.	15. For we are his creation Having been created in Christ Jesus for good work which God has prepared in advance so that we may walk in him	
#16 2:11-12	Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπληροτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.	16. Remember when you were gentiles in flesh, Called "Foreskin" by those who called themselves circumcised in the flesh by the work of hands, A time when you were apart from Christ, Having been aliens to the citizens of Israel and strangers of the covenant of promise, Without hope and godless in the world.	
#17 2:13	νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγύς ἐν τῷ αἵματι τοῦ Χριστοῦ.	17. But now in Christ Jesus, [once being distant] you were made close in the blood of Jesus.	
#18 2:14-16	Αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρωθεν ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.	18. For if he reconciled both into one body by God through the cross having killed the feud in himself Then he is our peace, Having united both and having destroyed the dividing wall - Having canceled: The feud in his flesh, The law given by decree - in order that the two creatures in him become one new man He ended the conflict.	In the Greek the "Then" comes before the "if" phrase. I fronted the subjunctive verb. -- I am using the "he is" phrase to start the "then phrase -- as it introduces the new idea, and is set off as a second verb. I think the two creatures maybe the Jewish Christians and the Gentile Christians -- so that these two separate churches are freed from schism; the one new man is the unified church under the one head.
#19 2:17	καὶ ἐλθὼν εὐηγγελίστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς·	19. And having come he proclaimed peace to you who were far away, and peace to those who were near;	
#20 2:18	ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.	20. That [in the Spirit with the Father] we both have admission through Him.	

<p>#21 2:19-22</p>	<p>ἄρα οὖν οὐκέτι ἐστέ ξένοι καὶ πάροικοι ἀλλὰ ἐστέ συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, ἐν ᾧ πάσα οἰκοδομὴ συναρμολογουμένη αὐξοῖ εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.</p>	<p>21. We are no longer strangers and resident aliens but we are fellow citizens of holy ones and the households of God;</p> <p>Having been built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone</p> <p>In whom every structure comes together;</p> <p>He causes the new saint to grow in the Lord and in him you live together in God's home in spirit.</p>	<p>rough translation -- the literal one makes no sense to me yet... maybe I'll be able to fight out a better one later.</p>
<p>#22 3:1</p>	<p>Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν --</p>	<p>22. So that I, Paul am a prisoner of Christ for you gentiles --</p>	
<p>#23 3:2-7</p>	<p>εἰ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλιγῷ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, ὃ ἐτέρας γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, εἶναι τὰ ἔθνη συγκληρονόμα καὶ συμμετέχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, οὗ ἐγενήθη διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.</p>	<p>23. For if you heard the plan of God's grace Then it was given by me to you, Having been given to me According to the working of his ability --</p> <p>The secret rite having been made known to me according to revelation,</p> <p>Just as I wrote before, concisely and with power Reading – mark my understanding in the secret rite of Christ,</p> <p>That other generations not knowing the Son of Man as now [he] has been revealed in spirit by the his holy apostles and prophets,</p> <p>The gentiles being fellow participants and joint partakers in the promise in Christ Jesus Through the gospel</p> <p>Who were made righteous according to the undeserved grace of God.</p>	<p>Also called “economy of Grace.”</p> <p>I wonder if the "other generation" may in be better translated as "other races" or the gentiles. I see that this is referring to times -- and there was always a promise and covenant to Israel.</p> <p>Note: the last phrase τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. seems to be related to the beginning and not to the middle; so for the sake of the words being readable, I moved it forward.</p>
<p>#24 3:8-12</p>	<p>ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ καὶ φωτίσαι πάντας τὶς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰῶνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, κατὰ πρόφασιν τῶν αἰῶνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ἐν ᾧ ἐχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.</p>	<p>24. His grace was given: To me the least of all saints, The preaching of the un-searchable riches of Christ to the gentiles, And illumination to all;</p> <p>That the plan of the secret rite of reconciling Of the eternal in the God of all judgment,</p> <p>Who has now, through election, made the beginning and the end known in the heavens;</p> <p>The wisdom of God is infinite; According to the prophesying of the eternal,</p> <p>Wisdom prepared in Christ Jesus our Lord In whom we have Freedom to speak And access in trust Through His faith.</p>	<p>“was given” understood before each “to.”</p> <p>She prepared She= wisdom.... I though it would be best to replace the antecedent because the reader may not think of wisdom as being female.</p> <p>“The economy of the mystery of reconciling”</p>

#25 3:13	διὸ αἰτοῦμαι μὴ ἔγκακεῖν ἐν ταῖς θλιψεσὶν μου ὑπὲρ ὑμῶν, ἵτις ἐστὶν δόξα ὑμῶν.	25. Therefore, I ask Do not faint in my distress for you That is your glory.	I ask, don't be discouraged that I worry about you... that is an honor to you.
#26 3:14-19	Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα, ἐξ οὗ πάσα πατριά ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίας ὑμῶν, ἐν ἀγάπῃ ἑρριζωμένοι καὶ θεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος, γινώσκειτε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.	26. For this purpose I bend my knee to the Father, Each descendant in heaven on Earth is called by him: Because if he gave to you, according to his glorious wealth, A confirming strength with his Spirit Into the interior of man; Then Christ, to indwell your hearts through faith, has been rooted in love, The foundation having been laid; So if you are able to fully grasp, With all the Saints what is the breath, length, height, and depth; Then (you) have known of Christ's abundant love, So that you may be filled with all the fullness of God.	some manuscripts, "For this purpose... the Father of our Lord Jesus Christ." It took me forever to figure out what to do with this -- until I found that Accusative with an infinitive is used in the same way as a Genitive absolute is used with a participle... I really need to study my Greek more. It is difficult to figure out what to do with all the subjunctives – but I like this reading.
#27 3:20-21	Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερκεπερισσὸν ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεάς τοῦ αἰῶνος τῶν αἰῶνων ἀμήν.	27. The power over all that has been made is beyond all measure, Of this [power] I ask if we understand according to the power working in us. It is the glory in the church and in Christ Jesus into generation, from the age to eternity amen.	(If we understand according to the power working in us) The universal antecedent seems to be the "power." I have translated the definite and indefinite pronouns as gender neutral.
#28 4:1-3	Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δεσμιος ἐν κυρίῳ ἀξίως περιπατήσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἐνότητά τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·	28. Therefore I, the prisoner in the Lord, call upon you to walk worthy of your calling With all meekness and complete humility of mind With patience, bearing all things in love, Hastening to keep watch over the unity of the spirit in the bond of peace:	Note: calling is repeated twice -- so it is to walk worthily of the calling which you have been called. This clause is related to the "I call upon" so that it implies Paul is the source of this calling... (grammatically) Note συνδέσμῳ is related to a fetter... we are bound together.
#29 4:4	ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·	One body and one spirit, as you were called in on hope of your calling.	
#30 4:5-6	εἷς κύριος, μία πίστις, ἐν βάπτισμα, εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.	One lord, one faith, one baptism, into God and father of all, who is above all and through all and in all.	
#31 4:7	Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.	But grace was given to each one of us according to the measure of the Gift of Christ.	
#32 4:8	διὸ λέγει, Ἄναβας εἰς ὕψος ἴχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.	For He says: "Having ascended into high, He captured captivity, he gave gifts to men."	Psalms 68:18
#33 4:9	τὸ δὲ Ἄνεβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα (μέρη) τῆς γῆς;	But what does ascended mean, if not that he descended into the lower parts of the earth	
#34 4:10	ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.	He is descended and he is ascended above all the heavens, that he may fill all things.	

<p>#35 4:11-16</p>	<p>καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, 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, ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνεμῷ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξῆσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.</p>	<p>35. And he gave: Some apostles, Some prophets, Some evangelists, and some shepherds and teachers;</p> <p>To a well tuned holiness, in righteous work, To the building of the body of Christ -</p> <p>Until we all have arrived into the unity of the faith of the knowledge of God's Son, into complete maturity Into a full measure of Christ</p> <p>So that we may stop being dumb Fluctuating, And being carried by the wind of every teaching made by man, Made by deceitful scheming</p> <p>And we may grow in every way in Him, Speaking truthfully in love.</p> <p>Christ is the head, Out of which the body Fits together, and is brought together Through every supporting joint</p> <p>According to the growth of the body - always working in the measure of one part - It is built in love.</p>	<p>both including and excluding [to be] are interpretation – it is possible that instead of this being given to the apostles, prophets etc... that these are given to the Church. The following prepositional phrases tell us why these were given to the Church. I am not literally translating the μὲν... δὲ (some, others... because it appears awkward in English.)</p> <p>literally into a complete man -- man being opposed to a child or adolescent... a complete (male) adult - I assume that maturity is the intended message of Paul.</p> <p>Again, not literal – I like the idea of wind, however, “every wind of teaching in the craftiness of men – in cunning towards the scheme of fraud.” is a difficult phrase... Although my translation is not literal – I believe I carry the meaning.</p> <p>the last clause -- I left a full phrase un-translated – literally, it is built into the (act of) construction in love.</p>
<p>#36 4:17-19</p>	<p>Τοῦτο οὖν λεγῶ καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ἐσκαταμένονι τῇ διανοίᾳ ὄντες, ἀπιηλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς καρδίας αὐτῶν, οἵτινες ἀπιηλικότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.</p>	<p>So I say this: and I testify in [the] lord,</p> <p>you must no longer walk like the nations walk</p> <p>in vanity of their minds, Their reasoning having been darkened,</p> <p>Alienated from the life of God through unknowing, that on account of the hardness of their hearts,</p> <p>No longer caring, They gave themselves to lewdness: Into the abundance of every unclean act.</p>	<p>last line: Literally into working every uncleanness in abundance</p> <p>Question: is this referring to the excessive amount of the uncleanness, or is it possibly referring to profiting from it? I guess it would be quite disgusting use "every unclean act" as a source of marketing. (like the nations)</p>
<p>#37 4:20-24</p>	<p>ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, εἰ ἦγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν καὶ ἐνδύσασθαι τὸν καινὸν ἄθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ οἰσιότητι τῆς ἀληθείας.</p>	<p>But you were not taught Christ in an ordinary way,</p> <p>If you really heard him, you also have been taught by him as truth is in Jesus:</p> <p>To put off self, concerning former conduct [putting off] the old man, [that] being corrupted by deceitful lusts, and to be renewed in your mind's spirit</p> <p>and to put on the new man created according to God in true righteousness and piety.</p>	<p>οὕτως translates "in and ordinary way," or also "as above" (what was said before). Either you were not taught Christ by/through the nations – or perhaps the learning of Christ is through something unique. I prefer the concept of unique.</p> <p>(If we have truly heard him) We are taught by Christ:</p> <ol style="list-style-type: none"> 1. to put off self. 2. To be renewed in mind's spirit. 3. to put on the new man This new man was Created. <ol style="list-style-type: none"> 1. according to God 2. in true Righteousness and piety <p>The constant use of infinitives clearly shows that Christ is the source of this teaching.</p>

#38 4:25	Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ , ὅτι ἐσμὲν ἀλλήλων μέλη.	Therefore, put off the lie, Let each man speak truth with his neighbor. for we are all members of each other.	Speak = perfect tense.
#39 4:26a	ὀργίζεσθε καὶ μὴ ἁμαρτάνετε·	Being angry, do not sin.	This is easy – do not sin In anger. ☺
#40 4:26b-27	ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ (τῷ) παροργισμῷ ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ.	The sun must not set on your indignation, Nor give a place to slander.	There is a <i>παρ</i> – before the word for anger, which gives me the idea that there must reason for the wrath – what is the cause of the wrath... so don't leave the issue unresolved (or it keeps coming back.) a grudge does appear to give a place of slander – for internalized and nurtured anger seems a prime seedbed to grow slander in. (Many read devil instead of slander – but by context, slander seems more likely.)
#41 4:28	ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιάτω ἐργαζόμενος ταῖς (ἰδίαις) χερσὶν τοῦ ἀγαθοῦ, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἐχοντι.	The one stealing must no longer steal, but instead let him do good manual labor, So that he may give to the one who has need.	Lit: let him labor, working good with his own hands
#42 4:29	πᾶς λόγος σαπὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἴα δῶ χάριν τοῖς ἀκούουσιν.	Corrupt words must not come out of your mouth, but instead what is good for advancing a need, That it may give grace to the one hearing.	
#43 4:30	καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.	And you must not grieve the Holy Spirit of God, in whom you are sealed into a day of redemption.	
#44 4:31	πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ Βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.	Remove from yourselves (with all evil things) all bitterness, wrath, indignation, and blasphemies	
#45 4:32	γίνεσθε (δὲ) εἰς ἀλλήλους χριστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.	To each other, become kind and compassionate, showing grace to yourselves as Christ has shown grace to you.	My English translations translate <i>ἐχαρίσατο</i> one another/each other
#46 5:1-2	γίνεσθε σὺν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.	Become mimics of God Like loved Children and walk in love, as Christ loved us and gave himself up for us [as] a sweet smelling offering and sacrifice to God.	
#47 5:3-4	πορεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἅγιος, καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκεν, ἀλλὰ μάλλον εὐχαριστία.	But all fornication, uncleanness or greed must not be named in you, as is fitting to the saints, Neither baseness, foolish talk nor rivalry, Which is unbecoming – but instead thanksgiving.	
#48 5:5	τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν ἐδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.	for this you know, that all fornication, uncleanness, or greed is idolatry, It does not have a place in the kingdom of heaven.	(a place) is literally inheritance, but also is translated a share, property etc. KJV & NIV translates as fornicators, unclean men, greedy men etc have no inheritance.
#49 5:6a	Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·	Let no-one deceive you with empty words:	
#50 5:6b	διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.	Through this comes the wrath of God on the sons of disobedience.	

#51 5:7	μη οὖν γίνεσθε συμμέτοχοι αὐτῶν·	Therefore do not become partners with them	
#52 5:8a	ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ·	You were then dark, but now [are] light in [the] Lord:	I think there is a strongly implied εἰστέ – (the context causes my mind to fill in that word.) – and the δε does set off the clause at being independent... (and able to take a new verb.)
#53 5:8b	ὡς τέκνα φωτὸς περιπατεῖτε --	Walk as children of light,	
#54 5:9	ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ --	(The fruit of light is all goodness and righteousness and truth)	
#55 5:10-11	δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ κυρίῳ καὶ μὴ συγκοιῶεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.	Proving what is acceptable to the Lord, and do not have fellowship with unfruitful works of darkness, but instead convict them	I believe the sentence is "walk as children of light, proving what is acceptable to the Lord"... the fruit etc. being a footnote.
#56 5:12-14	τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν ἀσχρόν ἐστιν καὶ λέγειν, τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστιν. διὸ λέγει, Ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοι ὁ Χριστὸς.	For it is even shameful to speak of the hidden things which are being down by them, But all things which are convicted by the light become visible, for all that is light is visible Therefore he says: "Sleeper wake up, and rise out of the dead and Christ will shine on you."	
#57 5:15-16	Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.	Carefully watch your step, not as unwise but as wise, remembering the time because the days are evil.	
#58 5:17	διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου.	Because of that, do not become a fool, but understand the will of God	
#59 5:18-20	καὶ μὴ μεθύσκεσθε οἴνῳ ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς (ἐν) ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ, εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρὶ.	And do not be drunk with wine, in which is debauchery, but be filled with [the] spirit, speaking to yourselves in psalms, hymns, and spiritual songs, singing and playing music with your heart to the Lord, Always giving thanks to [our] God and Father in the name of our Lord Jesus Christ	be filled with the spirit: 1. speaking psalms etc. 2. singing and playing music with your heart to the Lord 3. always giving thanks for everything 4. submitting to one another in fear of Christ
#60 5:21-23	ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ χριστοῦ, αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος·	60. Submitting to one another in fear of Christ, Wives, to their own husbands as to the Lord For the husband is head of the wife as Christ is head of the church, himself savior of the body;	This passage is highly symbolic and metaphorical – the metaphor noted by Paul himself. It is speaking of the nature of the church, and possibly more individually of Baptism/salvation.
#61 5:24	ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.	61. But as the church submits to Christ also the wife to the husband in everything.	

#62 5:25-27	Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἀγία καὶ ἀμωμος.	62. Husbands, love the wife Just as Christ loved the church and gave himself up for it That he may make it holy Cleaning [it] by washing with the water in word That he might present to himself the glorious church without spot, or wrinkle, or any like thing, but instead holy and unblemished.	This is the first imperative in this section. (The first word marked as a command, with the word "husbands" being in the vocative)... the command is You love. note: in this case "word" is ἐν ῥήματι and not λόγος... whatever it means, it is not a divine name.
#63 5:28a	οὕτως ὀφείλουσιν (καὶ) οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.	63. So Husbands should love their own wives just as their own bodies.	
#64 5:28b	ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ	64. The love for his wife [is] love for himself.	Substantive sentence. (implied is).
#65 5:29-30	οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.	65. for no one hated his own flesh but he nourishes and keeps it warm just as Christ does for the Church which is part of his body	nourish could also be translated educate
#66 5:31	ἀντὶ τούτου καταλείπει ἄνθρωπος (τὸν) πατέρα καὶ (τὴν) μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	66. For this a man will leave behind father and mother, and he will be attached to his wife and the two will become one flesh	Quote from Genesis 2 – Septuagint reads: Ἐνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Paul only changes the first word from "for this reason" to "instead of... or for" and a point of punctuation – this is important because it would appear (by context) that Paul is implying that Genesis 2 describes the relationship between Christ and the Church... as well as that between a man and his wife.
#67 5:32a	τὸ μυστήριον τοῦτο μέγα ἐστίν·	67. This is the great secret rite;	
#68 5:32b	ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.	68. But I am speaking [of that] into Christ and the Church.	As you know, the "mystery" is that of Marriage – and Paul is showing the picture of the Church as the bride... showing a connection between a visible earthly rite, and between the heavenly "secret rites." Perhaps this speaks of Baptism, the joining of a person "into Christ and into the church"... Christ taking part in this rite by being crucified, buried, and raised again... the person participating in this dying to self, and being raised into a new life and identity.

#69 5:33	πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.	69. But let every one love his wife as himself and let the wife fear the husband.	Translating into English, I was able to shave off a few... the first phrase was redundant and awkward. The first phrase was personal, commanding everyone to love their wives... The second was not personal, commanding the wife to fear the husband (not saying her husband...) It is possible Paul is continuing the metaphor – saying that the Church (and Christians) are to fear God... for to have no fear of God is sin.
#70 6:1a	Τὰ τέκνα, ὑπακούετε τοῖς γονευσιν ὑμῶν (ἐν κυρίῳ)·	Children, obey your parents [in the Lord];	in the Lord is uncertain – many texts read only children obey your parents
#71 6:1b	τοῦτο γὰρ ἔστιν δίκαιον.	For this is right.	
#72 6:2-3	Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ἧτις ἔστιν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.	"Honor your father and mother", which is the first commandment with a promise, "that it may become well with you and you may be long-lived on the earth".	Honor... Ex. 20:12, Dt. 5:16, Mt. 15.4
#73 6:4	Καὶ οἱ πατέρες, μὴ παραγίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.	And fathers, do not irritate your children, but nurture them in education and warning of the Lord.	
#74 6:5-8	Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ, μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δούλοι Χριστοῦ ποιῶντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἕκαστος ἐάν τι ποιῆσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ κυρίου εἴτε δούλος εἴτε ἐλεύθερος.	Slaves obey those who are according to the flesh lords with fear and trembling, in singleness of heart – just as [you obey] Christ, not by way of eye-service as to please men, but as slaves to Christ, doing the will of God from your soul, slaving with goodwill as to the Lord and not men, Knowing that if anyone does good, he will receive good from the Lord whether he be slave or freeman.	Note: I use the obvious antecedent for the pronoun instead of rendering it as "this."
#75 6:9	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.	And lords, do the same things to them, Neglect threatening, knowing that in heaven is the lord of both them and of you -- and with him there is no favoritism.	i.e. your Lord in heaven does not favor you over those subjects you have in the flesh... so stop it with the threats ☺
#76 6:10	Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.	Finally, be strong in the Lord and his powerful might.	
#77 6:11	ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδεῖας τοῦ διαβόλου·	Put on God's full battle gear, so that you are able to stand against the craftiness of slander	I'd in many ways like to use the word "panoply" instead of "full battle gear."
#78 6:12	ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.	Because our conflict is not against blood and flesh, but against the rulers, against the authorities, against the world rulers of this darkness, against the spiritual hosts of evil in the heavens.	
#79 6:13	διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι.	Therefore, take up God's full battle gear, that you may be able to resist in the day of evil, and having worked everything to stand.	

#80 6:14-16	στήτε οὖν περιζωσάμενοι τὴν ὄσφυν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης, ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ (τὰ) πεπυρωμένα σβέσαι·	Stand therefore, girding your waist in truth, and putting on the breastplate of righteousness, and shoeing the feet within readiness of the gospel of peace in all, taking the shield of faith, in which you will be able to extinguish the flaming darts of evil.	The darts are "equipped with fire."
#81 6:17	καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ἡ ἔστιν ῥῆμα θεοῦ.	And take the helmet of salvation, and the sword of the Spirit, which is the word of God.	word here is ῥῆμα, not λόγος... this is important as the latter is a divine title.
#82 6:18-20	διὰ πάσης προσευῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκατερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοιξίᾳ τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλήσαι.	81. Through all prayer and supplication Praying in every suitable time in spirit and "watching" in spirit in all perseverance and supplication for all of the saints; and for me, that if a word be given to me That I open my mouth in boldness knowing the secret rite of the gospel, For here I "elder" in chains, that I may plainly say what I must say (about the gospel).	
#83 6:21-22	Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.	So that you will know the things about me and what I am doing, the dear brother and faithful minister in the lord, Tychicus, (who I sent for this purpose, that he may make known the things concerning us and counsel your hearts), will make everything known to you.	counsel is based on the Greek word for lawyer... I do not know why KJV has comfort, and NIV encourage... I'd prefer advise your hearts.
#84 6:23	Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.	Peace and love to brothers with faith from God [the] Father and [the] lord Jesus Christ.	
#85 6:24	ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.	The grace [be] with all [who] undyingly love our Lord Jesus Christ.	Last word is like unperishable – I paraphrased the sentence knowing that the last phrase must be adverbial in nature.