RESEARCH EDITION

APOSTOLIC BOOKS

TEXT · WORD · MEANING

Full text from the Greek source

VOLUME III

LETTERS OF PAUL · PART II

GALATIANS · EPHESIANS · PHILIPPIANS
COLOSSIANS · 1–2 THESSALONIANS

BOOK 10 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

RESEARCH EDITION

LETTERS OF PAUL

TEXT · WORD · MEANING

PART II

GALATIANS · EPHESIANS · PHILIPPIANS
COLOSSIANS · 1–2 THESSALONIANS

Greek text · literal English layer · controlled translation · smooth English translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 10 OF 17

English edition
October 2026

Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked ‘this volume’.

1. The Sayings of Jesus, Volume I: Matthew and Mark — Jesus’ sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.

2. The Sayings of Jesus, Volume II: Luke and John — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.

3. The Sayings of Jesus, Volume III: The Gospel of Thomas — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.

4. The Gospel According to Matthew: Text · Word · Meaning — The complete Gospel, chapters 1–28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

5. The Gospel According to Mark: Text · Word · Meaning — The complete Gospel, chapters 1–16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.

6. The Gospel According to Luke: Text · Word · Meaning — The complete Gospel, chapters 1–24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

7. The Gospel According to John: Text · Word · Meaning — The complete Gospel, chapters 1–21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53–8:11.

8. The Acts of the Apostles: Text · Word · Meaning — The complete book, chapters 1–28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians (this volume) — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

Letters of Paul

Volume X: Part II: Galatians to Thessalonians

This volume brings together all 28 adopted passages in their established order. Each main verse retains the Greek text, a source-order gloss sequence, close English, fluent English, and its accompanying notes.

This volume presents the complete adopted chapter sequence of the letters named above. Original reading sections, translation notes, source qualifications and explicit absence notices remain attached to their passages.

Use the linked contents or the document heading navigator to open a passage. Page numbering is continuous. Passage identifiers remain stable across the series.

Reading this volume

Greek and source-order glosses

In this editable edition, each Greek verse is followed by its English gloss sequence in the same token order. A gloss may contain several English words. It is a contextual aid, not an exhaustive lexical definition or a continuous English sentence.

Close and fluent English

Close English retains significant grammatical and lexical distinctions while supplying readable syntax. Fluent English uses contemporary American English. Material interpretive choices are recorded beside the passage.

Notation and source qualifications

Bracketed words and grammar labels explain supplied English wording or a grammatical function. Textual status notices distinguish the adopted text from separately credited supplementary readings.

Scripture and related passages

References distinguish quotations, allusions, links within the letter and thematic relationships. They do not imply identical wording or decide a disputed interpretation. Systematic comparison with the King James Version belongs to Volume XVI.

Textual status and sources

The adopted sequence is Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians. Every source chapter is retained with its three English layers and local notes.

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. Licensed under Creative Commons Attribution 4.0 International (CC BY 4.0). Selection, English translations, alignment and notes are editorial work.

https://sblgnt.com/

https://github.com/Faithlife/SBLGNT

https://creativecommons.org/licenses/by/4.0/

Contents

X-GAL-001 | Galatians 1:1–24 | The gospel and the calling of Paul
X-GAL-002 | Galatians 2:1–21 | Freedom, fellowship, and life in Christ
X-GAL-003 | Galatians 3:1–29 | Faith, promise, and the children of Abraham
X-GAL-004 | Galatians 4:1–31 | Children, heirs, and the freedom of the promise
X-GAL-005 | Galatians 5:1–26 | Freedom, love, and the fruit of the Spirit
X-GAL-006 | Galatians 6:1–18 | Shared burdens, the cross, and new creation
X-EPH-001 | Ephesians 1:1–23 | Blessing, inheritance, and the exalted Christ
X-EPH-002 | Ephesians 2:1–22 | Grace, reconciliation, and God’s dwelling
X-EPH-003 | Ephesians 3:1–21 | The disclosed mystery and love beyond knowledge
X-EPH-004 | Ephesians 4:1–32 | Unity, maturity, and the new way of life
X-EPH-005 | Ephesians 5:1–33 | Walking in love and light
X-EPH-006 | Ephesians 6:1–24 | Household responsibilities, steadfastness, and peace
X-PHP-001 | Philippians 1:1–30 | Partnership in the good news and courage in Christ
X-PHP-002 | Philippians 2:1–30 | The mind of Christ and a community’s faithful service
X-PHP-003 | Philippians 3:1–21 | Knowing Christ and pressing toward the goal
X-PHP-004 | Philippians 4:1–23 | Reconciliation, contentment, and generous partnership
X-COL-001 | Colossians 1:1–29 | Christ, creation, and the revealed mystery
X-COL-002 | Colossians 2:1–23 | Fullness in Christ and freedom from imposed regulations
X-COL-003 | Colossians 3:1–25 | The renewed life and its relationships
X-COL-004 | Colossians 4:1–18 | Prayer, wise speech, and a network of coworkers
X-1TH-001 | 1 Thessalonians 1:1–10 | Faith, love, hope, and a message that spreads
X-1TH-002 | 1 Thessalonians 2:1–20 | A caring mission, shared suffering, and longing to return
X-1TH-003 | 1 Thessalonians 3:1–13 | Timothy’s report and a prayer for growing love
X-1TH-004 | 1 Thessalonians 4:1–18 | Holiness, mutual love, and hope beyond death
X-1TH-005 | 1 Thessalonians 5:1–28 | Readiness, mutual care, and a final prayer
X-2TH-001 | 2 Thessalonians 1:1–12 | Endurance, righteous judgment, and a prayer for worthy living
X-2TH-002 | 2 Thessalonians 2:1–17 | The day of the Lord, deception, and steadfastness
X-2TH-003 | 2 Thessalonians 3:1–18 | Prayer, responsible work, and peace
Passage-specific notation and source credits

X-GAL-001 · Galatians 1:1–24 The gospel and the calling of Paul

A commission and a greeting · Galatians 1:1–5

Galatians 1:1

Greek: adopted SBLGNT text.

Παῦλος ἀπόστολος, οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι’ ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

Word-order interlinear

Paul | an apostle | not | from | human beings | nor | through | a human being | but | through | Jesus | Christ | and | God | the Father | the one | having raised | him | from | the dead

Close English

Paul, an apostle—not from human beings nor through a human being, but through Jesus Christ and God the Father, who raised him from the dead—

Fluent English

From Paul, an apostle whose commission comes neither from people nor through a human intermediary, but through Jesus Christ and God the Father, who raised him from the dead,

Galatians 1:2

Greek: adopted SBLGNT text.

καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·

Word-order interlinear

and | the | with | me | all | brothers | to the | churches | of | Galatia

Close English

and all the brothers and sisters with me, to the churches of Galatia:

Fluent English

and from all the brothers and sisters with me, to the churches throughout Galatia:

Galatians 1:3

Greek: adopted SBLGNT text.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Word-order interlinear

grace | to you | and | peace | from | God | the Father | and | Lord | of us | Jesus | Christ

Close English

Grace to you and peace from God the Father and our Lord Jesus Christ,

Fluent English

May grace and peace come to you from God the Father and our Lord Jesus Christ,

Galatians 1:4

Greek: adopted SBLGNT text.

τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

Word-order interlinear

the one | having given | himself | for | the | sins | of us | so that | he might rescue | us | from | the | age | the | present | evil | according to | the | will | of | God | and | Father | of us

Close English

who gave himself for our sins, so that he might rescue us from the present evil age, according to the will of our God and Father,

Fluent English

who gave himself for our sins to rescue us from this present evil age, in keeping with the will of our God and Father.

Galatians 1:5

Greek: adopted SBLGNT text.

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Word-order interlinear

to whom | the | glory | into | the | ages | of the | ages | amen

Close English

to whom be the glory forever and ever. Amen.

Fluent English

To him be glory for all ages, forever. Amen.

Section notes

1:1–2. Paul denies both a human source and a human intermediary for his commission. God the Father is identified as the one who raised Jesus. The accompanying brothers and sisters remain distinct from the plural churches addressed in Galatia.

1:3–5. The adopted order attaches “our” to the Lord Jesus Christ, not to Father in verse 3. Verse 4 does say “our God and Father.” Rescue is from the present evil age; it is not paraphrased as removal from the physical world. The final Amen belongs to this opening blessing and is retained.

No other gospel · Galatians 1:6–10

Galatians 1:6

Greek: adopted SBLGNT text.

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον,

Word-order interlinear

I marvel | that | so | quickly | you are deserting | from | the one | having called | you | in | grace | of Christ | to | a different | gospel

Close English

I marvel that you are so quickly deserting the one who called you in Christ’s grace for a different gospel,

Fluent English

I am astonished that you are turning away so quickly from the one who called you by Christ’s grace and toward a different gospel.

Galatians 1:7

Greek: adopted SBLGNT text.

ὃ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

Word-order interlinear

which | not | is | another | except | that | some | there are | the ones | troubling | you | and | wanting | to distort | the | gospel | of | Christ

Close English

which is not another gospel; rather, there are some who trouble you and want to distort the gospel of Christ.

Fluent English

There is no other gospel. Some people are unsettling you and trying to distort the good news of Christ.

Galatians 1:8

Greek: adopted SBLGNT text.

ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ’ ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

Word-order interlinear

but | even | if | we | or | an angel | from | heaven | should proclaim good news | to you | contrary to | what | we proclaimed as good news | to you | accursed | let be

Close English

But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed.

Fluent English

Even if we ourselves, or an angel from heaven, proclaim a gospel that contradicts the one we brought you, let the one doing so be under a curse.

Galatians 1:9

Greek: adopted SBLGNT text.

ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω.

Word-order interlinear

as | we have said before | and | now | again | I say | if | anyone | to you | proclaims good news | contrary to | what | you received | accursed | let be

Close English

As we have said before, so now I say again: if anyone proclaims to you a gospel contrary to what you received, let that one be accursed.

Fluent English

We have said it before, and I repeat it now: whoever proclaims to you a gospel at odds with what you received is to be under a curse.

Galatians 1:10

Greek: adopted SBLGNT text.

Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

Word-order interlinear

now | for | human beings | am I persuading | or | [article] | God | or | do I seek | human beings | to please | if | still | human beings | I were pleasing | of Christ | a slave | not | would | I be

Close English

For am I now seeking to persuade human beings or God? Or am I seeking to please people? If I were still pleasing people, I would not be Christ’s slave.

Fluent English

Am I now trying to win people’s approval, or God’s? Is my aim to please people? If pleasing people were still my aim, I would not be a slave of Christ.

Section notes

1:6–7. “Different” and “another” express the rhetorical rejection of a rival gospel; they are not treated as technical names for two fixed categories. The desertion is from the one who called them, not merely from an abstract set of ideas.

1:8–9. The curse is retained at its full rhetorical strength, including its hypothetical application to Paul and a heavenly angel. The English does not replace it with a later formal procedure of excommunication or add an explicit description of hell. See the UBS discussion of 1:8.

1:10. “Persuade” here can mean winning approval; the fluent layer makes that contextual sense explicit. Both questions remain questions. The slave image expresses belonging and obligation to Christ; the fluent layer keeps it rather than reducing it to casual assistance. See the UBS discussion of 1:10.

The source of the message · Galatians 1:11–14

Galatians 1:11

Greek: adopted SBLGNT text.

Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ’ ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·

Word-order interlinear

I make known | for | to you | brothers | the | gospel | the one | having been proclaimed as good news | by | me | that | not | it is | according to | a human being

Close English

For I make known to you, brothers and sisters, that the gospel proclaimed by me is not according to a human being.

Fluent English

I want you to understand, brothers and sisters: the gospel I proclaimed does not come from a human source.

Galatians 1:12

Greek: adopted SBLGNT text.

οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι’ ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

Word-order interlinear

nor | for | I | from | a human being | received | it | nor | was I taught | but | through | a revelation | of Jesus | Christ

Close English

For I neither received it from a human being nor was taught it, but received it through a revelation of Jesus Christ.

Fluent English

I did not receive it from another person, and no one taught it to me. It came through the revelation of Jesus Christ.

Galatians 1:13

Greek: adopted SBLGNT text.

Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ’ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν,

Word-order interlinear

you heard | for | the | my | conduct | formerly | in | [article] | Judaism | that | beyond | measure | I persecuted | the | church | of | God | and | was ravaging | it

Close English

For you heard of my former conduct in Judaism, how beyond measure I persecuted God’s church and ravaged it,

Fluent English

You have heard how I lived in Judaism: I persecuted God’s church relentlessly and tried to destroy it.

Galatians 1:14

Greek: adopted SBLGNT text.

καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

Word-order interlinear

and | I advanced | in | [article] | Judaism | beyond | many | contemporaries | among | the | people | of me | more abundantly | a zealot | being | for the | ancestral | of me | traditions

Close English

and advanced in Judaism beyond many contemporaries among my people, being much more zealous for my ancestral traditions.

Fluent English

I was advancing in Judaism beyond many of my own age among my people, with exceptional zeal for the traditions of my ancestors.

Section notes

1:11–12. The repeated negatives distinguish receiving the message from being taught it. “Revelation of Jesus Christ” may identify Christ as the revealer or as the one revealed. Both English layers retain the genitive construction here, with 1:16 providing further context. See the UBS discussion of 1:12.

1:13–14. Paul describes his own former conduct and exceptional zeal within Judaism. These autobiographical claims are not generalized into a characterization of Jewish people. The imperfect verbs describe his ongoing persecution and advancement; the fluent “tried to destroy” makes clear that the church was not actually annihilated.

Revelation and the first journeys · Galatians 1:15–17

Galatians 1:15

Greek: adopted SBLGNT text.

ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ

Word-order interlinear

when | but | was pleased | the one | having set apart | me | from | the womb | of the mother | of me | and | having called | through | the | grace | of him

Close English

But when the one who set me apart from my mother’s womb and called me through his grace was pleased

Fluent English

But God, who set me apart from my mother’s womb and called me by his grace, was pleased

Galatians 1:16

Greek: adopted SBLGNT text.

ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι,

Word-order interlinear

to reveal | the | Son | of him | in | me | so that | I might proclaim as good news | him | among | the | nations | immediately | not | I consulted | flesh | and | blood

Close English

to reveal his Son in me, so that I might proclaim him among the nations, I did not immediately consult flesh and blood,

Fluent English

to reveal his Son to me so that I could proclaim him among the Gentiles. I did not stop to consult anyone,

Galatians 1:17

Greek: adopted SBLGNT text.

οὐδὲ ἀνῆλθον εἰς Ἰεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

Word-order interlinear

nor | did I go up | to | Jerusalem | to | the ones | before | me | apostles | but | I went away | to | Arabia | and | again | I returned | to | Damascus

Close English

nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia and returned again to Damascus.

Fluent English

or go to Jerusalem to see those who were apostles before me. Instead, I went away to Arabia and then returned to Damascus.

Section notes

1:15–16. The adopted Greek has “the one who set me apart,” without an explicit noun God at that point. The close layer retains this; the fluent layer names the subject understood from the context. The womb image recalls prophetic calling language such as Jeremiah 1:5. The sentence continues across the verse boundary.

1:16–17. “In me” can concern inward revelation or revelation through Paul; the fluent layer adopts revelation to him, in keeping with the argument about how he received the message. Flesh and blood means human beings. The immediate response is described without adding a purpose, duration, or activity for the stay in Arabia. See the UBS discussions of 1:15–17.

A brief visit and a changed reputation · Galatians 1:18–24

Galatians 1:18

Greek: adopted SBLGNT text.

Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἰεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·

Word-order interlinear

then | after | years | three | I went up | to | Jerusalem | to get acquainted with | Cephas | and | I stayed | with | him | days | fifteen

Close English

Then after three years I went up to Jerusalem to get acquainted with Cephas, and stayed with him fifteen days.

Fluent English

Three years later I went to Jerusalem to get to know Cephas, and I stayed with him for fifteen days.

Galatians 1:19

Greek: adopted SBLGNT text.

ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

Word-order interlinear

another | but | of the | apostles | not | I saw | except | for | James | the | brother | of the | Lord

Close English

But I saw no other of the apostles except James, the Lord’s brother.

Fluent English

I saw none of the other apostles except James, the Lord’s brother.

Galatians 1:20

Greek: adopted SBLGNT text.

ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.

Word-order interlinear

what | now | I write | to you | look | before | [article] | God | that | not | I lie

Close English

Now, in what I write to you—look, before God—I am not lying.

Fluent English

I declare before God that what I am writing to you is no lie.

Galatians 1:21

Greek: adopted SBLGNT text.

ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

Word-order interlinear

then | I came | to | the | regions | of | Syria | and | [article] | Cilicia

Close English

Then I went into the regions of Syria and Cilicia.

Fluent English

After that I went to the regions of Syria and Cilicia.

Galatians 1:22

Greek: adopted SBLGNT text.

ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ,

Word-order interlinear

I was | but | being unknown | by | face | to the | churches | of | Judea | the ones | in | Christ

Close English

But I was unknown by face to the churches of Judea that are in Christ;

Fluent English

The churches in Judea that belong to Christ did not know me personally.

Galatians 1:23

Greek: adopted SBLGNT text.

μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει,

Word-order interlinear

only | but | hearing | they were | that | the one | persecuting | us | formerly | now | proclaims as good news | the | faith | which | formerly | he was ravaging

Close English

they were only hearing, ‘The one who formerly persecuted us now proclaims the faith he once ravaged,’

Fluent English

All they kept hearing was, ‘The man who once persecuted us is now proclaiming the faith he tried to destroy.’

Galatians 1:24

Greek: adopted SBLGNT text.

καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

Word-order interlinear

and | they glorified | because of | me | [article] | God

Close English

and they glorified God because of me.

Fluent English

And because of what had happened to me, they gave glory to God.

Section notes

1:18–19. The name Cephas is retained; it is another name for Peter. The visit verb can convey getting acquainted or seeking information. “After three years” and “fifteen days” are preserved without assigning a starting date or rounding the duration. The except-clause with James is retained without expanding it into a definition of the apostolic group. See the UBS discussion of 1:18.

1:20–24. The declaration invokes God as witness to the written account. Being unknown by face means lacking personal acquaintance. The report about persecution and faith becomes direct speech in both English layers. “In me” in the final verse is causal in context: God receives praise because of what happened in Paul’s case.

X-GAL-002 · Galatians 2:1–21 Freedom, fellowship, and life in Christ

Jerusalem and the freedom of the gospel · Galatians 2:1–5

Galatians 2:1

Greek: adopted SBLGNT text.

Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·

Word-order interlinear

then | after | fourteen | years | again | I went up | to | Jerusalem | with | Barnabas | taking along | also | Titus

Close English

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along as well.

Fluent English

Fourteen years later I went up to Jerusalem again, with Barnabas, and took Titus with me.

Galatians 2:2

Greek: adopted SBLGNT text.

ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ’ ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.

Word-order interlinear

I went up | but | according to | a revelation | and | I laid before | them | the | gospel | which | I proclaim | among | the | nations | in | private | but | to the ones | of repute | lest | somehow | into | emptiness | I run | or | ran

Close English

I went up in response to a revelation, and laid before them the gospel I proclaim among the nations—privately, however, before those of repute—lest somehow I be running, or had run, in vain.

Fluent English

I went in response to a revelation. I explained the gospel I proclaim among the Gentiles, meeting privately with the recognized leaders, so that my present or past work would not prove fruitless.

Galatians 2:3

Greek: adopted SBLGNT text.

ἀλλ’ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι·

Word-order interlinear

but | not even | Titus | the one | with | me | a Greek | being | was compelled | to be circumcised

Close English

But not even Titus, who was with me, was compelled to be circumcised, although he was a Greek.

Fluent English

Even Titus, my companion, was not forced to undergo circumcision, though he was Greek.

Galatians 2:4

Greek: adopted SBLGNT text.

διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν—

Word-order interlinear

because of | but | the | secretly brought in | false brothers | who | slipped in | to spy on | the | freedom | of us | which | we have | in | Christ | Jesus | so that | us | they will enslave

Close English

But because of the secretly introduced false brothers, who slipped in to spy on our freedom that we have in Christ Jesus, in order to enslave us—

Fluent English

The issue arose because false brothers had slipped in to spy on the freedom we have in Christ Jesus and to make slaves of us.

Galatians 2:5

Greek: adopted SBLGNT text.

οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

Word-order interlinear

to whom | not even | for | an hour | we yielded | in | submission | so that | the | truth | of the | gospel | might remain | with | you

Close English

we did not yield in submission to them even for an hour, so that the truth of the gospel might remain with you.

Fluent English

We did not submit to them for a moment, so that the truth of the gospel would remain intact for you.

Section notes

2:1–2. The fourteen years are retained without choosing whether Paul counts from his calling or his first visit. Running is a metaphor for his missionary work. The text does not identify this visit with a particular visit in Acts.

2:3–5. The sentence breaks off after “because of” in verse 4 and resumes with Paul’s refusal in verse 5. The close layer marks that break; the fluent layer supplies a general connection without saying Titus was circumcised. The negative in verse 5 belongs to the adopted text. False brothers is Paul’s evaluative designation. See UBS on 2:4–5.

Recognized work and shared fellowship · Galatians 2:6–10

Galatians 2:6

Greek: adopted SBLGNT text.

ἀπὸ δὲ τῶν δοκούντων εἶναί τι— ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει— ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

Word-order interlinear

from | but | the ones | seeming | to be | something | whatever | once | they were | nothing | to me | it matters | a face | God | of a person | not | accepts | to me | for | the ones | of repute | nothing | added

Close English

But from those reputed to be something—whatever they once were makes no difference to me; God does not show human partiality—those of repute added nothing to me.

Fluent English

As for the recognized leaders, their former standing makes no difference to me: God does not favor people for their status. These leaders added nothing to my message.

Galatians 2:7

Greek: adopted SBLGNT text.

ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,

Word-order interlinear

but | on the contrary | having seen | that | I have been entrusted with | the | gospel | of the | uncircumcision | as | Peter | of the | circumcision

Close English

On the contrary, seeing that I had been entrusted with the gospel for the uncircumcised, just as Peter had been for the circumcised—

Fluent English

Instead, they saw that I had been entrusted with bringing the gospel to the uncircumcised, just as Peter had been entrusted with bringing it to the circumcised.

Galatians 2:8

Greek: adopted SBLGNT text.

ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,

Word-order interlinear

the one | for | having worked | in Peter | for | an apostleship | of the | circumcision | worked | also | in me | for | the | nations

Close English

for the one who worked in Peter for an apostleship to the circumcised also worked in me for the nations—

Fluent English

For the one who empowered Peter as an apostle to the circumcised also empowered me for the Gentiles.

Galatians 2:9

Greek: adopted SBLGNT text.

καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾷ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·

Word-order interlinear

and | having recognized | the | grace | the one | having been given | to me | James | and | Cephas | and | John | the ones | reputed | pillars | to be | right hands | gave | to me | and | to Barnabas | of fellowship | so that | we | to | the | nations | they | but | to | the | circumcision

Close English

and recognizing the grace given to me, James and Cephas and John, reputed to be pillars, gave Barnabas and me the right hands of fellowship, that we should go to the nations and they to the circumcised.

Fluent English

Recognizing the grace given to me, James, Cephas, and John—the acknowledged pillars—offered Barnabas and me their hands in fellowship. We were to go to the Gentiles, and they to the circumcised.

Galatians 2:10

Greek: adopted SBLGNT text.

μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

Word-order interlinear

only | the | poor | that | we should remember | which | also | I was eager | very | this thing | to do

Close English

Only, we were to remember the poor, the very thing I was also eager to do.

Fluent English

They asked only that we remember the poor, which I was already eager to do.

Section notes

2:6. The face idiom concerns partiality toward status, not physical appearance. The close layer retains the interruption in Paul’s sentence; the fluent layer supplies “my message” as the object of what the leaders did not supplement.

2:7–10. Circumcision and uncircumcision identify the intended groups, not two different gospels. Peter in verses 7–8 and Cephas in verse 9 are kept as the source names them. The right-hand gesture expresses partnership. The poor remain unnamed here; no geographical identification is added to the translation.

The confrontation at Antioch · Galatians 2:11–14

Galatians 2:11

Greek: adopted SBLGNT text.

Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν·

Word-order interlinear

when | but | came | Cephas | to | Antioch | to | the face | him | I opposed | because | condemned | he was

Close English

But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

Fluent English

When Cephas came to Antioch, I confronted him directly, because his conduct was wrong.

Galatians 2:12

Greek: adopted SBLGNT text.

πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς.

Word-order interlinear

before | the | for | to come | some | from | James | with | the | Gentiles | he was eating | when | but | they came | he drew back | and | separated | himself | fearing | the ones | of | circumcision

Close English

For before some came from James, he used to eat with the Gentiles. But when they came, he drew back and separated himself, fearing those of the circumcision.

Fluent English

Before certain people arrived from James, Cephas had shared meals with Gentiles. When they arrived, he began withdrawing and keeping apart, afraid of the circumcision group.

Galatians 2:13

Greek: adopted SBLGNT text.

καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

Word-order interlinear

and | joined in hypocrisy | with him | also | the | remaining | Jews | so that | even | Barnabas | was carried away with | of them | the | hypocrisy

Close English

And the other Jews also joined him in hypocrisy, so that even Barnabas was carried away by their hypocrisy.

Fluent English

The other Jewish believers joined him in this hypocrisy, and even Barnabas was swept along with them.

Galatians 2:14

Greek: adopted SBLGNT text.

ἀλλ᾽ ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

Word-order interlinear

but | when | I saw | that | not | they walk straight | according to | the | truth | of the | gospel | I said | to | Cephas | before | all | if | you | a Jew | being | as a Gentile | and | not | as a Jew | live | how | the | Gentiles | do you compel | to live as Jews

Close English

But when I saw that they were not walking straight according to the truth of the gospel, I said to Cephas before everyone, “If you, being a Jew, live as a Gentile and not as a Jew, how do you compel the Gentiles to live as Jews?”

Fluent English

When I saw that their conduct did not accord with the truth of the gospel, I said to Cephas in front of everyone, “You are Jewish, yet you live like a Gentile rather than according to Jewish practice. How can you force Gentiles to adopt Jewish ways?”

Section notes

2:11–14. The fault described is withdrawal from shared meals. The account concerns these particular participants and does not characterize all Jewish people. Coming from James does not itself state that James authorized their demands. “Live as Jews” concerns adopting Jewish ways; it is not rendered as changing ethnicity. See UBS on 2:14.

2:14–15. The Greek text does not mark where Paul’s speech to Cephas ends. Quotation marks close after verse 14 as an editorial reading convention; verses 15–21 may continue that address. The fluent quotation marks around “Gentile sinners” flag the category being invoked, not a separate quotation identified in the Greek.

Faith and being declared righteous · Galatians 2:15–18

Galatians 2:15

Greek: adopted SBLGNT text.

Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί,

Word-order interlinear

we | by birth | Jews | and | not | from | Gentiles | sinners

Close English

We are Jews by birth and not sinners from the Gentiles,

Fluent English

We are Jews by birth, not “Gentile sinners.”

Galatians 2:16

Greek: adopted SBLGNT text.

εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ.

Word-order interlinear

knowing | but | that | not | is justified | a person | by | works | of law | if | not | through | faith | of Jesus | Christ | even | we | in | Christ | Jesus | believed | so that | we might be justified | by | faith | of Christ | and | not | by | works | of law | because | by | works | of law | not | will be justified | all | flesh

Close English

yet knowing that a person is not justified by works of law but through faith of Jesus Christ, even we believed in Christ Jesus, so that we might be justified by faith of Christ and not by works of law, because by works of law no flesh will be justified.

Fluent English

Yet we know that a person is declared righteous through faith in Jesus Christ, not by doing what the law requires. Even we have put our faith in Christ Jesus, to be declared righteous by faith in Christ and not by works of the law. No human being will be declared righteous by such works.

Galatians 2:17

Greek: adopted SBLGNT text.

εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·

Word-order interlinear

if | but | seeking | to be justified | in | Christ | we were found | also | ourselves | sinners | then | Christ | of sin | a servant | not | may it happen

Close English

But if, in seeking to be justified in Christ, we ourselves were also found to be sinners, is Christ then a servant of sin? May it never be!

Fluent English

If we ourselves turn out to be sinners while seeking to be declared righteous in Christ, does that make Christ a servant of sin? Certainly not!

Galatians 2:18

Greek: adopted SBLGNT text.

εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω.

Word-order interlinear

if | for | what | I tore down | these things | again | I build | a transgressor | myself | I show

Close English

For if I rebuild what I tore down, I show myself to be a transgressor.

Fluent English

If I rebuild the very things I tore down, I establish that I am a transgressor.

Section notes

2:16. The close “faith of Jesus Christ” preserves the Greek genitive, as in Romans 3:22. The fluent layer adopts faith in Christ; Christ’s faithfulness is another established interpretation. The explicit verb “we believed in Christ” is unambiguous. Repetition of faith, law, and justification is retained rather than compressed into a slogan.

2:16–18. Justification is expressed as being declared righteous; no particular later doctrinal scheme is added. Works of law concerns what the law requires in this argument. No flesh means no human being. The conditional challenge in verse 17 is rejected emphatically. Rebuilding remains a metaphor without an added object such as a temple. See UBS on 2:16.

Crucified with Christ and alive to God · Galatians 2:19–21

Galatians 2:19

Greek: adopted SBLGNT text.

ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι·

Word-order interlinear

I | for | through | law | to law | died | so that | to God | I might live | with Christ | I have been crucified

Close English

For through law I died to law, so that I might live to God. I have been crucified with Christ;

Fluent English

Through the law I died to the law, in order to live for God. I have been crucified with Christ.

Galatians 2:20

Greek: adopted SBLGNT text.

ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Word-order interlinear

I live | but | no longer | I | lives | but | in | me | Christ | what | and | now | I live | in | flesh | in | faith | I live | that | of the | Son | of | God | the one | having loved | me | and | having handed over | himself | for | me

Close English

And it is no longer I who live, but Christ lives in me. The life I now live in flesh I live in faith of the Son of God, who loved me and gave himself up for me.

Fluent English

I no longer live as the one I was; Christ lives in me. My present bodily life is lived by faith in the Son of God, who loved me and gave himself for me.

Galatians 2:21

Greek: adopted SBLGNT text.

οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

Word-order interlinear

not | I set aside | the | grace | of | God | if | for | through | law | righteousness | then | Christ | for nothing | died

Close English

I do not set aside the grace of God; for if righteousness comes through law, then Christ died for nothing.

Fluent English

I do not nullify God’s grace. If righteousness could come through the law, Christ’s death would have been needless.

Section notes

2:19–20. Death to law and crucifixion with Christ are participation language. The fluent “as the one I was” explains the tension between “no longer I” and the continuing bodily life; the close layer keeps the paradox directly. Flesh here denotes bodily existence, not an intrinsically evil body.

2:20–21. The genitive with faith follows the same translation policy as verse 16; the fluent layer uses faith in the Son of God. Loved me and gave himself for me retain the personal singular. The final conditional statement says that righteousness through law would make Christ’s death needless. See UBS on 2:20.

X-GAL-003 · Galatians 3:1–29 Faith, promise, and the children of Abraham

The Spirit and the hearing of faith · Galatians 3:1–5

Galatians 3:1

Greek: adopted SBLGNT text.

Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ’ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος;

Word-order interlinear

O | foolish | Galatians | who | you | bewitched | to whom | before | eyes | Jesus | Christ | was publicly portrayed | crucified

Close English

O foolish Galatians, who bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

Fluent English

Foolish Galatians! Who has cast a spell over you? Jesus Christ was vividly set before your eyes as crucified.

Galatians 3:2

Greek: adopted SBLGNT text.

τοῦτο μόνον θέλω μαθεῖν ἀφ’ ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

Word-order interlinear

this | only | I want | to learn | from | you | by | works | of law | the | Spirit | did you receive | or | by | hearing | of faith

Close English

This alone I want to learn from you: did you receive the Spirit by works of law or by hearing with faith?

Fluent English

Answer me this one question: did you receive the Spirit by doing what the law requires, or by hearing the message and believing it?

Galatians 3:3

Greek: adopted SBLGNT text.

οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

Word-order interlinear

so | foolish | are you | having begun | by Spirit | now | by flesh | are you being completed

Close English

Are you so foolish? Having begun by the Spirit, are you now being brought to completion by flesh?

Fluent English

Are you so foolish? You began by the Spirit; do you now expect to reach completion by human effort?

Galatians 3:4

Greek: adopted SBLGNT text.

τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ.

Word-order interlinear

so much | did you experience | in vain | if | indeed | even | in vain

Close English

Did you experience so much in vain—if indeed it was in vain?

Fluent English

Was all you experienced for nothing? Surely it cannot have been for nothing!

Galatians 3:5

Greek: adopted SBLGNT text.

ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

Word-order interlinear

the one | therefore | supplying | to you | the | Spirit | and | working | powers | among | you | by | works | of law | or | by | hearing | of faith

Close English

So, does the one who supplies you with the Spirit and works powers among you do so by works of law or by hearing with faith?

Fluent English

Does God give you the Spirit and work miracles among you because you do what the law requires, or because you hear and believe?

Section notes

3:1–3. The public portrayal concerns the proclaimed crucifixion; no eyewitness presence at the cross is asserted. Hearing of faith can concern believing what is heard or a message about faith. The fluent layer chooses hearing and believing. Flesh contrasts human resources with the Spirit and may also evoke circumcision in this letter. See UBS on 3:2.

3:4–5. The verb in verse 4 can denote suffering or experience more broadly. Both layers preserve the wider sense without inventing specific persecutions. The final qualification expresses Paul’s reluctance to think their experience was wasted. The unnamed giver of the Spirit is identified as God in fluent English. See UBS on 3:4.

Abraham and the blessing for the nations · Galatians 3:6–9

Galatians 3:6

Greek: adopted SBLGNT text.

καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Word-order interlinear

just as | Abraham | believed | [article] | God | and | it was credited | to him | as | righteousness

Close English

Just as Abraham believed God, and it was credited to him as righteousness.

Fluent English

Consider Abraham: he trusted God, and this was counted to him as righteousness.

Galatians 3:7

Greek: adopted SBLGNT text.

Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοί εἰσιν Ἀβραάμ.

Word-order interlinear

recognize | then | that | the ones | of | faith | these | sons | are | of Abraham

Close English

Recognize, then, that those of faith are sons of Abraham.

Fluent English

Understand, then, that those who live by faith are Abraham’s children.

Galatians 3:8

Greek: adopted SBLGNT text.

προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προευηγγελίσατο τῷ Ἀβραὰμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

Word-order interlinear

foreseeing | and | the | scripture | that | by | faith | justifies | the | nations | [article] | God | proclaimed good news beforehand | to | Abraham | that | will be blessed | in | you | all | the | nations

Close English

And scripture, foreseeing that God justifies the nations by faith, proclaimed the gospel beforehand to Abraham: “All the nations will be blessed in you.”

Fluent English

Scripture foresaw that God would declare the Gentiles righteous by faith and announced good news to Abraham in advance: “All nations will receive blessing through you.”

Galatians 3:9

Greek: adopted SBLGNT text.

ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

Word-order interlinear

so that | the ones | of | faith | are blessed | with | the | believing | Abraham

Close English

So those of faith are blessed with believing Abraham.

Fluent English

Those who have faith therefore share the blessing with Abraham, who believed.

Section notes

3:6–9. The account of Abraham’s belief recalls Genesis 15:6; the blessing combines language associated with Genesis 12:3 and18:18. Scripture is personified as foreseeing and announcing. Believing Abraham links his response with the faith of those who share the blessing. Sons in the close layer becomes children in fluent English, with the inheritance argument still in view.

The curse and the promised Spirit · Galatians 3:10–14

Galatians 3:10

Greek: adopted SBLGNT text.

Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

Word-order interlinear

as many as | for | of | works | of law | are | under | a curse | are | it is written | for | that | accursed | everyone | who | not | continues in | all | the things | written | in | the | book | of the | law | [purpose article] | to do | them

Close English

For all who are of works of law are under a curse, for it is written: “Accursed is everyone who does not continue in all the things written in the book of the law, to do them.”

Fluent English

All who rely on works of the law are under a curse, for scripture says: “Everyone who fails to keep doing everything written in the book of the law is under a curse.”

Galatians 3:11

Greek: adopted SBLGNT text.

ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται,

Word-order interlinear

that | now | by | law | no one | is justified | before | [article] | God | clear | because | the | righteous one | by | faith | will live

Close English

Now it is clear that no one is justified before God by law, because “the righteous one will live by faith.”

Fluent English

It is clear that no one is declared righteous before God through the law, because “the righteous person will live by faith.”

Galatians 3:12

Greek: adopted SBLGNT text.

ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’· Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

Word-order interlinear

the | but | law | not | is | of | faith | but | the one | having done | them | will live | by | them

Close English

But the law is not of faith; rather, “the one who does these things will live by them.”

Fluent English

The law does not rest on faith; it says, “The person who does these things will live by them.”

Galatians 3:13

Greek: adopted SBLGNT text.

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,

Word-order interlinear

Christ | us | redeemed | from | the | curse | of the | law | having become | for | us | a curse | because | it is written | accursed | everyone | the one | hanging | on | wood

Close English

Christ redeemed us from the curse of the law by becoming a curse for us, because it is written: “Accursed is everyone who hangs on wood,”

Fluent English

Christ bought our freedom from the law’s curse by becoming a curse on our behalf. Scripture says, “Everyone hung on a tree is under a curse.”

Galatians 3:14

Greek: adopted SBLGNT text.

ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

Word-order interlinear

so that | to | the | nations | the | blessing | of | Abraham | might come | in | Christ | Jesus | so that | the | promise | of the | Spirit | we might receive | through | the | faith

Close English

so that Abraham’s blessing might come to the nations in Christ Jesus, so that we might receive the promise of the Spirit through faith.

Fluent English

This was so that Abraham’s blessing would reach the Gentiles in Christ Jesus, and so that through faith we would receive the promised Spirit.

Section notes

3:10–13. The scriptural chain draws on Deuteronomy 27:26, Habakkuk 2:4, Leviticus 18:5, and Deuteronomy 21:23. Each quotation is translated in Paul’s adopted wording, not silently replaced by another version of the source passage. The phrase by faith in verse 11 can attach to righteous or live; the English leaves the familiar connection available.

3:13–14. Wood or tree in the curse citation evokes the cross in Paul’s argument. Redeeming is release at a cost, not simply teaching a better way. The two purpose clauses preserve both the blessing’s extension to the nations and reception of the Spirit. The promise of the Spirit is understood as the promised Spirit in fluent English.

The promise and the seed · Galatians 3:15–18

Galatians 3:15

Greek: adopted SBLGNT text.

Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

Word-order interlinear

brothers | according to | a human being | I speak | even | of a human being | having been ratified | a covenant | no one | sets aside | or | adds provisions

Close English

Brothers and sisters, I speak in human terms: even a human covenant, once ratified, no one sets aside or adds provisions to.

Fluent English

Brothers and sisters, take an example from ordinary life: once a human covenant is confirmed, no one cancels it or adds new conditions.

Galatians 3:16

Greek: adopted SBLGNT text.

τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ’ ὡς ἐφ’ ἑνός· Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

Word-order interlinear

to | now | Abraham | were spoken | the | promises | and | to the | seed | of him | not | it says | and | to the | seeds | as | concerning | many | but | as | concerning | one | and | to the | seed | of you | who | is | Christ

Close English

Now the promises were spoken to Abraham and to his seed. It does not say “and to seeds,” as concerning many, but as concerning one, “and to your seed,” who is Christ.

Fluent English

The promises were made to Abraham and to his offspring. Scripture does not say “to your descendants,” referring to many, but “to your descendant,” referring to one: Christ.

Galatians 3:17

Greek: adopted SBLGNT text.

τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

Word-order interlinear

this | and | I say | a covenant | previously ratified | by | [article] | God | the | after | four hundred | and | thirty | years | having come | law | not | invalidates | so as | [article] | to nullify | the | promise

Close English

And I say this: the law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

Fluent English

My point is this: the law came four hundred and thirty years later. It cannot cancel a covenant already confirmed by God and so make the promise ineffective.

Galatians 3:18

Greek: adopted SBLGNT text.

εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι’ ἐπαγγελίας κεχάρισται ὁ θεός.

Word-order interlinear

if | for | from | law | the | inheritance | no longer | from | a promise | to | but | Abraham | through | a promise | has graciously given | [article] | God

Close English

For if the inheritance comes from law, it no longer comes from promise; but God has graciously given it to Abraham through promise.

Fluent English

If the inheritance depends on the law, it no longer depends on a promise. Yet God freely granted it to Abraham by a promise.

Section notes

3:15–18. Covenant can also be used of a testament or legal disposition. The translation keeps covenant consistently while Paul uses an everyday legal analogy; it does not add a claim that every ancient legal instrument was irrevocable. The translation retains the stated interval of 430 years; other chronological calculations are treated separately.

3:16. Seed can be a collective singular. Paul nevertheless focuses on its singular form and identifies the seed with Christ. The close layer keeps seed/seeds to display the wordplay; fluent English uses descendant/descendants. This translates Paul’s argument without claiming that the noun can never designate many descendants. Verse29 again uses it collectively. See UBS on 3:16.

The law, the mediator, and the promise · Galatians 3:19–22

Galatians 3:19

Greek: adopted SBLGNT text.

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι’ ἀγγέλων ἐν χειρὶ μεσίτου·

Word-order interlinear

why | then | the | law | the | transgressions | because of | it was added | until | [with until] | should come | the | seed | to whom | it has been promised | having been ordained | through | angels | by | the hand | of a mediator

Close English

Why, then, the law? It was added because of transgressions, until the seed should come to whom the promise had been made, and was ordained through angels by the hand of a mediator.

Fluent English

Why, then, was the law given? It was added because of transgressions, until the promised descendant came. It was put into effect through angels by a mediator.

Galatians 3:20

Greek: adopted SBLGNT text.

ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν.

Word-order interlinear

the | now | mediator | of one | not | is | [article] | but | God | one | is

Close English

Now a mediator is not of one, but God is one.

Fluent English

A mediator does not represent only one party; but God is one.

Galatians 3:21

Greek: adopted SBLGNT text.

Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῳοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη.

Word-order interlinear

the | then | law | against | the | promises | of | God | not | may it happen | if | for | was given | a law | the one | able | to give life | truly | from | law | would | be | the | righteousness

Close English

Is the law, then, against God’s promises? May it never be! For if a law had been given that could give life, righteousness would indeed be from law.

Fluent English

Does the law therefore oppose God’s promises? Certainly not! If a law capable of giving life had been given, righteousness really would come through the law.

Galatians 3:22

Greek: adopted SBLGNT text.

ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

Word-order interlinear

but | confined | the | scripture | the things | all | under | sin | so that | the | promise | by | faith | of Jesus | Christ | might be given | to the ones | believing

Close English

But scripture confined everything under sin, so that the promise by faith of Jesus Christ might be given to those who believe.

Fluent English

Instead, scripture has placed everything under sin’s confinement, so that what was promised through faith in Jesus Christ might be given to those who believe.

Section notes

3:19–20. Because of transgressions may refer to their restraint, exposure, or increase. Both layers retain the general relation rather than settle that question inside the translation. Angels and a mediator remain explicit; the mediator is commonly identified with Moses but is unnamed here. The relation between mediation and God’s oneness is debated. Fluent English makes “one party” explicit without replacing the final clause with a theological explanation. See UBS on 3:19–20.

3:21–22. The law’s opposition to the promise is emphatically denied. The conditional claim concerns a law capable of giving life. Scripture’s confinement of everything under sin sets up the prison and guardianship images that follow. Faith of Jesus Christ in the close layer and faith in Jesus Christ in the fluent layer follow2:16; Christ’s faithfulness remains a possible genitive interpretation.

From custody to shared inheritance · Galatians 3:23–29

Galatians 3:23

Greek: adopted SBLGNT text.

Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

Word-order interlinear

before | the | but | to come | the | faith | under | law | we were guarded | being confined | for | the | about to be | faith | revealed

Close English

But before faith came, we were guarded under law, confined for the faith that was about to be revealed.

Fluent English

Before faith came, we were held in custody under the law, kept confined until the faith that was to come would be revealed.

Galatians 3:24

Greek: adopted SBLGNT text.

ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

Word-order interlinear

so that | the | law | a custodian | of us | has become | until | Christ | so that | by | faith | we might be justified

Close English

So the law became our custodian until Christ, so that we might be justified by faith.

Fluent English

The law therefore served as our guardian until Christ came, so that we could be declared righteous by faith.

Galatians 3:25

Greek: adopted SBLGNT text.

ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.

Word-order interlinear

having come | but | the | faith | no longer | under | a custodian | we are

Close English

But now that faith has come, we are no longer under a custodian.

Fluent English

Now that faith has come, we are no longer under that guardian.

Galatians 3:26

Greek: adopted SBLGNT text.

πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

all | for | sons | of God | you are | through | the | faith | in | Christ | Jesus

Close English

For you are all sons of God through faith in Christ Jesus.

Fluent English

Through faith in Christ Jesus, you are all God’s children.

Galatians 3:27

Greek: adopted SBLGNT text.

ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·

Word-order interlinear

as many as | for | into | Christ | were baptized | Christ | you put on

Close English

For as many of you as were baptized into Christ have put on Christ.

Fluent English

All of you who were baptized into Christ have clothed yourselves with Christ.

Galatians 3:28

Greek: adopted SBLGNT text.

οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

not | there is | a Jew | nor | a Greek | not | there is | a slave | nor | a free person | not | there is | male | and | female | all | for | you | one | are | in | Christ | Jesus

Close English

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Fluent English

Jew or Greek, slave or free, male and female: these distinctions do not divide you, for all of you are one in Christ Jesus.

Galatians 3:29

Greek: adopted SBLGNT text.

εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ’ ἐπαγγελίαν κληρονόμοι.

Word-order interlinear

if | and | you | of Christ | then | of | Abraham | seed | you are | according to | promise | heirs

Close English

And if you belong to Christ, then you are Abraham’s seed, heirs according to promise.

Fluent English

If you belong to Christ, you are Abraham’s offspring and heirs in keeping with the promise.

Section notes

3:23–25. The custodian or pedagogue was a supervisor of a minor, not simply a classroom teacher. The temporal rendering “until Christ” follows the sequence before faith/now that faith has come; the wording can also be understood as directed toward Christ. The image is explained without adding an act of leading absent from the Greek verb. See UBS on3:24.

3:26–29. Faith in Christ and being children of God in Christ are both possible ways of relating the phrases in verse26. Baptism and clothing remain distinct images. The third pair in verse28 has “and,” unlike the earlier pairs with “nor,” and recalls Genesis1:27. The statement concerns shared unity and inheritance in Christ; the fluent layer makes that connection explicit without claiming that historical ethnic, social, or bodily differences ceased to exist.

X-GAL-004 · Galatians 4:1–31 Children, heirs, and the freedom of the promise

From minority to adoption and inheritance · Galatians 4:1–7

Galatians 4:1

Greek: adopted SBLGNT text.

Λέγω δέ, ἐφ’ ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὤν,

Word-order interlinear

I say | now | for | as much | time | the | heir | a minor | is | nothing | differs | from a slave | lord | of all | being

Close English

Now I say: as long as the heir is a minor, he differs in nothing from a slave, though he is lord of everything,

Fluent English

As long as an heir is under age, his position is no different from a slave’s, even though the whole estate is his.

Galatians 4:2

Greek: adopted SBLGNT text.

ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

Word-order interlinear

but | under | guardians | is | and | stewards | until | the | appointed time | of the | father

Close English

but is under guardians and stewards until the time appointed by the father.

Fluent English

He remains under guardians and estate managers until the date his father has set.

Galatians 4:3

Greek: adopted SBLGNT text.

οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα δεδουλωμένοι·

Word-order interlinear

so | also | we | when | we were | minors | under | the | elements | of the | world | we were | enslaved

Close English

So also we, when we were minors, were enslaved under the elements of the world.

Fluent English

In the same way, when we were minors, we were held in slavery under the elemental powers of the world.

Galatians 4:4

Greek: adopted SBLGNT text.

ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,

Word-order interlinear

when | but | came | the | fullness | of the | time | sent out | [article] | God | the | Son | of him | having been born | of | a woman | having been born | under | law

Close English

But when the fullness of time came, God sent out his Son, born of a woman, born under law,

Fluent English

When the time had fully come, God sent his Son, born of a woman and born under the law,

Galatians 4:5

Greek: adopted SBLGNT text.

ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.

Word-order interlinear

so that | the ones | under | law | he might redeem | so that | the | adoption as sons | we might receive

Close English

so that he might redeem those under law, so that we might receive adoption as sons.

Fluent English

to redeem those under the law and enable us to receive adoption as his children.

Galatians 4:6

Greek: adopted SBLGNT text.

ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον· Αββα ὁ πατήρ.

Word-order interlinear

because | and | you are | sons | sent out | [article] | God | the | Spirit | of the | Son | of him | into | the | hearts | of us | crying | Abba | [article] | Father

Close English

And because you are sons, God sent out the Spirit of his Son into our hearts, crying, “Abba, Father.”

Fluent English

Because you are his children, God has sent the Spirit of his Son into our hearts, crying out, “Abba, Father!”

Galatians 4:7

Greek: adopted SBLGNT text.

ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

Word-order interlinear

so that | no longer | you are | a slave | but | a son | if | and | a son | also | an heir | through | God

Close English

So you are no longer a slave but a son, and if a son, also an heir through God.

Fluent English

You are therefore no longer a slave, but a child; and as a child, you are also an heir through God.

Section notes

4:1–3. The heir is a minor with restricted freedom, although the estate belongs to him. Guardians and estate managers have distinct roles. Elements of the world can mean elementary principles, material elements, or cosmic powers. The close layer keeps elements; the fluent layer adopts elemental powers, with the alternatives open in this note. See UBS on4:3.

4:4–7. The two sendings—of the Son and of the Son’s Spirit—remain distinct. Adoption concerns the status and inheritance of children; sons is retained in the close layer to show the ancient inheritance language. The source has “our hearts” after “you are sons,” and “through God” in verse7. Abba is retained alongside Father; it is not reduced to a modern baby-talk equivalent.

The danger of returning to slavery · Galatians 4:8–11

Galatians 4:8

Greek: adopted SBLGNT text.

Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσι θεοῖς·

Word-order interlinear

but | then | indeed | not | knowing | God | you were enslaved | to the ones | by nature | not | being | gods

Close English

But then, not knowing God, you were enslaved to those that by nature are not gods.

Fluent English

Formerly, when you did not know God, you served as slaves to beings that are not gods by nature.

Galatians 4:9

Greek: adopted SBLGNT text.

νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

Word-order interlinear

now | but | having known | God | rather | but | having been known | by | God | how | do you turn back | again | to | the | weak | and | poor | elements | to which | again | anew | to be enslaved | you want

Close English

But now, having known God—or rather, having been known by God—how do you turn back again to the weak and poor elements, to which you want to be enslaved all over again?

Fluent English

Now that you know God—or better, that God knows you—how can you turn back to those weak and impoverished elemental powers? Do you want to become their slaves all over again?

Galatians 4:10

Greek: adopted SBLGNT text.

ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς.

Word-order interlinear

days | you observe carefully | and | months | and | seasons | and | years

Close English

You observe days and months and seasons and years.

Fluent English

You carefully observe special days, months, seasons, and years.

Galatians 4:11

Greek: adopted SBLGNT text.

φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

Word-order interlinear

I fear for | you | lest | somehow | in vain | I have labored | for | you

Close English

I fear for you, lest somehow I have labored for you in vain.

Fluent English

I am afraid that all my work for you may have been wasted.

Section notes

4:8–11. Paul corrects knowing God to being known by God. Weak and poor elements repeats the term from verse3. Days, months, seasons, and years remain general: the text does not name particular festivals or explain the full calendar. The concern is the return to slavery in this argument, not a new list of forbidden dates.

The welcome Paul once received · Galatians 4:12–16

Galatians 4:12

Greek: adopted SBLGNT text.

Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε·

Word-order interlinear

become | as | I | because | I too | as | you | brothers | I beg | you | nothing | me | you wronged

Close English

Become as I am, because I also became as you are, brothers and sisters, I beg you. You did me no wrong.

Fluent English

I beg you, brothers and sisters, to become like me, for I became like you. You did not wrong me.

Galatians 4:13

Greek: adopted SBLGNT text.

οἴδατε δὲ ὅτι δι’ ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

Word-order interlinear

you know | but | that | because of | weakness | of the | flesh | I proclaimed good news | to you | the | former time

Close English

And you know that because of bodily weakness I proclaimed the gospel to you the first time,

Fluent English

You know that an illness was the occasion for my first bringing you the gospel.

Galatians 4:14

Greek: adopted SBLGNT text.

καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

Word-order interlinear

and | the | trial | of you | in | the | flesh | of me | not | you despised | nor | spat out | but | as | an angel | of God | you received | me | as | Christ | Jesus

Close English

and you neither despised nor rejected your trial in my flesh, but received me as an angel of God, as Christ Jesus.

Fluent English

Though my physical condition put you to the test, you did not despise or reject me. You welcomed me as an angel of God, as Christ Jesus himself.

Galatians 4:15

Greek: adopted SBLGNT text.

ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.

Word-order interlinear

where | then | the | sense of blessing | of you | I testify | for | to you | that | if | possible | the | eyes | of you | having dug out | you gave | to me

Close English

Where, then, is your sense of blessing? For I testify of you that, if possible, you would have dug out your eyes and given them to me.

Fluent English

What became of the happiness you felt? I can testify that you would have torn out your own eyes and given them to me, had that been possible.

Galatians 4:16

Greek: adopted SBLGNT text.

ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

Word-order interlinear

so then | an enemy | of you | I have become | speaking truth | to you

Close English

So have I become your enemy by speaking truth to you?

Fluent English

Have I now become your enemy because I tell you the truth?

Section notes

4:12–14. The appeal become like me/because I became like you is retained without supplying a detailed autobiography. Bodily weakness occasioned the initial proclamation. “The first time” does not by itself establish a specific itinerary or number of visits. The nature of the illness is not recoverable here. See UBS on4:13.

4:14–16. The source has “your trial” in Paul’s flesh, not “my trial.” The close wording exposes that relation; fluent English explains that his condition tested them. Reject can literally mean spit out. Their willingness to give their eyes is vivid language of devotion and does not establish an eye disease. The question about becoming their enemy remains a question.

Rival attention and the pain of childbirth · Galatians 4:17–20

Galatians 4:17

Greek: adopted SBLGNT text.

ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

Word-order interlinear

they are zealous for | you | not | well | but | to shut out | you | they want | so that | them | you may be zealous for

Close English

They are zealous for you, but not well; rather, they want to shut you out, so that you may be zealous for them.

Fluent English

Those people are eager to win you over, but their purpose is not good. They want to isolate you so that you will devote yourselves to them.

Galatians 4:18

Greek: adopted SBLGNT text.

καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς,

Word-order interlinear

good | but | to be sought zealously | in | a good thing | always | and | not | only | in | the | to be present | me | with | you

Close English

But it is good to be sought zealously in a good cause always, and not only when I am present with you,

Fluent English

It is good to receive devoted attention for a good purpose at all times, not only while I am there with you.

Galatians 4:19

Greek: adopted SBLGNT text.

τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

Word-order interlinear

children | of me | for whom | again | I suffer labor pains | until | [with until] | should be formed | Christ | in | you

Close English

my children, for whom I again suffer labor pains until Christ is formed in you.

Fluent English

My children, I am again in the pain of childbirth for you, until Christ takes shape in you.

Galatians 4:20

Greek: adopted SBLGNT text.

ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

Word-order interlinear

I would wish | but | to be present | with | you | now | and | to change | the | voice | of me | because | I am perplexed | about | you

Close English

I would wish to be present with you now and to change my tone, because I am perplexed about you.

Fluent English

I wish I could be with you now and speak in a different tone, for I do not know what to make of you.

Section notes

4:17–18. The repeated zeal verb concerns seeking someone’s allegiance or attention. The rivals’ attempt to exclude has no stated object such as from Paul or from the church; “isolate” keeps that unspecified. Verse18 is read passively as receiving attention for a good purpose. An alternative relates it more directly to zeal for what is good. See UBS on4:17.

4:19–20. Paul speaks as a mother in labor for his children while also picturing Christ being formed in them. Both images remain; the metaphor is not rationalized into a literal birth sequence. Changing his voice is understood as changing tone, and his perplexity is retained.

Two women and two covenants · Galatians 4:21–27

Galatians 4:21

Greek: adopted SBLGNT text.

Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

Word-order interlinear

tell | me | the ones | under | law | wanting | to be | the | law | not | do you hear

Close English

Tell me, you who want to be under law, do you not hear the law?

Fluent English

Tell me, you who want to live under the law: are you listening to what the law says?

Galatians 4:22

Greek: adopted SBLGNT text.

γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας·

Word-order interlinear

it is written | for | that | Abraham | two | sons | had | one | by | the | slave woman | and | one | by | the | free woman

Close English

For it is written that Abraham had two sons, one by the slave woman and one by the free woman.

Fluent English

Scripture says that Abraham had two sons: one by a woman who was a slave, the other by a free woman.

Galatians 4:23

Greek: adopted SBLGNT text.

ἀλλ᾽ ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι᾽ ἐπαγγελίας.

Word-order interlinear

but | the one | indeed | by | the | slave woman | according to | flesh | has been born | the one | but | by | the | free woman | through | promise

Close English

But the one by the slave woman was born according to flesh, and the one by the free woman through promise.

Fluent English

The slave woman’s son was born in the ordinary human way; the free woman’s son was born through a promise.

Galatians 4:24

Greek: adopted SBLGNT text.

ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἀγάρ,

Word-order interlinear

which things | are | being interpreted allegorically | these | for | are | two | covenants | one | indeed | from | mountain | Sinai | into | slavery | giving birth | which | is | Hagar

Close English

These things are being interpreted allegorically, for these women are two covenants: one from Mount Sinai, bearing children into slavery, which is Hagar.

Fluent English

These events are being read as an allegory. The women represent two covenants. One comes from Mount Sinai and bears children into slavery: this is Hagar.

Galatians 4:25

Greek: adopted SBLGNT text.

τὸ δὲ Ἁγὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς·

Word-order interlinear

the name | now | Hagar | Sinai | mountain | is | in | [article] | Arabia | corresponds | and | to the | present | Jerusalem | she is enslaved | for | with | the | children | of her

Close English

Now Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is enslaved with her children.

Fluent English

Hagar stands for Mount Sinai in Arabia and corresponds to the present Jerusalem, which is in slavery along with her children.

Galatians 4:26

Greek: adopted SBLGNT text.

ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·

Word-order interlinear

the | but | above | Jerusalem | free | is | which | is | mother | of us

Close English

But the Jerusalem above is free, and she is our mother.

Fluent English

The Jerusalem above, however, is free. She is our mother.

Galatians 4:27

Greek: adopted SBLGNT text.

γέγραπται γάρ· Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

Word-order interlinear

it is written | for | rejoice | barren woman | the one | not | giving birth | break forth | and | cry aloud | the one | not | suffering labor pains | because | many | the | children | of the | desolate woman | more | than | of the one | having | the | husband

Close English

For it is written: “Rejoice, barren woman who does not bear; break forth and cry aloud, you who are not in labor, because the children of the desolate woman are more than those of the woman who has a husband.”

Fluent English

Scripture says: “Rejoice, barren woman, you who bear no children! Break into a joyful shout, you who have no labor pains! The deserted woman has more children than the woman with a husband.”

Section notes

4:21–24. Law first denotes the authority some wish to be under and then the scriptural account they are asked to hear. Genesis16 and21 provide the story of Hagar and Sarah, though Sarah is not named in this passage. Paul explicitly presents an allegorical interpretation. The translation identifies its correspondences without treating the women as literally identical with covenants. See UBS on4:24.

4:25–27. The adopted text includes Hagar and the conjunction now/but. Her correspondence with Sinai is retained, without an invented etymology of her name or a modern geographical identification of the mountain. The contrast is present Jerusalem/Jerusalem above. Isaiah54:1 supplies the quotation about the barren woman. These statements are presented as Paul’s argument, not expanded into a characterization of every Jewish person. See UBS on4:25.

Children of the promise and of freedom · Galatians 4:28–31

Galatians 4:28

Greek: adopted SBLGNT text.

ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ·

Word-order interlinear

you | now | brothers | like | Isaac | of promise | children | are

Close English

Now you, brothers and sisters, are children of promise like Isaac.

Fluent English

You, brothers and sisters, are children of the promise, as Isaac was.

Galatians 4:29

Greek: adopted SBLGNT text.

ἀλλ’ ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.

Word-order interlinear

but | just as | then | the one | according to | flesh | having been born | persecuted | the one | according to | Spirit | so | also | now

Close English

But just as then the one born according to flesh persecuted the one according to the Spirit, so it is also now.

Fluent English

At that time, the son born in the ordinary human way persecuted the one born through the Spirit. The same is happening now.

Galatians 4:30

Greek: adopted SBLGNT text.

ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

Word-order interlinear

but | what | says | the | scripture | cast out | the | slave woman | and | the | son | of her | not | for | [emphatic negative] | will inherit | the | son | of the | slave woman | with | the | son | of the | free woman

Close English

But what does scripture say? “Cast out the slave woman and her son, for the son of the slave woman will certainly not inherit with the son of the free woman.”

Fluent English

But what does scripture say? “Send away the slave woman and her son. The slave woman’s son will never share the inheritance with the free woman’s son.”

Galatians 4:31

Greek: adopted SBLGNT text.

διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

Word-order interlinear

therefore | brothers | not | we are | of a slave woman | children | but | of the | free woman

Close English

Therefore, brothers and sisters, we are not children of a slave woman but of the free woman.

Fluent English

So, brothers and sisters, we are children of the free woman, not of a slave woman.

Section notes

4:28–29. The adopted reading addresses “you” as children of promise in verse28 and concludes with “we” in verse31. The persecution language is Paul’s reading of the relationship between the sons; it is not silently replaced by the wording of Genesis21:9. Flesh and Spirit continue the contrasts already developed.

4:30–31. The citation recalls Genesis21:10, using Paul’s wording about the free woman’s son. The forceful negative excludes shared inheritance in the cited comparison. The command is kept inside the scriptural quotation rather than converted into an instruction concerning a present-day population.

X-GAL-005 · Galatians 5:1–26 Freedom, love, and the fruit of the Spirit

Stand firm in freedom · Galatians 5:1–6

Galatians 5:1

Greek: adopted SBLGNT text.

τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

Word-order interlinear

for | freedom | us | Christ | set free | stand firm | therefore | and | not | again | in a yoke | of slavery | be held

Close English

For freedom Christ set us free. Stand firm, therefore, and do not be held again in a yoke of slavery.

Fluent English

Christ freed us to live in freedom. Stand firm, then, and do not submit again to a slave’s yoke.

Galatians 5:2

Greek: adopted SBLGNT text.

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

Word-order interlinear

look | I | Paul | say | to you | that | if | you undergo circumcision | Christ | you | nothing | will benefit

Close English

Look, I, Paul, tell you that if you undergo circumcision, Christ will benefit you nothing.

Fluent English

Listen: I, Paul, tell you that if you accept circumcision, Christ will be of no benefit to you.

Galatians 5:3

Greek: adopted SBLGNT text.

μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

Word-order interlinear

I testify | and | again | to every | person | being circumcised | that | a debtor | he is | whole | the | law | to do

Close English

And I testify again to every person undergoing circumcision that he is obligated to do the whole law.

Fluent English

I again solemnly warn every man who accepts circumcision that he is bound to obey the entire law.

Galatians 5:4

Greek: adopted SBLGNT text.

κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.

Word-order interlinear

you were severed | from | Christ | you who | by | law | are being justified | from the | grace | you fell away

Close English

You who seek to be justified by law have been severed from Christ; you have fallen away from grace.

Fluent English

Those of you seeking to be declared righteous through the law have cut yourselves off from Christ and fallen away from grace.

Galatians 5:5

Greek: adopted SBLGNT text.

ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

Word-order interlinear

we | for | by Spirit | by | faith | hope | of righteousness | eagerly await

Close English

For by the Spirit, by faith, we eagerly await the hope of righteousness.

Fluent English

Through the Spirit, by faith, we eagerly await the righteousness for which we hope.

Galatians 5:6

Greek: adopted SBLGNT text.

ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι’ ἀγάπης ἐνεργουμένη.

Word-order interlinear

in | for | Christ | Jesus | neither | circumcision | anything | has force | nor | uncircumcision | but | faith | through | love | working

Close English

For in Christ Jesus neither circumcision nor uncircumcision has any force, but faith working through love.

Fluent English

In Christ Jesus, neither being circumcised nor being uncircumcised counts for anything. What matters is faith expressing itself through love.

Section notes

5:1–4. Freedom opens the chapter and links back to the free woman of4:31. The warning concerns accepting circumcision as an obligation tied to justification by law, not an isolated medical act. The Greek present “are being justified” is read as attempting or seeking justification; neither layer says the attempt succeeds.

5:5–6. The hope of righteousness can describe righteousness awaited or the hope that righteousness brings. Fluent English takes righteousness as the hoped-for outcome, without denying the present relation to God developed earlier. Faith is active through love; the middle/passive form can also be understood as made effective through love. Neither circumcision nor uncircumcision becomes a ground of boasting. See UBS on5:5–6.

Obstruction and the offense of the cross · Galatians 5:7–12

Galatians 5:7

Greek: adopted SBLGNT text.

Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι;

Word-order interlinear

you were running | well | who | you | hindered | the | truth | not | to obey

Close English

You were running well. Who hindered you from obeying the truth?

Fluent English

You were running so well! Who obstructed you and kept you from following the truth?

Galatians 5:8

Greek: adopted SBLGNT text.

ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

Word-order interlinear

the | persuasion | not | from | the one | calling | you

Close English

This persuasion is not from the one who calls you.

Fluent English

That persuasion does not come from the one who calls you.

Galatians 5:9

Greek: adopted SBLGNT text.

μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

Word-order interlinear

a little | leaven | whole | the | batch of dough | leavens

Close English

A little leaven leavens the whole batch of dough.

Fluent English

A little leaven works through the entire batch of dough.

Galatians 5:10

Greek: adopted SBLGNT text.

ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ.

Word-order interlinear

I | am confident | about | you | in | the Lord | that | nothing | different | you will think | the one | but | troubling | you | will bear | the | judgment | whoever | [indefinite particle] | he may be

Close English

I am confident about you in the Lord that you will think nothing different; but the one troubling you will bear the judgment, whoever he may be.

Fluent English

I trust in the Lord that you will take no other view. Whoever is unsettling you will answer for it, no matter who he is.

Galatians 5:11

Greek: adopted SBLGNT text.

ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

Word-order interlinear

I | but | brothers | if | circumcision | still | proclaim | why | still | am I persecuted | then | has been abolished | the | stumbling block | of the | cross

Close English

But I, brothers and sisters, if I still proclaim circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished.

Fluent English

Brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? If that were so, the offense of the cross would have been removed.

Galatians 5:12

Greek: adopted SBLGNT text.

ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

Word-order interlinear

if only | even | they will cut themselves off | the ones | unsettling | you

Close English

If only those unsettling you would even cut themselves off!

Fluent English

I wish those who are disturbing you would go the whole way and castrate themselves!

Section notes

5:7–10. Running and leaven are distinct images for progress and spreading influence. No individual opponent is identified by name. The assurance concerns the addressees; the person troubling them faces judgment. The fluent “answer for it” expresses accountability without specifying a punishment absent from the text.

5:11–12. The conditional statement does not concede that Paul currently preaches circumcision. The cutting verb makes a harsh play on circumcision. The close layer keeps the wording “cut themselves off”; the fluent layer takes the widely adopted sense of self-castration. A separation-from-the-community interpretation is possible. This is Paul’s polemical wish, not an instruction to readers. See UBS on5:12.

Freedom expressed in mutual service · Galatians 5:13–15

Galatians 5:13

Greek: adopted SBLGNT text.

Ὑμεῖς γὰρ ἐπ’ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις·

Word-order interlinear

you | for | for | freedom | were called | brothers | only | not | the | freedom | as | an opportunity | for the | flesh | but | through | the | love | serve as slaves | one another

Close English

For you were called to freedom, brothers and sisters; only do not use freedom as an opportunity for the flesh, but through love serve one another as slaves.

Fluent English

Brothers and sisters, you were called to freedom. Do not make that freedom an opening for the flesh. Instead, serve one another in love.

Galatians 5:14

Greek: adopted SBLGNT text.

ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Word-order interlinear

the | for | whole | law | in | one | word | has been fulfilled | in | this | you shall love | the | neighbor | of you | as | yourself

Close English

For the whole law has been fulfilled in one word, in this: “You shall love your neighbor as yourself.”

Fluent English

The entire law is fulfilled in this single command: “Love your neighbor as yourself.”

Galatians 5:15

Greek: adopted SBLGNT text.

εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ’ ἀλλήλων ἀναλωθῆτε.

Word-order interlinear

if | but | one another | you bite | and | devour | watch | lest | by | one another | you be consumed

Close English

But if you bite and devour one another, watch out lest you be consumed by one another.

Fluent English

If you keep biting and devouring each other, beware: you may destroy one another.

Section notes

5:13–15. Freedom and slave-service form a deliberate paradox. Flesh is retained in both layers because the contrast develops through the remainder of the chapter; it is not simply the physical body or sexuality. Leviticus19:18 supplies the love command. Biting, devouring, and being consumed describe destructive communal conflict.

The Spirit and the flesh in opposition · Galatians 5:16–18

Galatians 5:16

Greek: adopted SBLGNT text.

Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

Word-order interlinear

I say | but | by Spirit | walk | and | desire | of flesh | not | [emphatic negative] | you will fulfill

Close English

But I say: walk by the Spirit, and you will certainly not fulfill the desire of flesh.

Fluent English

Let the Spirit direct your conduct, and you will not carry out what the flesh desires.

Galatians 5:17

Greek: adopted SBLGNT text.

ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε.

Word-order interlinear

the | for | flesh | desires | against | the | Spirit | the | and | Spirit | against | the | flesh | these | for | one another | oppose | so that | not | what | ever | you want | these things | you do

Close English

For the flesh desires against the Spirit, and the Spirit against the flesh; for these oppose one another, so that you do not do whatever you want.

Fluent English

The flesh desires what opposes the Spirit, and the Spirit opposes the flesh. Their opposition means that you do not simply do whatever you wish.

Galatians 5:18

Greek: adopted SBLGNT text.

εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

Word-order interlinear

if | but | by Spirit | you are led | not | you are | under | law

Close English

But if you are led by the Spirit, you are not under law.

Fluent English

If the Spirit leads you, you are not under the law.

Section notes

5:16–18. Walking denotes conduct. The emphatic negative in verse16 expresses the result of walking by the Spirit. In verse17 the final clause can concern frustrated desires generally or the Spirit restraining fleshly desires. The English retains “whatever you want” without adding that only good intentions are meant. The relationship of purpose and result remains visible in the close “so that.” See UBS on5:17.

The works of the flesh · Galatians 5:19–21

Galatians 5:19

Greek: adopted SBLGNT text.

φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

Word-order interlinear

evident | now | are | the | works | of the | flesh | which | are | sexual immorality | impurity | debauchery

Close English

Now the works of the flesh are evident: sexual immorality, impurity, debauchery,

Fluent English

The deeds of the flesh are plain to see: sexual immorality, impurity, shameless excess,

Galatians 5:20

Greek: adopted SBLGNT text.

εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,

Word-order interlinear

idolatry | sorcery | hostilities | strife | jealousy | outbursts of anger | selfish rivalries | dissensions | factions

Close English

idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions,

Fluent English

idolatry, sorcery, hostility, quarreling, jealousy, fits of rage, selfish rivalry, division, factionalism,

Galatians 5:21

Greek: adopted SBLGNT text.

φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

Word-order interlinear

envies | drunkennesses | revelries | and | the things | similar | to these | which | I warn | you | as | I warned before | that | the ones | the | such things | practicing | a kingdom | of God | not | will inherit

Close English

envies, drunkenness, revelries, and things like these, about which I warn you, as I warned before, that those who practice such things will not inherit God’s kingdom.

Fluent English

envy, drunkenness, carousing, and things of that sort. I warn you now, as I warned you before: those who practice these things will not inherit the kingdom of God.

Section notes

5:19–21. The exact adopted list is preserved. Adultery in verse19 and murders in verse21 occur in other textual traditions but are not present here. Sorcery is the contextual sense of pharmakeia; it is not a denunciation of medicine. Factions describes divisive group formation, without importing a later formal definition of doctrinal heresy. See UBS on5:20–21.

5:21. The list is expressly open-ended: “things like these.” The repeated warning and inheritance language are retained. The translation does not turn the present participle into a detailed formula for the frequency or duration of wrongdoing.

The Spirit’s fruit and a shared way of life · Galatians 5:22–26

Galatians 5:22

Greek: adopted SBLGNT text.

Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

Word-order interlinear

the | but | fruit | of the | Spirit | is | love | joy | peace | patience | kindness | goodness | faithfulness

Close English

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

Fluent English

The Spirit’s fruit, however, is love, joy, peace, patience, kindness, goodness, faithfulness,

Galatians 5:23

Greek: adopted SBLGNT text.

πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

Word-order interlinear

gentleness | self-control | against | the | such things | not | there is | law

Close English

gentleness, self-control; against such things there is no law.

Fluent English

gentleness, and self-control. No law stands against qualities like these.

Galatians 5:24

Greek: adopted SBLGNT text.

οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

Word-order interlinear

the ones | and | of | Christ | the | flesh | crucified | with | the | passions | and | the | desires

Close English

And those who belong to Christ crucified the flesh with its passions and desires.

Fluent English

Those who belong to Christ have crucified the flesh, together with its passions and desires.

Galatians 5:25

Greek: adopted SBLGNT text.

εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

Word-order interlinear

if | we live | by Spirit | by Spirit | also | let us keep in step

Close English

If we live by the Spirit, let us also keep in step with the Spirit.

Fluent English

Since the Spirit gives us life, let us also follow the Spirit’s lead.

Galatians 5:26

Greek: adopted SBLGNT text.

μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

Word-order interlinear

not | let us become | conceited | one another | provoking | one another | envying

Close English

Let us not become conceited, provoking one another, envying one another.

Fluent English

Let us give up conceit, provoking each other and envying each other.

Section notes

5:22–23. Fruit is singular and the nine qualities remain in source order. Faithfulness is the contextual choice for pistis among personal qualities; faith is also within the word’s range. Kindness and goodness remain distinct words. Self-control is general, not restricted to one appetite. “Such things” could alternatively refer to people of this kind. See UBS on5:22–23.

5:24–26. The adopted text has “Christ,” without Jesus in verse24. Crucifying the flesh is a participation metaphor linked to the passions and desires, not a direction to injure the body. Keeping in step extends the conduct imagery and leads directly to the warning against conceit, provocation, and envy.

X-GAL-006 · Galatians 6:1–18 Shared burdens, the cross, and new creation

Restoration, burdens, and self-examination · Galatians 6:1–5

Galatians 6:1

Greek: adopted SBLGNT text.

Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῇς.

Word-order interlinear

brothers | if | even | should be overtaken | a person | in | some | transgression | you | the ones | spiritual | restore | the | such one | in | a spirit | of gentleness | watching | yourself | lest | also | you | be tempted

Close English

Brothers and sisters, even if a person is overtaken in some transgression, you who are spiritual should restore such a person in a spirit of gentleness, watching yourself lest you too be tempted.

Fluent English

Brothers and sisters, if someone is caught in wrongdoing, you who live by the Spirit should help restore that person gently. Each of you must watch yourself, so that you too are not tempted.

Galatians 6:2

Greek: adopted SBLGNT text.

ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

Word-order interlinear

of one another | the | burdens | bear | and | thus | you will fulfill | the | law | of | Christ

Close English

Bear one another’s burdens, and in this way you will fulfill the law of Christ.

Fluent English

Help carry each other’s burdens; in this way you will fulfill Christ’s law.

Galatians 6:3

Greek: adopted SBLGNT text.

εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὤν, φρεναπατᾷ ἑαυτόν·

Word-order interlinear

if | for | thinks | anyone | to be | something | nothing | being | he deceives | himself

Close English

For if anyone thinks he is something when he is nothing, he deceives himself.

Fluent English

Anyone who imagines they are something when they are nothing is deceiving themselves.

Galatians 6:4

Greek: adopted SBLGNT text.

τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει καὶ οὐκ εἰς τὸν ἕτερον,

Word-order interlinear

the | but | work | of himself | let test | each | and | then | in relation to | himself | alone | the | ground for boasting | he will have | and | not | in relation to | the | other

Close English

But let each person test his own work, and then he will have his ground for boasting in himself alone, and not in another,

Fluent English

Each person should examine their own work. Then any satisfaction they take will rest on their own work, without comparison with someone else,

Galatians 6:5

Greek: adopted SBLGNT text.

ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

Word-order interlinear

each | for | the | own | load | will bear

Close English

for each will bear his own load.

Fluent English

for each person will carry their own load.

Section notes

6:1–2. Being overtaken may mean being caught or being surprised by a fault. The aim is restoration with gentleness, not humiliation. Paul moves from plural you to singular yourself; fluent English makes the individual self-watch explicit. The adopted verb in verse2 is future, “you will fulfill,” not the imperative found in another reading.

6:2–5. Burdens and load translate different Greek nouns, but their ranges overlap; they are not two rigid technical categories. Mutual assistance and personal responsibility belong together in this context. Boasting is assessed against one’s own tested work, not another person’s failure. See UBS on6:5.

Sharing, sowing, and perseverance · Galatians 6:6–10

Galatians 6:6

Greek: adopted SBLGNT text.

Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.

Word-order interlinear

let share | and | the one | being instructed | the | word | with the one | instructing | in | all | good things

Close English

And let the one instructed in the word share all good things with the one who instructs.

Fluent English

Anyone taught the message should share all good things with the person who teaches them.

Galatians 6:7

Greek: adopted SBLGNT text.

μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· � γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·

Word-order interlinear

not | be misled | God | not | is mocked | what | for | ever | sows | a person | this | also | he will reap

Close English

Do not be misled: God is not mocked. For whatever a person sows, that he will also reap.

Fluent English

Do not deceive yourselves: God cannot be made a fool of. A person will harvest what they sow.

Galatians 6:8

Greek: adopted SBLGNT text.

ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

Word-order interlinear

because | the one | sowing | to | the | flesh | of himself | from | the | flesh | will reap | corruption | the one | but | sowing | to | the | Spirit | from | the | Spirit | will reap | life | eternal

Close English

For the one sowing to his own flesh will reap corruption from the flesh, but the one sowing to the Spirit will reap eternal life from the Spirit.

Fluent English

Those who sow for their own flesh will harvest decay from it. Those who sow for the Spirit will harvest eternal life from the Spirit.

Galatians 6:9

Greek: adopted SBLGNT text.

τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.

Word-order interlinear

the | and | good | doing | not | let us lose heart | in a season | for | its own | we will reap | not | giving up

Close English

And let us not lose heart in doing good, for at the proper season we will reap, if we do not give up.

Fluent English

Let us not grow discouraged in doing good. At the right time we will gather the harvest, if we do not give up.

Galatians 6:10

Greek: adopted SBLGNT text.

ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

Word-order interlinear

so | then | as | opportunity | we have | let us work | the | good | toward | all | especially | but | toward | the | household members | of the | faith

Close English

So then, as we have opportunity, let us do good to all, and especially to the household of faith.

Fluent English

Whenever we have the opportunity, let us do good to everyone, especially to those who belong to the family of faith.

Section notes

6:6–8. Sharing good things includes material support for a teacher, without restricting the phrase to a stated payment. The sowing image links choices with their harvest. Corruption denotes decay or ruin, not merely dishonest administration. Flesh and Spirit continue the contrast of chapter5.

6:9–10. The encouragement retains its condition: if we do not give up. The adopted “we have” is indicative. Opportunity may concern occasions as they arise or the present available time. Doing good extends to everyone, with a special responsibility toward the household of faith; the second clause does not cancel the first.

The large letters and the cross · Galatians 6:11–15

Galatians 6:11

Greek: adopted SBLGNT text.

Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

Word-order interlinear

see | with how large | to you | letters | I wrote | with the | my own | hand

Close English

See with what large letters I have written to you with my own hand.

Fluent English

Notice the large letters I am writing to you in my own hand.

Galatians 6:12

Greek: adopted SBLGNT text.

ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται·

Word-order interlinear

as many as | want | to make a good appearance | in | flesh | these | compel | you | to be circumcised | only | so that | for the | cross | of | Christ | not | they be persecuted

Close English

Those who want to make a good appearance in flesh are compelling you to be circumcised, only so that they may not be persecuted for Christ’s cross.

Fluent English

The people who want to make a good outward impression are pressing you to accept circumcision. Their sole aim is to avoid persecution for the cross of Christ.

Galatians 6:13

Greek: adopted SBLGNT text.

οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

Word-order interlinear

not even | for | the ones | being circumcised | themselves | law | keep | but | they want | you | to be circumcised | so that | in | the | your | flesh | they may boast

Close English

For not even those being circumcised themselves keep the law, but they want you to be circumcised so that they may boast in your flesh.

Fluent English

Even those who accept circumcision do not themselves keep the law. They want you circumcised so that they can boast about your flesh.

Galatians 6:14

Greek: adopted SBLGNT text.

ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι’ οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ.

Word-order interlinear

for me | but | not | may it happen | to boast | if | not | in | the | cross | of the | Lord | of us | Jesus | Christ | through | which | to me | the world | has been crucified | and I | to the world

Close English

But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

Fluent English

May I boast in nothing except the cross of our Lord Jesus Christ. Through that cross, the world has been crucified to me, and I to the world.

Galatians 6:15

Greek: adopted SBLGNT text.

οὔτε γὰρ περιτομή τί ἐστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.

Word-order interlinear

neither | for | circumcision | anything | is | nor | uncircumcision | but | new | creation

Close English

For neither circumcision nor uncircumcision is anything, but a new creation.

Fluent English

Neither circumcision nor uncircumcision counts for anything; what matters is a new creation.

Section notes

6:11. Letters is read as characters of handwriting, not as a claim that the whole epistle is long. The close aorist “I have written” and fluent present “I am writing” reflect an epistolary perspective. The extent of Paul’s autograph contribution and the reason for its size are not specified. No diagnosis is inferred. See UBS on6:11.

6:12–13. The opponents’ motives are Paul’s stated assessment. The source participle in verse13 is present, “those being circumcised,” rather than the perfect form found elsewhere. The wish to boast in the addressees’ flesh is kept as a bodily image; no list of converts or numerical target is invented.

6:14–15. “Through which/whom” can refer to the cross or to Christ; these layers choose the cross. The world’s crucifixion to Paul and his to the world are reciprocal metaphors. New creation remains open to the personal and wider scope of that expression; it is not narrowed to an improved moral habit. See UBS on6:14.

Peace, the marks of Jesus, and grace · Galatians 6:16–18

Galatians 6:16

Greek: adopted SBLGNT text.

καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ’ αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

Word-order interlinear

and | as many as | by the | rule | this | will keep in step | peace | upon | them | and | mercy | and | upon | the | Israel | of | God

Close English

And as many as will keep in step with this rule, peace and mercy be upon them, and upon the Israel of God.

Fluent English

May peace and mercy rest on all who follow this rule, and on the Israel of God.

Galatians 6:17

Greek: adopted SBLGNT text.

Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

Word-order interlinear

from | now on | troubles | to me | no one | let cause | I | for | the | marks | of | Jesus | in | the | body | of me | bear

Close English

From now on let no one cause me trouble, for I bear the marks of Jesus in my body.

Fluent English

Let no one trouble me further: my body bears the marks of Jesus.

Galatians 6:18

Greek: adopted SBLGNT text.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

Word-order interlinear

the | grace | of the | Lord | of us | Jesus | Christ | with | the | spirit | of you | brothers | amen

Close English

The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Fluent English

May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Section notes

6:16. Rule is a guiding standard, not a later technical canon of biblical books. The relation of “the Israel of God” to the preceding group is disputed: proposals include the whole believing community and Jewish believers as a distinct group. Both English layers retain “and” and the phrase itself, without silently deciding the group’s identity. See UBS on6:16.

6:17–18. The marks of Jesus most naturally evoke bodily traces of suffering as signs of belonging to him. The text does not specify particular scars or describe a later mystical phenomenon. Spirit in the blessing is singular with plural your; brothers and sisters closes the address. The final Amen is present in this source and is retained. See UBS on6:17.

X-EPH-001 · Ephesians 1:1–23 Blessing, inheritance, and the exalted Christ

An apostolic greeting · Ephesians 1:1–2

Ephesians 1:1

Greek: adopted SBLGNT text.

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·

Word-order interlinear

Paul | an apostle | of Christ | Jesus | through | the will | of God | to the | holy ones | the ones | being | [in | Ephesus] | and | faithful | in | Christ | Jesus

Close English

Paul, an apostle of Christ Jesus through the will of God, to the holy ones who are [in Ephesus] and faithful in Christ Jesus:

Fluent English

From Paul, an apostle of Christ Jesus by God’s will, to God’s holy people [in Ephesus], who are faithful in Christ Jesus.

Ephesians 1:2

Greek: adopted SBLGNT text.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

grace | to you | and | peace | from | God | Father | of us | and | the Lord | Jesus | Christ

Close English

Grace to you and peace from God our Father and the Lord Jesus Christ.

Fluent English

May grace and peace be yours from God our Father and the Lord Jesus Christ.

Section notes

1:1. The adopted text prints “in Ephesus” in square brackets. Greek and English retain these brackets: the place-name is textually uncertain in the source edition, not an editorial addition here. Faithful can also mean believing; holy ones denotes the community addressed.

Blessing, election, and adoption · Ephesians 1:3–6

Ephesians 1:3

Greek: adopted SBLGNT text.

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

Word-order interlinear

blessed | the | God | and | Father | of the | Lord | of us | Jesus | Christ | the one | having blessed | us | with | every | blessing | spiritual | in | the | heavenly realms | in | Christ

Close English

Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenly realms in Christ,

Fluent English

Praise the God and Father of our Lord Jesus Christ! In Christ he has blessed us with every spiritual blessing in the heavenly realms.

Ephesians 1:4

Greek: adopted SBLGNT text.

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

Word-order interlinear

just as | he chose | us | in | him | before | the foundation | of the world | to be | us | holy | and | blameless | before | him | in | love

Close English

just as he chose us in him before the foundation of the world, that we should be holy and blameless before him in love,

Fluent English

He chose us in Christ before the world’s foundation, to be holy and without blemish before him in love.

Ephesians 1:5

Greek: adopted SBLGNT text.

προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

Word-order interlinear

having predestined | us | for | adoption | through | Jesus | Christ | to | himself | according to | the | good pleasure | of the | will | of him

Close English

having predestined us for adoption to himself through Jesus Christ, according to the good pleasure of his will,

Fluent English

He determined beforehand to adopt us as his children through Jesus Christ, in keeping with his gracious will.

Ephesians 1:6

Greek: adopted SBLGNT text.

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ,

Word-order interlinear

for | praise | of the glory | of the | grace | of him | which | he graciously bestowed on | us | in | the | beloved one

Close English

for the praise of the glory of his grace, which he graciously bestowed on us in the Beloved,

Fluent English

This brings praise to his glorious grace, which he freely bestowed on us in the one he loves.

Section notes

1:3–14. The blessing forms a long connected sentence in Greek. Close English preserves its linked clauses; fluent English divides it for reading without treating verse boundaries as separate arguments. Heavenly realms is an idiomatic rendering of a substantivized adjective.

1:4–5. “In love” can attach to being holy and blameless or to God’s predestining in verse5. These layers retain it with verse4; the alternative stresses God’s loving action. Adoption names the status of children and heirs, not biological descent. No later system of predestination is inserted. See UBS on1:4–5.

Redemption and the disclosed purpose · Ephesians 1:7–10

Ephesians 1:7

Greek: adopted SBLGNT text.

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

Word-order interlinear

in | whom | we have | the | redemption | through | the | blood | of him | the | forgiveness | of the | transgressions | according to | the | riches | of the | grace | of him

Close English

in whom we have redemption through his blood, the forgiveness of transgressions, according to the riches of his grace,

Fluent English

In him we have release through his blood: our transgressions are forgiven, so rich is God’s grace.

Ephesians 1:8

Greek: adopted SBLGNT text.

ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει

Word-order interlinear

which | he lavished | on | us | in | all | wisdom | and | insight

Close English

which he lavished on us in all wisdom and insight,

Fluent English

He poured that grace upon us with all wisdom and insight,

Ephesians 1:9

Greek: adopted SBLGNT text.

γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

Word-order interlinear

having made known | to us | the | mystery | of the | will | of him | according to | the | good pleasure | of him | which | he purposed | in | him

Close English

making known to us the mystery of his will, according to his good pleasure which he purposed in him,

Fluent English

making known to us the mystery of his will, the gracious purpose he set out in Christ.

Ephesians 1:10

Greek: adopted SBLGNT text.

εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· ἐν αὐτῷ,

Word-order interlinear

for | an administration | of the | fullness | of the | times | to sum up | the | all things | in | the | Christ | the things | in | the | heavens | and | the things | on | the | earth | in | him

Close English

for an administration of the fullness of the times: to sum up all things in Christ, the things in the heavens and the things on the earth—in him,

Fluent English

His purpose is to bring all things together in Christ when the times reach their fullness: everything in heaven and on earth, in him.

Section notes

1:7–10. Blood points to Christ’s death. Mystery is God’s purpose now disclosed, not a puzzle available only to an elite. Wisdom and insight may describe God’s action or what he gives believers; here they qualify his lavish action and disclosure. Administration concerns carrying his purpose into effect at the fullness of the times. See UBS on1:8–10.

1:10. The verb can be expressed as summing up or bringing together under one head. Close English keeps “sum up”; fluent English conveys the gathering of everything in Christ. Heaven and earth give the phrase its comprehensive scope. The final “in him” remains visible before verse11.

God’s portion and the Spirit’s seal · Ephesians 1:11–14

Ephesians 1:11

Greek: adopted SBLGNT text.

ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,

Word-order interlinear

in | whom | also | we were allotted | having been predestined | according to | the purpose | of the one | the | all things | working | according to | the | counsel | of the | will | of him

Close English

in whom we also were allotted as his portion, having been predestined according to the purpose of the one who works all things according to the counsel of his will,

Fluent English

In Christ we also were chosen as God’s own portion. He determined this beforehand, according to his purpose; he brings all things about in keeping with what he wills and decides.

Ephesians 1:12

Greek: adopted SBLGNT text.

εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ·

Word-order interlinear

for | the | to be | us | for | praise | of the glory | of him | the ones | having hoped beforehand | in | the | Christ

Close English

so that we, who had hoped beforehand in Christ, should be for the praise of his glory.

Fluent English

His purpose was that we who first placed our hope in Christ should bring praise to his glory.

Ephesians 1:13

Greek: adopted SBLGNT text.

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,

Word-order interlinear

in | whom | also | you | having heard | the | word | of the | truth | the | good news | of the | salvation | of you | in | whom | also | having believed | you were sealed | with the | Spirit | of the | promise | the | holy

Close English

In him you also, having heard the word of truth, the good news of your salvation, and having believed in him, were sealed with the promised Holy Spirit,

Fluent English

In Christ you too heard the message of truth, the good news of your salvation. When you believed in him, you were marked with the seal of the Holy Spirit who had been promised.

Ephesians 1:14

Greek: adopted SBLGNT text.

ὅ ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Word-order interlinear

who | is | a deposit | of the | inheritance | of us | for | redemption | of the | possession | for | praise | of the | glory | of him

Close English

who is the deposit of our inheritance, toward the redemption of the possession, for the praise of his glory.

Fluent English

The Spirit is the first payment of our inheritance, looking toward the redemption of God’s own people, to the praise of his glory.

Section notes

1:11–12. The rare passive verb can mean being allotted as God’s portion or receiving an inheritance. These layers choose the former and record the latter here. The shift from we to you in verse13 is retained; whether the distinction is specifically Jewish and Gentile believers or earlier and later believers is not settled by an added label. See UBS on1:11–12.

1:13–14. The message of truth and the good news describe the same message. The Spirit is both seal and deposit: belonging is marked and the inheritance is anticipated. “The possession” is understood in fluent English as God’s people, while the close layer keeps the noun. No specified interval between belief and sealing is supplied. See UBS on1:13.

Prayer for enlightened understanding · Ephesians 1:15–19

Ephesians 1:15

Greek: adopted SBLGNT text.

Διὰ τοῦτο κἀγώ, ἀκούσας τὴν καθ’ ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

Word-order interlinear

because of | this | I too | having heard | the | among | you | faith | in | the | Lord | Jesus | and | the | love | the | toward | all | the | holy ones

Close English

For this reason I too, having heard of your faith in the Lord Jesus and your love toward all the holy ones,

Fluent English

For this reason, since I heard of your faith in the Lord Jesus and your love for all God’s holy people,

Ephesians 1:16

Greek: adopted SBLGNT text.

οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,

Word-order interlinear

not | I cease | giving thanks | for | you | mention | making | in | the | prayers | of me

Close English

do not cease giving thanks for you, making mention of you in my prayers,

Fluent English

I keep thanking God for you and mentioning you in my prayers.

Ephesians 1:17

Greek: adopted SBLGNT text.

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

Word-order interlinear

that | the | God | of the | Lord | of us | Jesus | Christ | the | Father | of the | glory | may give | to you | a spirit | of wisdom | and | of revelation | in | knowledge | of him

Close English

that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in knowing him,

Fluent English

I pray that the God of our Lord Jesus Christ, the glorious Father, will give you a spirit of wisdom and revelation so that you may know him.

Ephesians 1:18

Greek: adopted SBLGNT text.

πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

Word-order interlinear

having been enlightened | the | eyes | of the | heart | of you | for | the | to know | you | what | is | the | hope | of the | calling | of him | what | the | riches | of the | glory | of the | inheritance | of him | among | the | holy ones

Close English

with the eyes of your heart enlightened, so that you may know what is the hope of his calling, what are the riches of the glory of his inheritance among the holy ones,

Fluent English

May the eyes of your heart be opened to know the hope to which he calls you and the glorious wealth of his inheritance among his holy people,

Ephesians 1:19

Greek: adopted SBLGNT text.

καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ

Word-order interlinear

and | what | the | surpassing | greatness | of the | power | of him | toward | us | the ones | believing | according to | the | working | of the | might | of the | strength | of him

Close English

and what is the surpassing greatness of his power toward us who believe, according to the working of his mighty strength,

Fluent English

and the extraordinary greatness of his power toward us who believe. This is the working of his mighty strength,

Section notes

1:15–17. The source includes love in verse15. A spirit of wisdom can refer to the Spirit’s gift or a human spirit enabled by God; capitalization cannot resolve the Greek. These layers use lower case and leave the alternative explicit. Father of glory describes God, not Jesus. See UBS on1:15–17.

1:18–19. The eyes of the heart is an image of inward understanding. His inheritance among the holy ones may describe God’s own people as his portion or the inheritance he gives them. The possessive remains unexpanded. The repeated power terms emphasize magnitude; they are not assigned separate technical powers.

Christ above every power · Ephesians 1:20–23

Ephesians 1:20

Greek: adopted SBLGNT text.

ἣν ἐνήργηκεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις

Word-order interlinear

which | he worked | in | the | Christ | having raised | him | from | the dead | and | having seated | at | the right hand | of him | in | the | heavenly realms

Close English

which he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

Fluent English

which he exercised in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

Ephesians 1:21

Greek: adopted SBLGNT text.

ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·

Word-order interlinear

far above | every | rule | and | authority | and | power | and | lordship | and | every | name | being named | not | only | in | the | age | this | but | also | in | the | coming one

Close English

far above every rule and authority and power and lordship, and every name that is named, not only in this age but also in the coming one.

Fluent English

far above every ruler, authority, power, and dominion, and every name that can be named—in this age and in the age to come.

Ephesians 1:22

Greek: adopted SBLGNT text.

καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

Word-order interlinear

and | all things | he subjected | under | the | feet | of him | and | him | he gave | as head | over | all things | to the | church

Close English

And he subjected all things under his feet, and gave him as head over all things to the church,

Fluent English

God placed everything beneath Christ’s feet and gave him, as head over everything, to the church.

Ephesians 1:23

Greek: adopted SBLGNT text.

ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

Word-order interlinear

which | is | the | body | of him | the | fullness | of the one | the | all things | in | all | filling

Close English

which is his body, the fullness of the one who fills all things in all.

Fluent English

The church is his body, the fullness of the one who fills everything in every way.

Section notes

1:20–22. Resurrection and enthronement express the power just named. The right hand evokes Psalm110:1; putting all things under his feet echoes Psalm8:6. Rulers and powers are not turned into a detailed hierarchy. Christ is given to the church as head over everything.

1:23. Fullness and the final participle have several interpretations. The participle can be middle, “fills,” or passive, “is filled.” Both English layers choose the former while retaining fullness. The phrase does not by itself require an assertion that Christ is deficient without the church. “In all” may concern every sphere or every way. See UBS on1:22–23.

X-EPH-002 · Ephesians 2:1–22 Grace, reconciliation, and God’s dwelling

The former life under disobedience · Ephesians 2:1–3

Ephesians 2:1

Greek: adopted SBLGNT text.

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,

Word-order interlinear

and | you | being | dead | in the | transgressions | and | the | sins | of you

Close English

And you, being dead in your transgressions and sins—

Fluent English

You were dead in your transgressions and sins.

Ephesians 2:2

Greek: adopted SBLGNT text.

ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

Word-order interlinear

in | which | formerly | you walked | according to | the | age | of the | world | this | according to | the | ruler | of the | authority | of the | air | of the | spirit | the one | now | working | in | the | sons | of the | disobedience

Close English

in which you once walked according to the age of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience;

Fluent English

You once lived in them, following this world’s course and the ruler of the authority of the air, the spirit now at work in those who disobey.

Ephesians 2:3

Greek: adopted SBLGNT text.

ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἤμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·

Word-order interlinear

among | whom | also | we | all | lived | formerly | in | the | desires | of the | flesh | of us | doing | the | wishes | of the | flesh | and | of the | thoughts | and | we were | children | by nature | of wrath | as | also | the | rest

Close English

among them we too all once lived in the desires of our flesh, doing the wishes of the flesh and of our thoughts, and were by nature children of wrath, like the rest.

Fluent English

All of us once lived among them, following the desires of our flesh and carrying out what our flesh and minds wanted. By nature we were children subject to wrath, like everyone else.

Section notes

2:1–5. The opening “and you, being dead” waits for a main verb, then resumes with we/us in verse5. Close English marks the suspension; fluent English makes verse1 a sentence. Dead and walking are contrasting images, not descriptions of literal corpses. See UBS on2:1–2.

2:2–3. Sons of disobedience means people characterized by disobedience. The spirit phrase is genitive in Greek and its attachment is difficult; these layers take it as identifying the ruler. Air belongs to the passage’s language about spiritual rule. Children of wrath denotes exposure to wrath; it does not mean merely hot-tempered children. No later account of inherited guilt is added.

Made alive and raised with Christ · Ephesians 2:4–7

Ephesians 2:4

Greek: adopted SBLGNT text.

ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,

Word-order interlinear

the | but | God | rich | being | in | mercy | because of | the | great | love | of him | with which | he loved | us

Close English

But God, being rich in mercy, because of his great love with which he loved us,

Fluent English

But God is rich in mercy. Because of the great love he had for us,

Ephesians 2:5

Greek: adopted SBLGNT text.

καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ— χάριτί ἐστε σεσῳσμένοι—

Word-order interlinear

even | being | us | dead | in the | transgressions | he made alive together | with | Christ | by grace | you are | having been saved

Close English

even when we were dead in transgressions, made us alive together with Christ—by grace you have been saved—

Fluent English

even when we were dead in transgressions, he brought us to life with Christ. It is by grace that you have been saved.

Ephesians 2:6

Greek: adopted SBLGNT text.

καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

Word-order interlinear

and | he raised together | and | he seated together | in | the | heavenly realms | in | Christ | Jesus

Close English

and raised us together and seated us together in the heavenly realms in Christ Jesus,

Fluent English

He raised us with Christ and seated us with him in the heavenly realms in Christ Jesus.

Ephesians 2:7

Greek: adopted SBLGNT text.

ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ’ ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

so that | he might display | in | the | ages | the | coming | the | surpassing | riches | of the | grace | of him | in | kindness | toward | us | in | Christ | Jesus

Close English

so that in the coming ages he might display the surpassing riches of his grace in kindness toward us in Christ Jesus.

Fluent English

He did this to display, in the ages to come, the extraordinary wealth of his grace through his kindness to us in Christ Jesus.

Section notes

2:4–7. Three compound verbs link believers with Christ: made alive together, raised together, and seated together. The past forms are retained; the passage expresses participation in Christ rather than reporting a physical relocation of the readers. By grace you have been saved interrupts the sentence and anticipates verse8. See UBS on2:4–6.

A gift that leads to good works · Ephesians 2:8–10

Ephesians 2:8

Greek: adopted SBLGNT text.

τῇ γὰρ χάριτί ἐστε σεσῳσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·

Word-order interlinear

by the | for | grace | you are | having been saved | through | faith | and | this | not | from | you | of God | the | gift

Close English

For by grace you have been saved through faith; and this is not from you, it is the gift of God,

Fluent English

For you have been saved by grace, through faith. This does not originate with you; it is God’s gift.

Ephesians 2:9

Greek: adopted SBLGNT text.

οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.

Word-order interlinear

not | from | works | so that | not | anyone | may boast

Close English

not from works, so that no one may boast.

Fluent English

It does not come from works, so no one can boast.

Ephesians 2:10

Greek: adopted SBLGNT text.

αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

Word-order interlinear

of him | for | we are | a work | having been created | in | Christ | Jesus | for | works | good | which | prepared beforehand | the | God | so that | in | them | we might walk

Close English

For we are his work, created in Christ Jesus for good works which God prepared beforehand so that we might walk in them.

Fluent English

We are God’s handiwork, created in Christ Jesus for good works. God prepared these beforehand for us to live by.

Section notes

2:8–9. “This” is neuter, whereas grace and faith are feminine nouns. It most naturally gathers up salvation by grace through faith, although reference specifically to faith is also proposed. Both English layers retain this instead of replacing it with faith alone. The perfect construction presents salvation as an accomplished state. See UBS on2:8–9.

2:9–10. Works are denied as the source of salvation and affirmed as the purpose of the new creation. The repeated walking image links verse10 with verse2. Handiwork translates a work made by someone, without adding an unsupported claim that the noun necessarily means masterpiece.

Those far away are brought near · Ephesians 2:11–13

Ephesians 2:11

Greek: adopted SBLGNT text.

Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,

Word-order interlinear

therefore | remember | that | formerly | you | the | Gentiles | in | flesh | the ones | being called | uncircumcision | by | the | so-called | circumcision | in | flesh | made by hands

Close English

Therefore remember that formerly you, the Gentiles in flesh, called “uncircumcision” by the so-called “circumcision,” made in flesh by hands—

Fluent English

Remember, then, that you were once Gentiles in the flesh, called “the uncircumcision” by those called “the circumcision,” a mark made in the flesh by human hands.

Ephesians 2:12

Greek: adopted SBLGNT text.

ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

Word-order interlinear

that | you were | at the | time | that | apart from | Christ | having been alienated from | the | citizenship | of | Israel | and | strangers | to the | covenants | of the | promise | hope | not | having | and | without God | in | the | world

Close English

that at that time you were apart from Christ, alienated from the citizenship of Israel and strangers to the covenants of the promise, having no hope and without God in the world.

Fluent English

At that time you were apart from Christ, excluded from Israel’s citizenship and strangers to the covenants of promise. You had no hope and were without God in the world.

Ephesians 2:13

Greek: adopted SBLGNT text.

νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἵ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.

Word-order interlinear

now | but | in | Christ | Jesus | you | the ones | formerly | being | far away | became | near | by | the | blood | of the | Christ

Close English

But now in Christ Jesus you who once were far away have become near by the blood of Christ.

Fluent English

Now, in Christ Jesus, you who were once far away have been brought near through Christ’s blood.

Section notes

2:11–13. The labels circumcision and uncircumcision are reported community designations. Citizenship can also be expressed as commonwealth or membership in the people of Israel. Without God describes the former situation in this argument; it need not mean a philosophical denial that any deity exists. Blood again points to Christ’s death.

One new humanity and access to the Father · Ephesians 2:14–18

Ephesians 2:14

Greek: adopted SBLGNT text.

αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,

Word-order interlinear

he | for | is | the | peace | of us | the one | having made | the | both | one | and | the | dividing wall | of the | barrier | having broken down | the | hostility | in | the | flesh | of him

Close English

For he himself is our peace, who made both one and broke down the dividing wall of the barrier, the hostility, in his flesh,

Fluent English

Christ himself is our peace. He made the two groups one and, in his own flesh, tore down the barrier between them: their hostility.

Ephesians 2:15

Greek: adopted SBLGNT text.

τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον ποιῶν εἰρήνην,

Word-order interlinear

the | law | of the | commandments | in | decrees | having nullified | so that | the | two | he might create | in | himself | into | one | new | human being | making | peace

Close English

having nullified the law of commandments in decrees, so that he might create the two in himself into one new human being, making peace,

Fluent English

He nullified the law with its commandments expressed in decrees, so that in himself he could create one new humanity from the two, making peace.

Ephesians 2:16

Greek: adopted SBLGNT text.

καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ·

Word-order interlinear

and | might reconcile | the | both | in | one | body | to | God | through | the | cross | having killed | the | hostility | by | it

Close English

and reconcile both in one body to God through the cross, killing the hostility by it.

Fluent English

Through the cross he reconciled both to God in one body, putting their hostility to death by it.

Ephesians 2:17

Greek: adopted SBLGNT text.

καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς·

Word-order interlinear

and | having come | he proclaimed good news | peace | to you | the ones | far away | and | peace | to the ones | near

Close English

And he came and proclaimed the good news of peace to you who were far away and peace to those who were near,

Fluent English

He came announcing peace to you who were far away and peace to those who were near.

Ephesians 2:18

Greek: adopted SBLGNT text.

ὅτι δι᾽ αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.

Word-order interlinear

because | through | him | we have | the | access | the | both | in | one | Spirit | to | the | Father

Close English

because through him we both have access in one Spirit to the Father.

Fluent English

Through him both groups have access to the Father in the one Spirit.

Section notes

2:14–16. The dividing wall pictures hostility. A temple barrier may be in view, but this is not explicitly named. “In his flesh” is attached here to breaking the barrier; attachment to nullifying the law in verse15 is also possible. The context concerns reconciliation through Christ’s death. See UBS on2:14.

2:15–16. One new human being becomes one new humanity in fluent English: the image is corporate and does not exclude women. The law’s nullification is stated within the argument about reconciling the two groups; no general historical disappearance of Jewish practice is asserted. “By it” takes the final pronoun as referring to the cross; “in him” is another possible construal. See UBS on2:15.

2:17–18. Peace to far and near echoes Isaiah57:19. Both groups have the same access to the Father through Christ in one Spirit. This wording does not specify a separate journey or sermon after the resurrection.

Citizens, household members, and a holy temple · Ephesians 2:19–22

Ephesians 2:19

Greek: adopted SBLGNT text.

ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,

Word-order interlinear

so | then | no longer | you are | strangers | and | resident aliens | but | you are | fellow citizens | with the | holy ones | and | household members | of | God

Close English

So then you are no longer strangers and resident aliens, but fellow citizens with the holy ones and members of God’s household,

Fluent English

You are therefore no longer foreigners or resident aliens. You share citizenship with God’s holy people and belong to God’s household.

Ephesians 2:20

Greek: adopted SBLGNT text.

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,

Word-order interlinear

having been built upon | on | the | foundation | of the | apostles | and | prophets | being | the cornerstone | himself | Christ | Jesus

Close English

having been built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,

Fluent English

You have been built on the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.

Ephesians 2:21

Greek: adopted SBLGNT text.

ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν κυρίῳ,

Word-order interlinear

in | whom | every | building | being fitted together | grows | into | a temple | holy | in | the Lord

Close English

in whom the whole building, being fitted together, grows into a holy temple in the Lord,

Fluent English

In him the whole structure is joined together and grows into a holy temple in the Lord.

Ephesians 2:22

Greek: adopted SBLGNT text.

ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

Word-order interlinear

in | whom | also | you | are being built together | into | a dwelling place | of | God | in | the Spirit

Close English

in whom you too are being built together into a dwelling place of God in the Spirit.

Fluent English

In him you too are being built together as a place where God dwells by the Spirit.

Section notes

2:19–20. The images move from citizenship to household to building. The foundation may consist of the apostles and prophets or be the foundation they laid. The English retains “of.” Prophets likely refers to Christian prophets in light of3:5, but the noun itself is not expanded. Cornerstone is retained without assigning an exact architectural location. See UBS on2:20.

2:21–22. The source has no article between every/all and building. Every building is grammatically possible; the connected image favors the whole building here. The word gloss retains every while both English layers make the contextual choice explicit. Temple denotes the sacred dwelling, and the readers are built together, not as isolated shrines.

X-EPH-003 · Ephesians 3:1–21 The disclosed mystery and love beyond knowledge

The mystery revealed and a shared inheritance · Ephesians 3:1–7

Ephesians 3:1

Greek: adopted SBLGNT text.

Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν—

Word-order interlinear

of this | for the sake | I | Paul | the | prisoner | of | Christ | Jesus | for | you | the | Gentiles

Close English

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—

Fluent English

For this reason I, Paul, a prisoner of Christ Jesus on behalf of you Gentiles—

Ephesians 3:2

Greek: adopted SBLGNT text.

εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς·

Word-order interlinear

if | indeed | you heard | the | stewardship | of the | grace | of | God | the | having been given | to me | for | you

Close English

if indeed you have heard of the stewardship of God’s grace given to me for you:

Fluent English

surely you have heard about the responsibility for God’s grace that was entrusted to me for your benefit.

Ephesians 3:3

Greek: adopted SBLGNT text.

κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,

Word-order interlinear

by | revelation | was made known | to me | the | mystery | just as | I wrote before | in | a little

Close English

by revelation the mystery was made known to me, as I wrote briefly before,

Fluent English

The mystery was made known to me by revelation, as I have already written briefly.

Ephesians 3:4

Greek: adopted SBLGNT text.

πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,

Word-order interlinear

by | which | you can | reading | understand | the | insight | of me | into | the | mystery | of | Christ

Close English

by which, as you read, you can understand my insight into the mystery of Christ,

Fluent English

By reading this, you can understand my insight into the mystery of Christ.

Ephesians 3:5

Greek: adopted SBLGNT text.

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

Word-order interlinear

which | in other | generations | not | was made known | to the | sons | of | humans | as | now | it was revealed | to the | holy | apostles | of him | and | prophets | by | the Spirit

Close English

which in other generations was not made known to human beings as it has now been revealed to his holy apostles and prophets by the Spirit:

Fluent English

In earlier generations it was not made known to humanity as it has now been revealed by the Spirit to his holy apostles and prophets.

Ephesians 3:6

Greek: adopted SBLGNT text.

εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,

Word-order interlinear

to be | the | Gentiles | fellow heirs | and | members of one body | and | fellow sharers | of the | promise | in | Christ | Jesus | through | the | good news

Close English

that the Gentiles are fellow heirs and members of one body and fellow sharers in the promise in Christ Jesus through the good news,

Fluent English

The mystery is that through the good news Gentiles share the inheritance, belong to the same body, and share the promise in Christ Jesus.

Ephesians 3:7

Greek: adopted SBLGNT text.

οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ—

Word-order interlinear

of which | I became | a servant | according to | the | gift | of the | grace | of | God | the | having been given | to me | according to | the | working | of the | power | of him

Close English

of which I became a servant according to the gift of God’s grace given to me according to the working of his power—

Fluent English

I became a servant of this good news by the gift of God’s grace, given to me through the working of his power.

Section notes

3:1–2. The sentence begins “For this reason I, Paul” and is interrupted by the explanation in verses2–13; the prayer resumes in verse14. The dash remains in both layers. If indeed assumes the readers have heard, so fluent English uses surely. Stewardship is an entrusted responsibility, not ownership of grace.

3:3–6. The earlier brief writing may refer to the preceding part of this letter; no lost letter is asserted. As now contrasts the present disclosure with former generations without requiring that nothing was previously known. Verse6 explains the mystery through three shared statuses: fellow heirs, members of one body, and sharers in the promise. See UBS on3:6.

The many-sided wisdom of God · Ephesians 3:8–13

Ephesians 3:8

Greek: adopted SBLGNT text.

ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη— τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ,

Word-order interlinear

to me | the one | less than the least | of all | holy ones | was given | the | grace | this | to the | Gentiles | to proclaim good news | the | untraceable | riches | of | Christ

Close English

to me, less than the least of all the holy ones, this grace was given: to proclaim to the Gentiles the untraceable riches of Christ,

Fluent English

This grace was given to me, less than the least of all God’s holy people: to announce to the Gentiles the riches of Christ that no one can fully trace,

Ephesians 3:9

Greek: adopted SBLGNT text.

καὶ φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,

Word-order interlinear

and | to illuminate | all | what | the | administration | of the | mystery | the | having been hidden | from | the | ages | in | the | God | the one | the | all things | having created

Close English

and to illuminate for all what is the administration of the mystery hidden for ages in God, who created all things,

Fluent English

and to make clear to everyone how God’s mystery is being carried out. It was hidden through the ages in God, the creator of everything.

Ephesians 3:10

Greek: adopted SBLGNT text.

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

Word-order interlinear

so that | might be made known | now | to the | rulers | and | to the | authorities | in | the | heavenly realms | through | the | church | the | many-sided | wisdom | of | God

Close English

so that now, through the church, the many-sided wisdom of God might be made known to the rulers and authorities in the heavenly realms,

Fluent English

The purpose is that God’s wisdom in all its variety should now be made known through the church to the rulers and authorities in the heavenly realms.

Ephesians 3:11

Greek: adopted SBLGNT text.

κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,

Word-order interlinear

according to | the purpose | of the | ages | which | he accomplished | in | the | Christ | Jesus | the | Lord | of us

Close English

according to the purpose of the ages which he accomplished in Christ Jesus our Lord,

Fluent English

This accords with the eternal purpose he accomplished in Christ Jesus our Lord.

Ephesians 3:12

Greek: adopted SBLGNT text.

ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

Word-order interlinear

in | whom | we have | the | boldness | and | access | in | confidence | through | the | faith | of him

Close English

in whom we have boldness and access with confidence through faith in him.

Fluent English

In him we can approach with boldness and confidence through our faith in him.

Ephesians 3:13

Greek: adopted SBLGNT text.

διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.

Word-order interlinear

therefore | I ask | not | to lose heart | at | the | afflictions | of me | for | you | which | is | glory | of you

Close English

Therefore I ask you not to lose heart at my afflictions for you, which are your glory.

Fluent English

So I ask you not to be discouraged by what I suffer for you. These sufferings are your glory.

Section notes

3:8–11. Less than the least preserves an emphatic comparative formed from least. Untraceable describes riches beyond exhaustive discovery. The source includes all in verse9 and does not add “through Jesus Christ” after created. Rulers and authorities are left as named without identifying every member of a heavenly hierarchy.

3:12. The Greek says “through the faith of him.” It can be read as faith directed toward Christ or Christ’s faithfulness. Both English layers select faith in him; the ordered gloss retains the genitive wording. This is an interpretive choice, not a different source text. See UBS on3:12.

3:13. The request may be that the readers not lose heart, or that God keep Paul from losing heart. These layers take the readers as the understood subject. Their glory characterizes Paul’s suffering on their behalf; it does not call suffering pleasant or require them to seek it. See UBS on3:13.

Prayer for strength, love, and fullness · Ephesians 3:14–19

Ephesians 3:14

Greek: adopted SBLGNT text.

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,

Word-order interlinear

of this | for the sake | I bend | the | knees | of me | before | the | Father

Close English

For this reason I bend my knees before the Father,

Fluent English

For this reason I kneel before the Father,

Ephesians 3:15

Greek: adopted SBLGNT text.

ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

Word-order interlinear

from | whom | every | family | in | the heavens | and | on | earth | is named

Close English

from whom every family in the heavens and on earth takes its name,

Fluent English

from whom every family in heaven and on earth receives its name.

Ephesians 3:16

Greek: adopted SBLGNT text.

ἵνα δῷ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,

Word-order interlinear

that | he may give | to you | according to | the | riches | of the | glory | of him | with power | to be strengthened | through | the | Spirit | of him | in | the | inner | human being

Close English

that he may grant you, according to the riches of his glory, to be strengthened with power through his Spirit in the inner person,

Fluent English

I pray that, out of his glorious riches, he will give you strength through his Spirit in your inner life,

Ephesians 3:17

Greek: adopted SBLGNT text.

κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ· ἐρριζωμένοι καὶ τεθεμελιωμένοι,

Word-order interlinear

to dwell | the | Christ | through | the | faith | in | the | hearts | of you | in | love | having been rooted | and | having been founded

Close English

that Christ may dwell through faith in your hearts in love; being rooted and founded,

Fluent English

and that Christ may live in your hearts through faith, in love. Rooted and firmly established,

Ephesians 3:18

Greek: adopted SBLGNT text.

ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος,

Word-order interlinear

so that | you may have strength | to grasp | with | all | the | holy ones | what | the | breadth | and | length | and | height | and | depth

Close English

so that you may have strength to grasp with all the holy ones what is the breadth and length and height and depth,

Fluent English

may you have strength, together with all God’s holy people, to grasp the breadth and length and height and depth,

Ephesians 3:19

Greek: adopted SBLGNT text.

γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

Word-order interlinear

to know | and | the | surpassing | the | knowledge | love | of | Christ | so that | you may be filled | to | all | the | fullness | of | God

Close English

and to know the love of Christ that surpasses knowledge, so that you may be filled to all the fullness of God.

Fluent English

and to know Christ’s love, which exceeds what can be known, so that you may be filled to the whole fullness of God.

Section notes

3:14–15. The adopted source has Father without the longer phrase “of our Lord Jesus Christ.” Father and family are related Greek words. Every family follows the article-free wording; the whole family is another proposed reading of the phrase. Heavenly families are not assigned a detailed genealogy. See UBS on3:14–15.

3:16–18. Inner person denotes inward life. The source punctuation places “in love” before a stop, and these English layers attach it to Christ’s dwelling; many interpreters instead attach it to rooted and founded. Rooted and founded combine plant and building images. The dimensions in verse18 have no stated noun: Christ’s love in verse19 is a natural contextual referent, but is not inserted into verse18. See UBS on3:17–18.

3:19. Knowing a love that surpasses knowledge is deliberately expansive: apprehension does not exhaust its object. Fullness of God is retained as the prayer’s goal without turning it into an equation of the readers with God. Love of Christ is understood as his love for them. See UBS on3:19.

Glory through every generation · Ephesians 3:20–21

Ephesians 3:20

Greek: adopted SBLGNT text.

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

Word-order interlinear

to the one | now | being able | beyond | all things | to do | far more abundantly | than what | we ask | or | conceive | according to | the | power | the | working | in | us

Close English

Now to the one who is able to do far more abundantly beyond all that we ask or conceive, according to the power working in us,

Fluent English

To the one who can do far more than anything we ask or imagine, through the power at work in us,

Ephesians 3:21

Greek: adopted SBLGNT text.

αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

Word-order interlinear

to him | the | glory | in | the | church | and | in | Christ | Jesus | to | all | the | generations | of the | age | of the | ages | amen

Close English

to him be glory in the church and in Christ Jesus to all the generations of the age of ages. Amen.

Fluent English

to him be glory in the church and in Christ Jesus through all generations, forever and ever. Amen.

Section notes

3:20–21. The accumulation of expressions for more and beyond intensifies the doxology. The power is already at work in us. Both the church and Christ Jesus remain in the closing phrase, and the final Amen belongs to the adopted text. Forever and ever renders the compounded age formula idiomatically.

X-EPH-004 · Ephesians 4:1–32 Unity, maturity, and the new way of life

A calling lived in unity and peace · Ephesians 4:1–6

Ephesians 4:1

Greek: adopted SBLGNT text.

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

Word-order interlinear

I urge | therefore | you | I | the | prisoner | in | the Lord | worthily | to walk | of the | calling | with which | you were called

Close English

I therefore, the prisoner in the Lord, urge you to walk worthily of the calling with which you were called,

Fluent English

As a prisoner in the Lord, I urge you to live in a way worthy of the calling you received,

Ephesians 4:2

Greek: adopted SBLGNT text.

μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

Word-order interlinear

with | all | humility | and | gentleness | with | patience | bearing with | one another | in | love

Close English

with all humility and gentleness, with patience, bearing with one another in love,

Fluent English

with complete humility and gentleness, patiently bearing with one another in love.

Ephesians 4:3

Greek: adopted SBLGNT text.

σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

Word-order interlinear

being eager | to keep | the | unity | of the | Spirit | in | the | bond | of the | peace

Close English

being eager to keep the unity of the Spirit in the bond of peace.

Fluent English

Make every effort to preserve the unity of the Spirit through the bond of peace.

Ephesians 4:4

Greek: adopted SBLGNT text.

ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

Word-order interlinear

one | body | and | one | Spirit | just as | also | you were called | in | one | hope | of the | calling | of you

Close English

One body and one Spirit, just as you also were called in one hope of your calling;

Fluent English

There is one body and one Spirit, just as your calling brought you one shared hope;

Ephesians 4:5

Greek: adopted SBLGNT text.

εἷς κύριος, μία πίστις, ἓν βάπτισμα·

Word-order interlinear

one | Lord | one | faith | one | baptism

Close English

one Lord, one faith, one baptism;

Fluent English

one Lord, one faith, one baptism;

Ephesians 4:6

Greek: adopted SBLGNT text.

εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

Word-order interlinear

one | God | and | Father | of all | the one | over | all | and | through | all | and | in | all

Close English

one God and Father of all, who is over all and through all and in all.

Fluent English

one God and Father of all, who is over all, works through all, and is in all.

Section notes

4:1–6. Walking again means conduct. The unity is to be kept, not first manufactured. The repeated one binds body, Spirit, hope, Lord, faith, baptism, and God together. The source ends verse6 “in all” without an added us or you; neither pronoun is inserted.

The ascended giver · Ephesians 4:7–10

Ephesians 4:7

Greek: adopted SBLGNT text.

Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

Word-order interlinear

to one | but | each | of us | was given | the | grace | according to | the | measure | of the | gift | of | Christ

Close English

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

Fluent English

Yet each of us was given grace in the measure that Christ gave.

Ephesians 4:8

Greek: adopted SBLGNT text.

διὸ λέγει· Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.

Word-order interlinear

therefore | it says | having ascended | to | height | he took captive | a host of captives | he gave | gifts | to | humans

Close English

Therefore it says, “Ascending on high, he took a host of captives; he gave gifts to people.”

Fluent English

That is why it says, “He went up on high, taking captives with him, and gave gifts to people.”

Ephesians 4:9

Greek: adopted SBLGNT text.

τὸ δὲ Ἀνέβη τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς;

Word-order interlinear

the | now | he ascended | what | is it | if | not | that | also | he descended | into | the | lower | parts | of the | earth

Close English

Now what is “he ascended” except that he also descended into the lower parts of the earth?

Fluent English

What does “he went up” mean except that he also went down into the lower regions of the earth?

Ephesians 4:10

Greek: adopted SBLGNT text.

ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

Word-order interlinear

the one | having descended | himself | is | also | the one | having ascended | far above | all | the | heavens | so that | he might fill | the | all things

Close English

The one who descended is himself also the one who ascended far above all the heavens, so that he might fill all things.

Fluent English

The one who went down is the very one who went up far above all the heavens, to fill everything.

Section notes

4:8. The citation adapts Psalm68:18 (Greek Psalm67:19): here the ascending figure gives gifts, whereas the psalm speaks of receiving them. The English follows this passage’s wording. Captivity is a collective expression for captives; their identity is not specified.

4:9–10. Lower parts of the earth may mean regions below the earth, or the lower regions identified as the earth in contrast to heaven. These layers retain the former-sounding phrase while leaving the alternative explicit. The source has no first before descended. No detailed journey through the underworld is supplied. See UBS on4:9–10.

Gifts that build a mature body · Ephesians 4:11–16

Ephesians 4:11

Greek: adopted SBLGNT text.

καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

Word-order interlinear

and | he himself | gave | the ones | on the one hand | apostles | the ones | and | prophets | the ones | and | evangelists | the ones | and | shepherds | and | teachers

Close English

And he himself gave some as apostles, some as prophets, some as evangelists, and some as shepherds and teachers,

Fluent English

He gave people to serve as apostles, prophets, announcers of the good news, and shepherds and teachers,

Ephesians 4:12

Greek: adopted SBLGNT text.

πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

Word-order interlinear

for | the | equipping | of the | holy ones | for | work | of service | for | building up | of the | body | of | Christ

Close English

for the equipping of the holy ones for work of service, for the building up of the body of Christ,

Fluent English

to equip God’s holy people for the work of service, so that Christ’s body is built up.

Ephesians 4:13

Greek: adopted SBLGNT text.

μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

Word-order interlinear

until | we arrive | the | all | at | the | unity | of the | faith | and | of the | knowledge | of the | Son | of | God | at | a man | mature | at | a measure | of stature | of the | fullness | of | Christ

Close English

until we all reach the unity of the faith and of the knowledge of the Son of God, a mature man, the measure of the stature of Christ’s fullness,

Fluent English

This continues until we all reach unity in faith and in knowing the Son of God, becoming a mature humanity that measures up to the fullness of Christ.

Ephesians 4:14

Greek: adopted SBLGNT text.

ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης,

Word-order interlinear

so that | no longer | we may be | infants | being tossed by waves | and | being carried about | by every | wind | of | teaching | by | the | trickery | of | humans | by | cunning | toward | the | scheming | of | error

Close English

so that we may no longer be infants, tossed by waves and carried about by every wind of teaching, by human trickery, by cunning in deceitful scheming,

Fluent English

Then we will no longer be children tossed by waves and swept along by every wind of teaching, at the mercy of human trickery and cunning schemes that mislead.

Ephesians 4:15

Greek: adopted SBLGNT text.

ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή, Χριστός,

Word-order interlinear

being truthful | but | in | love | we may grow | into | him | the | all things | who | is | the | head | Christ

Close English

but, being truthful in love, may grow in all things into him who is the head, Christ,

Fluent English

Instead, by being truthful in love, let us grow in every way into Christ, who is the head.

Ephesians 4:16

Greek: adopted SBLGNT text.

ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ’ ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

Word-order interlinear

from | whom | all | the | body | being fitted together | and | being held together | through | every | joint | of the | supply | according to | working | in | the measure | of one | each | part | the | growth | of the | body | brings about | for | building up | of itself | in | love

Close English

from whom the whole body, fitted and held together through every supplying joint, according to the working in measure of each individual part, brings about the body’s growth for building itself up in love.

Fluent English

From him the whole body is joined and held together through every joint that supplies it. As each part does its proper work, the body grows and builds itself up in love.

Section notes

4:11–12. Shepherds and teachers share an article and are closely linked, without proving that every person named holds an identical role. The purpose phrases can be coordinated, or equipping can lead to the saints’ service and the body’s growth. These layers choose the latter connection. Service is not restricted to a later clerical office. See UBS on4:12.

4:13–16. The singular mature man is a corporate image; fluent English uses mature humanity. Stature can also denote maturity or age. Being truthful includes speaking truth and can extend to conduct; the note does not reduce it to frankness alone. Joints supply and connect as every part contributes. See UBS on4:15.

Putting off the old and putting on the new · Ephesians 4:17–24

Ephesians 4:17

Greek: adopted SBLGNT text.

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν,

Word-order interlinear

this | therefore | I say | and | testify | in | the Lord | no longer | you | to walk | as | also | the | Gentiles | walk | in | futility | of the | mind | of them

Close English

This therefore I say and testify in the Lord: you must no longer walk as the Gentiles also walk, in the futility of their mind,

Fluent English

I therefore say this and insist on it in the Lord: stop living as the Gentiles do, with their futile thinking.

Ephesians 4:18

Greek: adopted SBLGNT text.

ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

Word-order interlinear

having been darkened | in the | understanding | being | having been alienated from | the | life | of | God | because of | the | ignorance | the | being | in | them | because of | the | hardness | of the | heart | of them

Close English

being darkened in understanding, alienated from the life of God because of the ignorance in them, because of the hardness of their heart,

Fluent English

Their understanding is darkened, and they are estranged from the life of God because of the ignorance within them and the hardness of their hearts.

Ephesians 4:19

Greek: adopted SBLGNT text.

οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

Word-order interlinear

who | having become callous | themselves | handed over | to | unrestrained conduct | for | practice | of impurity | every | in | greed

Close English

who, having become callous, handed themselves over to unrestrained conduct for the practice of every impurity with greed.

Fluent English

Having lost sensitivity, they surrendered themselves to shameless conduct, greedily practicing every kind of impurity.

Ephesians 4:20

Greek: adopted SBLGNT text.

ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

Word-order interlinear

you | but | not | thus | learned | the | Christ

Close English

But you did not learn Christ in this way,

Fluent English

But that is not how you learned Christ,

Ephesians 4:21

Greek: adopted SBLGNT text.

εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ,

Word-order interlinear

if | indeed | him | you heard | and | in | him | you were taught | just as | is | truth | in | the | Jesus

Close English

if indeed you heard him and were taught in him, as truth is in Jesus,

Fluent English

surely you heard him and were taught in him, in keeping with the truth that is in Jesus:

Ephesians 4:22

Greek: adopted SBLGNT text.

ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

Word-order interlinear

to put off | you | with regard to | the | former | conduct | the | old | human being | the one | being corrupted | according to | the | desires | of | deceit

Close English

that, with regard to your former conduct, you put off the old person who is being corrupted according to deceitful desires,

Fluent English

you were taught to put off the old self of your former way of life, which is being ruined by deceitful desires,

Ephesians 4:23

Greek: adopted SBLGNT text.

ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν,

Word-order interlinear

to be renewed | and | in the | spirit | of the | mind | of you

Close English

and be renewed in the spirit of your mind,

Fluent English

to be renewed in the spirit of your mind,

Ephesians 4:24

Greek: adopted SBLGNT text.

καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

Word-order interlinear

and | to put on | the | new | human being | the one | according to | God | having been created | in | righteousness | and | holiness | of the | truth

Close English

and put on the new person, created according to God in righteousness and holiness of the truth.

Fluent English

and to put on the new self, created in God’s likeness in true righteousness and holiness.

Section notes

4:17–19. Gentiles here describes the surrounding way of life from which these Gentile readers are called, not a biological inability of an ethnic group. Hardness and callousness are moral images. Unrestrained conduct denotes shameless license; greed marks an appetite for more.

4:20–24. Learning Christ is an unusual personal expression and is retained. The infinitives put off, be renewed, and put on explain what the readers were taught. Clothing imagery describes a change of life. Spirit of your mind can denote its governing disposition; the phrase remains lower case and is not silently replaced with Holy Spirit.

Truth, anger, labor, and useful speech · Ephesians 4:25–29

Ephesians 4:25

Greek: adopted SBLGNT text.

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.

Word-order interlinear

therefore | having put off | the | falsehood | speak | truth | each | with | the | neighbor | of him | because | we are | of one another | members

Close English

Therefore, putting off falsehood, speak truth, each with his neighbor, because we are members of one another.

Fluent English

So put away falsehood. Each of you must speak truth with your neighbor, for we belong to one another as members of one body.

Ephesians 4:26

Greek: adopted SBLGNT text.

ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῷ ὑμῶν,

Word-order interlinear

be angry | and | not | sin | the | sun | not | let set | on | irritation | of you

Close English

Be angry and do not sin; do not let the sun set on your anger,

Fluent English

If you are angry, do not sin. Do not let the sun go down while you remain angry,

Ephesians 4:27

Greek: adopted SBLGNT text.

μηδὲ δίδοτε τόπον τῷ διαβόλῳ.

Word-order interlinear

nor | give | a place | to the | devil

Close English

and do not give the devil a place.

Fluent English

and give the devil no opportunity.

Ephesians 4:28

Greek: adopted SBLGNT text.

ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

Word-order interlinear

the one | stealing | no longer | let steal | rather | but | let labor | working | with the | own | hands | the | good | so that | he may have | to share | with the one | need | having

Close English

Let the one who steals steal no longer, but rather labor, doing good work with his own hands, so that he may have something to share with the one in need.

Fluent English

Anyone who steals must stop stealing and work hard instead, doing useful work with their own hands so they have something to share with people in need.

Ephesians 4:29

Greek: adopted SBLGNT text.

πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσιν.

Word-order interlinear

every | word | rotten | from | the | mouth | of you | not | let come out | but | if | any | good | for | building up | of the | need | so that | it may give | grace | to the ones | hearing

Close English

Let no rotten word come out of your mouth, but only what is good for building up as needed, so that it may give grace to those who hear.

Fluent English

Let no harmful talk come from your mouths. Say what helps build others up according to their need, so that it benefits those who hear.

Section notes

4:25–27. Speaking truth to a neighbor echoes Zechariah8:16. “Be angry and do not sin” follows the Greek of Psalm4:4; fluent English treats the imperative as a concession, not a duty to cultivate anger. The sunset image urges prompt resolution. Giving a place means granting opportunity. See UBS on4:26.

4:28–29. Work aims at sharing with someone in need, not merely self-support. Rotten speech is harmful or corrupting speech. The phrase “building up of the need” is idiomatic: words should meet the need of the situation and benefit their hearers.

The Spirit’s seal and mutual forgiveness · Ephesians 4:30–32

Ephesians 4:30

Greek: adopted SBLGNT text.

καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

Word-order interlinear

and | not | grieve | the | Spirit | the | holy | of | God | in | whom | you were sealed | for | a day | of redemption

Close English

And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.

Fluent English

Do not grieve God’s Holy Spirit, by whom you were sealed for the day of redemption.

Ephesians 4:31

Greek: adopted SBLGNT text.

πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ’ ὑμῶν σὺν πάσῃ κακίᾳ.

Word-order interlinear

all | bitterness | and | rage | and | anger | and | shouting | and | slander | let be removed | from | you | with | all | malice

Close English

Let all bitterness and rage and anger and shouting and slander be removed from you, together with all malice.

Fluent English

Put away every kind of bitterness, rage, anger, shouting, and slander, along with all malice.

Ephesians 4:32

Greek: adopted SBLGNT text.

γίνεσθε εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

Word-order interlinear

become | toward | one another | kind | tenderhearted | forgiving | one another | just as | also | the | God | in | Christ | forgave | you

Close English

Be kind toward one another, tenderhearted, forgiving one another, just as God in Christ also forgave you.

Fluent English

Be kind and compassionate to one another. Forgive each other, as God forgave you in Christ.

Section notes

4:30–32. The Spirit’s seal recalls1:13–14 and looks toward redemption. Grieve is retained as relational language. Rage and anger overlap in sense rather than forming a rigid psychological classification. The adopted final pronoun is you: God in Christ forgave you. The mutual pronouns describe forgiving one another, not self-forgiveness.

X-EPH-005 · Ephesians 5:1–33 Walking in love and light

Love, purity, and thanksgiving · Ephesians 5:1–6

Ephesians 5:1

Greek: adopted SBLGNT text.

γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά,

Word-order interlinear

become | therefore | imitators | of | God | as | children | beloved

Close English

Therefore be imitators of God, as beloved children,

Fluent English

As dearly loved children, imitate God,

Ephesians 5:2

Greek: adopted SBLGNT text.

καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας.

Word-order interlinear

and | walk | in | love | just as | also | the | Christ | loved | us | and | handed over | himself | for | us | an offering | and | a sacrifice | to | God | for | an aroma | of fragrance

Close English

and walk in love, just as Christ also loved us and handed himself over for us, an offering and sacrifice to God for a fragrant aroma.

Fluent English

and live in love. Christ loved us and gave himself for us as an offering and sacrifice to God, a pleasing fragrance.

Ephesians 5:3

Greek: adopted SBLGNT text.

Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις,

Word-order interlinear

sexual immorality | but | and | impurity | every | or | greed | not even | let be named | among | you | as | is fitting | for holy ones

Close English

But sexual immorality and every impurity or greed must not even be named among you, as is fitting for holy ones,

Fluent English

Sexual immorality, any kind of impurity, and greed should not even be found among you; that is fitting for God’s holy people.

Ephesians 5:4

Greek: adopted SBLGNT text.

καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνῆκεν, ἀλλὰ μᾶλλον εὐχαριστία.

Word-order interlinear

and | obscenity | and | foolish talk | or | coarse joking | which | not | are fitting | but | rather | thanksgiving

Close English

nor obscenity and foolish talk or coarse joking, which are not fitting, but rather thanksgiving.

Fluent English

Obscenity, foolish talk, and coarse joking are also out of place. Let there be thanksgiving instead.

Ephesians 5:5

Greek: adopted SBLGNT text.

τοῦτο γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅ ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.

Word-order interlinear

this | for | you know | knowing | that | every | sexually immoral person | or | impure person | or | greedy person | which | is | an idolater | not | has | an inheritance | in | the | kingdom | of | Christ | and | God

Close English

For you know this for certain: no sexually immoral or impure or greedy person—that is, an idolater—has an inheritance in the kingdom of Christ and God.

Fluent English

You know this well: no sexually immoral, impure, or greedy person has an inheritance in the kingdom of Christ and God. Such greed is idolatry.

Ephesians 5:6

Greek: adopted SBLGNT text.

Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

Word-order interlinear

no one | you | let deceive | with empty | words | because of | these things | for | comes | the | wrath | of | God | upon | the | sons | of | disobedience

Close English

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

Fluent English

Do not let anyone mislead you with empty talk. These things bring God’s wrath on those who disobey.

Section notes

5:1–2. Imitating God develops the preceding call to forgiveness. The source reads us in both places in verse2. The fragrant offering is sacrificial language for Christ’s self-giving; it is not an assertion about a literal smell.

5:3–6. Not even be named calls for conduct absent from the community, not a ban on naming wrongdoing when addressing it. Coarse joking is not a condemnation of every form of humor. The idolatry clause most directly characterizes greed. The kingdom wording “of Christ and God” is retained without forcing its article construction into a later doctrinal formula.

Children of light and the call to awake · Ephesians 5:7–14

Ephesians 5:7

Greek: adopted SBLGNT text.

μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·

Word-order interlinear

not | therefore | become | fellow sharers | with them

Close English

Therefore do not become fellow sharers with them,

Fluent English

So do not join them in these things.

Ephesians 5:8

Greek: adopted SBLGNT text.

ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε,

Word-order interlinear

you were | for | formerly | darkness | now | but | light | in | the Lord | as | children | of light | walk

Close English

for you were once darkness, but now you are light in the Lord; walk as children of light,

Fluent English

You were once darkness, but now you are light in the Lord. Live as children of light,

Ephesians 5:9

Greek: adopted SBLGNT text.

ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,

Word-order interlinear

the | for | fruit | of the | light | in | all | goodness | and | righteousness | and | truth

Close English

for the fruit of the light is in all goodness and righteousness and truth,

Fluent English

for light bears fruit in every kind of goodness, righteousness, and truth.

Ephesians 5:10

Greek: adopted SBLGNT text.

δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ κυρίῳ·

Word-order interlinear

testing | what | is | pleasing | to the | Lord

Close English

testing what is pleasing to the Lord.

Fluent English

Discern what pleases the Lord.

Ephesians 5:11

Greek: adopted SBLGNT text.

καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε,

Word-order interlinear

and | not | share in | the | works | the | unfruitful | of the | darkness | rather | but | also | expose

Close English

And do not share in the unfruitful works of darkness, but rather expose them,

Fluent English

Take no part in the fruitless works of darkness; instead, expose them.

Ephesians 5:12

Greek: adopted SBLGNT text.

τὰ γὰρ κρυφῇ γινόμενα ὑπ’ αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν·

Word-order interlinear

the things | for | in secret | being done | by | them | shameful | it is | even | to speak of

Close English

for it is shameful even to speak of the things done by them in secret.

Fluent English

What they do in secret is shameful even to speak about.

Ephesians 5:13

Greek: adopted SBLGNT text.

τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται,

Word-order interlinear

the | but | all things | being exposed | by | the | light | are made visible

Close English

But all things exposed by the light are made visible,

Fluent English

But when the light exposes things, they become visible,

Ephesians 5:14

Greek: adopted SBLGNT text.

πᾶν γὰρ τὸ φανερούμενον φῶς ἐστιν. διὸ λέγει· Ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

Word-order interlinear

everything | for | the thing | being made visible | light | is | therefore | it says | awake | the one | sleeping | and | rise | from | the | dead | and | will shine on | you | the | Christ

Close English

for everything made visible is light. Therefore it says, “Awake, sleeper, and rise from the dead, and Christ will shine on you.”

Fluent English

for everything brought into view is light. That is why it says, “Wake up, you who sleep! Rise from the dead, and Christ will shine on you.”

Section notes

5:8–10. The readers were darkness and are light, not merely located in them. The adopted reading is fruit of the light, rather than the Spirit found in another textual tradition. Discernment tests what pleases the Lord.

5:11–14. Expose can include bringing to light and reproving. Everything made visible is light retains the difficult passive wording; it is not silently changed to “light makes everything visible.” The closing quotation is often understood as early Christian song or baptismal language, with scriptural echoes, but its precise source is unknown. See UBS on5:13–14.

Wise living and fullness of the Spirit · Ephesians 5:15–21

Ephesians 5:15

Greek: adopted SBLGNT text.

Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ’ ὡς σοφοί,

Word-order interlinear

watch | therefore | carefully | how | you walk | not | as | unwise | but | as | wise

Close English

Therefore watch carefully how you walk, not as unwise but as wise,

Fluent English

Pay close attention, then, to how you live. Live wisely, not foolishly,

Ephesians 5:16

Greek: adopted SBLGNT text.

ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσιν.

Word-order interlinear

buying up | the | opportunity | because | the | days | evil | are

Close English

buying up the opportunity, because the days are evil.

Fluent English

making the most of the opportunity, because these are evil days.

Ephesians 5:17

Greek: adopted SBLGNT text.

διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου·

Word-order interlinear

because of | this | not | become | foolish | but | understand | what | the | will | of the | Lord

Close English

For this reason do not be foolish, but understand what the will of the Lord is.

Fluent English

So do not be senseless; understand what the Lord wills.

Ephesians 5:18

Greek: adopted SBLGNT text.

καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,

Word-order interlinear

and | not | become drunk | with wine | in | which | is | recklessness | but | be filled | with | the Spirit

Close English

And do not become drunk with wine, in which is recklessness, but be filled with the Spirit,

Fluent English

Do not get drunk on wine, which leads to reckless living. Be filled with the Spirit,

Ephesians 5:19

Greek: adopted SBLGNT text.

λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

Word-order interlinear

speaking | to one another | in psalms | and | hymns | and | songs | spiritual | singing | and | making music | with the | heart | of you | to the | Lord

Close English

speaking to one another in psalms and hymns and spiritual songs, singing and making music with your heart to the Lord,

Fluent English

speaking to one another with psalms, hymns, and spiritual songs. Sing and make music to the Lord from your hearts,

Ephesians 5:20

Greek: adopted SBLGNT text.

εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί,

Word-order interlinear

giving thanks | always | for | all things | in | the name | of the | Lord | of us | Jesus | Christ | to | God | and | Father

Close English

always giving thanks for all things in the name of our Lord Jesus Christ to God the Father,

Fluent English

and always thank God the Father for everything in the name of our Lord Jesus Christ.

Ephesians 5:21

Greek: adopted SBLGNT text.

ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

Word-order interlinear

submitting | to one another | in | fear | of Christ

Close English

submitting to one another in reverence for Christ.

Fluent English

Submit to one another out of reverence for Christ.

Section notes

5:15–18. Buying up the opportunity is a market image for making full use of the time available. Recklessness denotes wasteful or dissolute living. Be filled is plural and passive; the following participles describe the community’s response in song, thanks, and submission.

5:19–21. Psalms, hymns, and spiritual songs need not be three sharply separated musical genres. Heart indicates inward sincerity, not a ban on audible music. Submitting to one another continues the syntax of verse18 and also supplies the missing verb of verse22. Fear of Christ is rendered reverence. See UBS on5:21.

Wives and the church’s relation to Christ · Ephesians 5:22–24

Ephesians 5:22

Greek: adopted SBLGNT text.

Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,

Word-order interlinear

the | wives | to the | own | husbands | as | to the | Lord

Close English

Wives, to your own husbands as to the Lord,

Fluent English

Wives, submit to your own husbands as to the Lord.

Ephesians 5:23

Greek: adopted SBLGNT text.

ὅτι ἀνήρ ἐστιν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος.

Word-order interlinear

because | a husband | is | head | of the | wife | as | also | the | Christ | head | of the | church | he himself | savior | of the | body

Close English

because a husband is head of the wife as Christ also is head of the church, himself savior of the body.

Fluent English

For a husband is the head of his wife, as Christ is the head of the church, which is his body, and he is its savior.

Ephesians 5:24

Greek: adopted SBLGNT text.

ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

Word-order interlinear

but | as | the | church | submits | to | Christ | so | also | the | wives | to the | husbands | in | everything

Close English

But as the church submits to Christ, so also wives to their husbands in everything.

Fluent English

As the church submits to Christ, so wives are to submit to their husbands in everything.

Section notes

5:22. The adopted Greek has no verb. Close English leaves the ellipsis visible; fluent English supplies submit from verse21. Own husbands specifies the marital relation. The preceding mutual submission and the following demand for self-giving love remain part of the context. See UBS on5:22.

5:23–24. Head is retained as the passage’s body metaphor. The analogy links husband and wife with Christ and church, while savior of the body specifically describes Christ. The text does not call the husband a savior or identify him with the Lord.

Self-giving love, cleansing, and care · Ephesians 5:25–30

Ephesians 5:25

Greek: adopted SBLGNT text.

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,

Word-order interlinear

the | husbands | love | the | wives | just as | also | the | Christ | loved | the | church | and | himself | handed over | for | her

Close English

Husbands, love your wives, just as Christ also loved the church and handed himself over for her,

Fluent English

Husbands, love your wives as Christ loved the church and gave himself for her,

Ephesians 5:26

Greek: adopted SBLGNT text.

ἵνα αὐτὴν ἁγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,

Word-order interlinear

so that | her | he might sanctify | having cleansed | by the | washing | of | water | with | a word

Close English

so that he might sanctify her, cleansing her by the washing of water with a word,

Fluent English

to make her holy, cleansing her through washing with water and the word,

Ephesians 5:27

Greek: adopted SBLGNT text.

ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ᾽ ἵνα ᾖ ἁγία καὶ ἄμωμος.

Word-order interlinear

so that | he might present | he himself | to himself | glorious | the | church | not | having | a spot | or | a wrinkle | or | anything | of the | such things | but | that | she might be | holy | and | blameless

Close English

so that he himself might present the church to himself glorious, without spot or wrinkle or any such thing, but holy and blameless.

Fluent English

so that he could present the church to himself in glory, without a stain or wrinkle or anything like that, holy and without blemish.

Ephesians 5:28

Greek: adopted SBLGNT text.

οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ,

Word-order interlinear

thus | ought | also | the | husbands | to love | the | their own | wives | as | the | their own | bodies | the one | loving | the | his own | wife | himself | loves

Close English

In this way husbands also ought to love their own wives as their own bodies; the one who loves his own wife loves himself,

Fluent English

In the same way husbands should love their wives as their own bodies. A man who loves his wife loves himself.

Ephesians 5:29

Greek: adopted SBLGNT text.

οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,

Word-order interlinear

no one | for | ever | the | his own | flesh | hated | but | nourishes | and | cherishes | it | just as | also | the | Christ | the | church

Close English

for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church,

Fluent English

No one hates their own flesh; they nourish it and care for it. That is how Christ treats the church,

Ephesians 5:30

Greek: adopted SBLGNT text.

ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.

Word-order interlinear

because | members | we are | of the | body | of him

Close English

because we are members of his body.

Fluent English

because we are members of his body.

Section notes

5:25–27. The husband’s stated duty is love patterned on Christ’s self-giving. The church is grammatically feminine and is portrayed as a bride; her keeps this image. Washing likely evokes baptism, while “with a word” has been understood as gospel proclamation, a baptismal confession or formula, or bridal speech. The phrase remains general. See UBS on5:26–27.

5:28–30. The argument proceeds through the shared body: loving one’s wife is loving oneself. Nourishes and cherishes describe sustained care. The source ends verse30 at his body, without the longer addition about flesh and bones; no words from that reading are inserted.

One flesh and a profound mystery · Ephesians 5:31–33

Ephesians 5:31

Greek: adopted SBLGNT text.

ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

Word-order interlinear

for | this reason | will leave | a man | the | father | and | the | mother | and | will be joined | to the | wife | of him | and | will be | the | two | into | flesh | one

Close English

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

Fluent English

“This is why a man will leave his father and mother and be joined to his wife, and the two will become one flesh.”

Ephesians 5:32

Greek: adopted SBLGNT text.

τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

Word-order interlinear

the | mystery | this | great | is | I | but | speak | with reference to | Christ | and | with reference to | the | church

Close English

This mystery is great, but I speak with reference to Christ and to the church.

Fluent English

This mystery is profound; I am speaking of Christ and the church.

Ephesians 5:33

Greek: adopted SBLGNT text.

πλὴν καὶ ὑμεῖς οἱ καθ’ ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

Word-order interlinear

nevertheless | also | you | the ones | one by | one | each | the | his own | wife | thus | let love | as | himself | the | and | wife | that | she may respect | the | husband

Close English

Nevertheless, let each one of you individually love his own wife as himself, and let the wife respect her husband.

Fluent English

Each of you, then, must love his wife as he loves himself, and the wife must respect her husband.

Section notes

5:31–32. Genesis2:24 is cited and applied to Christ and the church. Mystery here concerns the significance of that union, not an unexplained replacement of marriage with another institution. Great is the predicate: this mystery is great. The English does not substitute a later technical term for sacrament. See UBS on5:32.

5:33. The final instruction returns to individual husbands and wives. Fear can convey awe or respect; respect is chosen in this marital context. The two instructions are preserved as stated, with the love-command continuing the model of care in verses25–30.

X-EPH-006 · Ephesians 6:1–24 Household responsibilities, steadfastness, and peace

Children and fathers · Ephesians 6:1–4

Ephesians 6:1

Greek: adopted SBLGNT text.

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ, τοῦτο γάρ ἐστιν δίκαιον·

Word-order interlinear

the | children | obey | the | parents | of you | in | the Lord | this | for | is | right

Close English

Children, obey your parents in the Lord, for this is right.

Fluent English

Children, obey your parents in the Lord; this is right.

Ephesians 6:2

Greek: adopted SBLGNT text.

τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,

Word-order interlinear

honor | the | father | of you | and | the | mother | which | is | a commandment | first | with | a promise

Close English

“Honor your father and mother,” which is the first commandment with a promise,

Fluent English

“Honor your father and mother” is the first commandment accompanied by a promise:

Ephesians 6:3

Greek: adopted SBLGNT text.

ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

Word-order interlinear

so that | well | with you | it may be | and | you will be | long-lived | on | the | earth

Close English

“so that it may be well with you and you will live long on the earth.”

Fluent English

“so that things may go well for you and you will have a long life on the earth.”

Ephesians 6:4

Greek: adopted SBLGNT text.

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.

Word-order interlinear

and | the | fathers | not | provoke to anger | the | children | of you | but | nourish | them | in | training | and | admonition | of the Lord

Close English

And fathers, do not provoke your children to anger, but bring them up in the training and admonition of the Lord.

Fluent English

Fathers, do not drive your children to anger. Raise them with the Lord’s training and instruction.

Section notes

6:1–3. In the Lord is present in the adopted source. The command and promise draw on Exodus20:12 and Deuteronomy5:16, without the clause about the land God gives Israel. Earth is chosen here for the wider setting. First qualifies commandment with a promise; the verse does not call honoring parents the first commandment overall. See UBS on6:1–3.

6:4. Fathers translates the specific plural used here, whereas verse1 uses parents. Training and admonition concern nurture and instruction; the prohibition against provoking anger remains explicit. The same nurturing verb appeared in5:29.

Slaves and masters before one Lord · Ephesians 6:5–9

Ephesians 6:5

Greek: adopted SBLGNT text.

Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἁπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

Word-order interlinear

the | slaves | obey | the | according to | flesh | masters | with | fear | and | trembling | in | sincerity | of the | heart | of you | as | to | Christ

Close English

Slaves, obey your masters according to the flesh with fear and trembling, in sincerity of heart, as to Christ,

Fluent English

Slaves, obey your earthly masters with fear and trembling and a sincere heart, as you would Christ.

Ephesians 6:6

Greek: adopted SBLGNT text.

μὴ κατ’ ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ’ ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ, ἐκ ψυχῆς

Word-order interlinear

not | according to | eye-service | as | people-pleasers | but | as | slaves | of Christ | doing | the | will | of | God | from | the soul

Close English

not with eye-service, as people-pleasers, but as slaves of Christ, doing the will of God from the soul,

Fluent English

Do not work only when watched, merely to please people. As slaves of Christ, do God’s will wholeheartedly,

Ephesians 6:7

Greek: adopted SBLGNT text.

μετ’ εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

Word-order interlinear

with | goodwill | serving as slaves | as | to the | Lord | and | not | to humans

Close English

serving with goodwill, as to the Lord and not to people,

Fluent English

serving with goodwill as those who serve the Lord, not merely people.

Ephesians 6:8

Greek: adopted SBLGNT text.

εἰδότες ὅτι ἕκαστος, ὃ ἂν ποιήσῃ ἀγαθόν, τοῦτο κομίσεται παρὰ κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.

Word-order interlinear

knowing | that | each | whatever | ever | he may do | good | this | he will receive back | from | the Lord | whether | a slave | whether | free

Close English

knowing that whatever good each person does, this he will receive back from the Lord, whether slave or free.

Fluent English

Know that each person will receive back from the Lord the good they do, whether they are enslaved or free.

Ephesians 6:9

Greek: adopted SBLGNT text.

Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωπολημψία οὐκ ἔστιν παρ’ αὐτῷ.

Word-order interlinear

and | the | masters | the | same things | do | toward | them | giving up | the | threatening | knowing | that | both | of them | and | of you | the | Master | is | in | the heavens | and | partiality | not | is | with | him

Close English

And masters, do the same toward them, giving up threatening, knowing that both their Master and yours is in the heavens, and there is no partiality with him.

Fluent English

Masters, act toward them in the same spirit and stop threatening them. You know that their Master and yours is in heaven, and he shows no favoritism.

Section notes

6:5–9. Slaves and masters retain the historical social terms; they are not replaced by employees and employers. Masters according to the flesh becomes earthly masters in fluent English. Fear and trembling conveys serious deference, and sincerity excludes pretense. See UBS on6:5.

6:6–9. Eye-service is service performed only under observation. From the soul means wholeheartedly. The instruction to masters includes abandoning threats and recognizing the same heavenly Master, who shows no partiality. The shared Lord does not erase the unequal historical situation addressed by these instructions.

Strength for a struggle beyond flesh and blood · Ephesians 6:10–13

Ephesians 6:10

Greek: adopted SBLGNT text.

Τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

Word-order interlinear

for the | rest | be strengthened | in | the Lord | and | in | the | might | of the | strength | of him

Close English

Finally, be strengthened in the Lord and in his mighty strength.

Fluent English

Finally, draw strength from the Lord and from his mighty power.

Ephesians 6:11

Greek: adopted SBLGNT text.

ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

Word-order interlinear

put on | the | full armor | of | God | for | the | to be able | you | to stand | against | the | schemes | of the | devil

Close English

Put on the full armor of God so that you may be able to stand against the schemes of the devil,

Fluent English

Put on all the armor God provides, so that you can stand firm against the devil’s schemes.

Ephesians 6:12

Greek: adopted SBLGNT text.

ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

Word-order interlinear

because | not | is | for us | the | struggle | against | blood | and | flesh | but | against | the | rulers | against | the | authorities | against | the | world-rulers | of the | darkness | this | against | the | spiritual forces | of | evil | in | the | heavenly realms

Close English

because our struggle is not against blood and flesh, but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenly realms.

Fluent English

Our struggle is not against human beings. It is against rulers and authorities, against the powers that govern this darkness, against spiritual forces of evil in the heavenly realms.

Ephesians 6:13

Greek: adopted SBLGNT text.

διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι.

Word-order interlinear

because of | this | take up | the | full armor | of | God | so that | you may be able | to resist | in | the | day | the | evil | and | everything | having accomplished | to stand

Close English

For this reason take up the full armor of God, so that you may be able to resist in the evil day, and having done everything, to stand.

Fluent English

So take up God’s full armor, so that you can resist when the evil day comes and, after doing everything, remain standing.

Section notes

6:10–13. Be strengthened is passive in form; strength is grounded in the Lord. Full armor denotes a complete set of equipment. Blood and flesh names human beings, explicitly distinguishing them from the spiritual opponents in the image. The evil day is left unspecified rather than assigned to a date or event.

Truth, righteousness, peace, faith, and salvation · Ephesians 6:14–17

Ephesians 6:14

Greek: adopted SBLGNT text.

στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,

Word-order interlinear

stand | therefore | having girded | the | waist | of you | with | truth | and | having put on | the | breastplate | of | righteousness

Close English

Stand therefore, girding your waist with truth and putting on the breastplate of righteousness,

Fluent English

Stand firm, then: fasten truth around your waist and put on righteousness as your breastplate.

Ephesians 6:15

Greek: adopted SBLGNT text.

καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

Word-order interlinear

and | having shod | the | feet | with | readiness | of the | good news | of | peace

Close English

and shoeing your feet with the readiness of the good news of peace,

Fluent English

Equip your feet with the readiness that comes from the good news of peace.

Ephesians 6:16

Greek: adopted SBLGNT text.

ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ πεπυρωμένα σβέσαι·

Word-order interlinear

in | all circumstances | having taken up | the | shield | of | faith | with | which | you will be able | all | the | arrows | of the | evil one | having been set on fire | to extinguish

Close English

in all circumstances taking up the shield of faith, with which you will be able to extinguish all the flaming arrows of the evil one.

Fluent English

In every circumstance take up faith as your shield; with it you can extinguish every burning arrow of the evil one.

Ephesians 6:17

Greek: adopted SBLGNT text.

καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ,

Word-order interlinear

and | the | helmet | of | salvation | receive | and | the | sword | of the | Spirit | which | is | the word | of God

Close English

And receive the helmet of salvation and the sword of the Spirit, which is the word of God,

Fluent English

Receive salvation as your helmet, and take the Spirit’s sword, which is God’s word.

Section notes

6:14–15. The equipment imagery recalls Isaiah11:5 and59:17. Readiness may be the firmness or preparedness supplied by the good news, or readiness to proclaim it; fluent English chooses the former. The gospel is specifically one of peace. See UBS on6:14–15.

6:16–17. In all circumstances follows the adopted preposition; “above all” is not forced into the line. The evil one is the personal adversary in context. The sword of the Spirit is identified as God’s word, not as the Spirit himself; it can mean a sword supplied or wielded by the Spirit. The military image is sustained without turning the instruction into literal armed conflict. See UBS on6:17.

Persistent prayer and bold proclamation · Ephesians 6:18–20

Ephesians 6:18

Greek: adopted SBLGNT text.

διὰ πάσης προσευχῆς καὶ δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,

Word-order interlinear

through | every | prayer | and | petition | praying | at | every | time | in | the Spirit | and | for | this | keeping alert | with | all | perseverance | and | petition | for | all | the | holy ones

Close English

with every prayer and petition, praying at every time in the Spirit, and to this end keeping alert with all perseverance and petition for all the holy ones,

Fluent English

Pray in the Spirit on every occasion with every kind of prayer and petition. Stay alert and persevere in praying for all God’s holy people,

Ephesians 6:19

Greek: adopted SBLGNT text.

καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου

Word-order interlinear

and | for | me | so that | to me | may be given | a word | in | opening | of the | mouth | of me | with | boldness | to make known | the | mystery | of the | good news

Close English

and for me, that a word may be given to me when I open my mouth, to make known with boldness the mystery of the good news,

Fluent English

and for me: ask that words be given to me when I open my mouth, so that I can boldly make known the mystery of the good news.

Ephesians 6:20

Greek: adopted SBLGNT text.

ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

Word-order interlinear

for | which | I am an ambassador | in | a chain | so that | in | it | I may speak boldly | as | it is necessary | for me | to speak

Close English

for which I am an ambassador in a chain, so that I may speak boldly about it, as I must speak.

Fluent English

I am an ambassador for this message, even in chains. Pray that I may speak it boldly, as I ought.

Section notes

6:18–20. Repeated all/every gives the prayer its breadth. Praying and keeping alert continue the preceding exhortation; both are addressed to the community. Paul requests speech and boldness, not a stated guarantee of release. Chain is singular in Greek and idiomatically plural in fluent English; ambassador and prisoner form a pointed contrast.

Tychicus and the closing blessing · Ephesians 6:21–24

Ephesians 6:21

Greek: adopted SBLGNT text.

Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ’ ἐμέ, τί πράσσω, πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,

Word-order interlinear

so that | but | you may know | also | you | the things | concerning | me | what | I am doing | all things | will make known | to you | Tychicus | the | beloved | brother | and | faithful | servant | in | the Lord

Close English

But so that you too may know my circumstances, what I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make everything known to you,

Fluent English

So that you too may know how I am and what I am doing, Tychicus will tell you everything. He is a beloved brother and a faithful servant in the Lord.

Ephesians 6:22

Greek: adopted SBLGNT text.

ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

Word-order interlinear

whom | I sent | to | you | for | this very | thing | so that | you may know | the things | about | us | and | he may encourage | the | hearts | of you

Close English

whom I sent to you for this very purpose, that you may know about us and that he may encourage your hearts.

Fluent English

I am sending him for this very purpose: to tell you how we are and to encourage your hearts.

Ephesians 6:23

Greek: adopted SBLGNT text.

Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

peace | to the | brothers | and | love | with | faith | from | God | Father | and | the Lord | Jesus | Christ

Close English

Peace to the brothers and sisters, and love with faith, from God the Father and the Lord Jesus Christ.

Fluent English

May peace and love with faith come to the brothers and sisters from God the Father and the Lord Jesus Christ.

Ephesians 6:24

Greek: adopted SBLGNT text.

ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

Word-order interlinear

the | grace | with | all | the ones | loving | the | Lord | of us | Jesus | Christ | in | incorruptibility

Close English

Grace be with all who love our Lord Jesus Christ with undying love.

Fluent English

May grace be with everyone who loves our Lord Jesus Christ with a love that does not fade.

Section notes

6:21–22. Tychicus carries news and encouragement. The aorist sent may be epistolary, viewed from the recipients’ standpoint; fluent English uses am sending. No location of imprisonment is supplied by this passage.

6:23–24. The final noun means incorruptibility or imperishability. These layers attach it to love as enduring love; alternatives connect it with grace, immortality, or the whole blessing. The ambiguity is not resolved by the Greek word alone. The adopted ending has no Amen, and none is added. See UBS on6:23–24.

X-PHP-001 · Philippians 1:1–30 Partnership in the good news and courage in Christ

Greeting to the whole community · Philippians 1:1–2

Philippians 1:1

Greek: adopted SBLGNT text.

Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις·

Word-order interlinear

Paul | and | Timothy | slaves | of Christ | Jesus | to all | the | holy ones | in | Christ | Jesus | the ones | being | in | Philippi | with | overseers | and | servants

Close English

Paul and Timothy, slaves of Christ Jesus, to all the holy ones in Christ Jesus who are in Philippi, with overseers and servants:

Fluent English

From Paul and Timothy, slaves of Christ Jesus, to all God’s holy people in Christ Jesus at Philippi, together with the overseers and deacons:

Philippians 1:2

Greek: adopted SBLGNT text.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

grace | to you | and | peace | from | God | Father | of us | and | the Lord | Jesus | Christ

Close English

Grace to you and peace from God our Father and the Lord Jesus Christ.

Fluent English

May grace and peace come to you from God our Father and the Lord Jesus Christ.

Section notes

1:1. Slaves retains Paul and Timothy’s self-description. Overseers and deacons name plural community roles; no later hierarchy is supplied. The gloss servants records the ordinary service word behind deacons. All holy people includes the community, not only its officers.

Thanksgiving for a lasting partnership · Philippians 1:3–8

Philippians 1:3

Greek: adopted SBLGNT text.

Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν

Word-order interlinear

I thank | the | God | of me | at | every | the | remembrance | of you

Close English

I thank my God at every remembrance of you,

Fluent English

Whenever I remember you, I thank my God.

Philippians 1:4

Greek: adopted SBLGNT text.

πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος,

Word-order interlinear

always | in | every | petition | of me | for | all | of you | with | joy | the | petition | making

Close English

always in every petition of mine for all of you, making my petition with joy,

Fluent English

In every prayer I make for all of you, I always pray with joy,

Philippians 1:5

Greek: adopted SBLGNT text.

ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,

Word-order interlinear

because of | the | partnership | of you | in | the | good news | from | the | first | day | until | the | now

Close English

because of your partnership in the good news from the first day until now,

Fluent English

because you have shared in the work of the good news from the first day until now.

Philippians 1:6

Greek: adopted SBLGNT text.

πεποιθὼς αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ·

Word-order interlinear

being confident | this very | thing | that | the one | having begun | in | you | a work | good | will complete | until | the day | of Christ | Jesus

Close English

confident of this very thing, that the one who began a good work in you will complete it by the day of Christ Jesus.

Fluent English

I am confident of this: the one who began a good work among you will bring it to completion by the day of Christ Jesus.

Philippians 1:7

Greek: adopted SBLGNT text.

καθώς ἐστιν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας·

Word-order interlinear

just as | it is | right | for me | this | to think | about | all | of you | because of | the | to have | me | in | the | heart | you | in | both | the | bonds | of me | and | in | the | defense | and | confirmation | of the | good news | fellow sharers | with me | of the | grace | all | you | being

Close English

It is right for me to think this about all of you, because I have you in my heart: both in my bonds and in the defense and confirmation of the good news, you all share grace with me.

Fluent English

It is right for me to feel this way about all of you, because I hold you in my heart. In my imprisonment and in defending and confirming the good news, you all share God’s grace with me.

Philippians 1:8

Greek: adopted SBLGNT text.

μάρτυς γάρ μου ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.

Word-order interlinear

a witness | for | of me | the | God | how | I long for | all | you | in | the affections | of Christ | Jesus

Close English

For God is my witness, how I long for all of you with the affections of Christ Jesus.

Fluent English

God can testify how deeply I long for all of you with the affection of Christ Jesus.

Section notes

1:3–6. Remembrance of you is read as Paul remembering the recipients; their remembrance of him is grammatically possible. Partnership embraces shared participation in the good news, not only financial support. In you is plural and can mean among you as a community; the completion is oriented toward Christ’s day.

1:7–8. I have you in my heart is adopted; the accusatives also allow you have me in your heart. Defense and confirmation may have a courtroom setting, but the text does not require a contrast between imprisonment now and preaching while formerly free. Affections renders the bodily term for inward tenderness. See UBS on1:7.

Love that learns to discern · Philippians 1:9–11

Philippians 1:9

Greek: adopted SBLGNT text.

καὶ τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,

Word-order interlinear

and | this | I pray | that | the | love | of you | still | more | and | more | may abound | in | knowledge | and | all | discernment

Close English

And this I pray: that your love may abound still more and more in knowledge and all discernment,

Fluent English

My prayer is that your love may keep growing in knowledge and every kind of discernment,

Philippians 1:10

Greek: adopted SBLGNT text.

εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

Word-order interlinear

for | the | to discern | you | the things | that excel | so that | you may be | pure | and | without offense | for | the day | of Christ

Close English

so that you may discern what excels, that you may be pure and without offense for the day of Christ,

Fluent English

so that you can recognize what matters most and be pure and blameless for the day of Christ,

Philippians 1:11

Greek: adopted SBLGNT text.

πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

Word-order interlinear

having been filled with | the fruit | of righteousness | the one | through | Jesus | Christ | for | glory | and | praise | of God

Close English

filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

Fluent English

filled with the fruit of righteousness that Jesus Christ produces, to God’s glory and praise.

Section notes

1:9–11. Love grows together with knowledge and practical discernment. What excels can also mean the things that differ, considered in order to approve the best. Without offense may include not stumbling or not causing others to stumble. The singular fruit of righteousness follows the adopted text.

The message advances despite imprisonment · Philippians 1:12–18

Philippians 1:12

Greek: adopted SBLGNT text.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ’ ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,

Word-order interlinear

to know | but | you | I want | brothers | that | the things | concerning | me | rather | for | advancement | of the | good news | have come

Close English

But I want you to know, brothers and sisters, that my circumstances have turned out rather for the advancement of the good news,

Fluent English

I want you to know, brothers and sisters, that what has happened to me has actually helped the good news move forward.

Philippians 1:13

Greek: adopted SBLGNT text.

ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,

Word-order interlinear

so that | the | bonds | of me | evident | in | Christ | have become | in | whole | the | praetorium | and | to the | others | all

Close English

so that my bonds have become known as being for Christ throughout the whole praetorium and to all the rest,

Fluent English

Throughout the whole headquarters guard and among everyone else, it has become clear that I am imprisoned for Christ.

Philippians 1:14

Greek: adopted SBLGNT text.

καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

Word-order interlinear

and | the | greater number | of the | brothers | in | the Lord | having become confident | by the | bonds | of me | more abundantly | to dare | fearlessly | the | word | to speak

Close English

and most of the brothers and sisters, becoming confident in the Lord through my bonds, dare more abundantly to speak the word without fear.

Fluent English

My imprisonment has given most of the brothers and sisters greater confidence in the Lord, and they are much bolder in speaking the message without fear.

Philippians 1:15

Greek: adopted SBLGNT text.

Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι’ εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν·

Word-order interlinear

some | indeed | even | because of | envy | and | rivalry | some | but | also | because of | goodwill | the | Christ | proclaim

Close English

Some indeed proclaim Christ because of envy and rivalry, but others because of goodwill.

Fluent English

Some preach Christ out of envy and rivalry; others do so out of goodwill.

Philippians 1:16

Greek: adopted SBLGNT text.

οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,

Word-order interlinear

the ones | indeed | from | love | knowing | that | for | defense | of the | good news | I am appointed

Close English

The latter act from love, knowing that I am appointed for the defense of the good news;

Fluent English

Those who act from love know that I am here to defend the good news.

Philippians 1:17

Greek: adopted SBLGNT text.

οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς, οἰόμενοι θλῖψιν ἐγείρειν τοῖς δεσμοῖς μου.

Word-order interlinear

the ones | but | from | selfish ambition | the | Christ | announce | not | purely | supposing | distress | to stir up | for the | bonds | of me

Close English

but the others announce Christ from selfish ambition, not purely, supposing that they will stir up distress for me in my bonds.

Fluent English

The others proclaim Christ from selfish ambition, with impure motives, thinking they can make my imprisonment more painful.

Philippians 1:18

Greek: adopted SBLGNT text.

τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,

Word-order interlinear

what | then | only | that | in every | way | whether | in pretense | whether | in truth | Christ | is announced | and | in | this | I rejoice | but | also | I will rejoice

Close English

What then? Only that in every way, whether in pretense or in truth, Christ is announced, and in this I rejoice. Yes, and I will rejoice,

Fluent English

What does it matter? In every case Christ is being proclaimed, whether sincerely or as a pretext, and that gives me joy. And I will continue to rejoice,

Section notes

1:13. Praetorium may denote a headquarters or its personnel. Headquarters guard is chosen in fluent English without deciding the city of imprisonment. In Christ identifies the cause or character of Paul’s confinement. See UBS on1:13.

1:14–18. The source has the word without of God in verse14, and love before selfish ambition in verses16–17. Paul’s joy concerns Christ being proclaimed; it does not describe the rivals’ motives as good. Their expectation of increasing his distress remains their intention, not a narrated success.

Christ honored in life or death · Philippians 1:19–26

Philippians 1:19

Greek: adopted SBLGNT text.

οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ,

Word-order interlinear

I know | for | that | this | for me | will turn out | for | deliverance | through | the | of you | petition | and | provision | of the | Spirit | of Jesus | Christ

Close English

for I know that this will turn out for my deliverance through your petition and the provision of the Spirit of Jesus Christ,

Fluent English

because I know that this will lead to my deliverance through your prayers and the help supplied by the Spirit of Jesus Christ.

Philippians 1:20

Greek: adopted SBLGNT text.

κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ’ ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

Word-order interlinear

according to | the | eager expectation | and | hope | of me | that | in | nothing | I will be put to shame | but | in | all | boldness | as | always | also | now | will be magnified | Christ | in | the | body | of me | whether | through | life | whether | through | death

Close English

according to my eager expectation and hope that I will be put to shame in nothing, but with all boldness, as always so also now, Christ will be magnified in my body, whether through life or through death.

Fluent English

I eagerly expect and hope that I will face no shame. With complete boldness, now as always, may Christ be honored in my body, whether I live or die.

Philippians 1:21

Greek: adopted SBLGNT text.

ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

Word-order interlinear

for me | for | the | to live | Christ | and | the | to die | gain

Close English

For to me, to live is Christ and to die is gain.

Fluent English

For me, living means Christ, and dying means gain.

Philippians 1:22

Greek: adopted SBLGNT text.

εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου— καὶ τί αἱρήσομαι οὐ γνωρίζω·

Word-order interlinear

if | but | the | to live | in | flesh | this | for me | fruit | of labor | and | what | I will choose | not | I know

Close English

But if it is living in the flesh, this means fruitful labor for me—and what I will choose I do not know.

Fluent English

If I go on living in this body, that means fruitful work for me. Yet I cannot tell which I would choose.

Philippians 1:23

Greek: adopted SBLGNT text.

συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ γὰρ μᾶλλον κρεῖσσον,

Word-order interlinear

I am pressed | but | from | the | two | the | desire | having | for | the | to depart | and | with | Christ | to be | by much | for | more | better

Close English

But I am pressed between the two, having the desire to depart and be with Christ, for that is far better;

Fluent English

I am pulled in both directions. I long to depart and be with Christ, which is far better,

Philippians 1:24

Greek: adopted SBLGNT text.

τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι’ ὑμᾶς.

Word-order interlinear

the | but | to remain | in | the | flesh | more necessary | because of | you

Close English

but remaining in the flesh is more necessary because of you.

Fluent English

but for your sake it is more necessary that I remain alive in this body.

Philippians 1:25

Greek: adopted SBLGNT text.

καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,

Word-order interlinear

and | this | being confident | I know | that | I will remain | and | will stay with | all | you | for | the | of you | progress | and | joy | of the | faith

Close English

And confident of this, I know that I will remain and stay with all of you for your progress and joy in the faith,

Fluent English

Convinced of this, I know I will remain and stay with you all, helping you grow and rejoice in your faith,

Philippians 1:26

Greek: adopted SBLGNT text.

ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

Word-order interlinear

so that | the | boasting | of you | may abound | in | Christ | Jesus | in | me | through | the | my | presence | again | with | you

Close English

so that your boasting in Christ Jesus may abound because of me through my presence with you again.

Fluent English

so that when I am with you again, you may have even more reason through me to rejoice in Christ Jesus.

Section notes

1:19. Deliverance preserves a range including release, vindication, and final salvation; the following life-or-death alternative prevents an automatic equation with release from prison. The wording echoes Job13:16 in Greek. Provision of the Spirit can mean the Spirit supplied or help supplied by the Spirit; fluent English chooses the latter. See UBS on1:19.

1:22–24. The compressed syntax can join living and fruitful work inside one conditional clause or make fruitful work its result. The latter is adopted here. I do not know is contextual; the verb can elsewhere mean make known. Depart and be with Christ expresses Paul’s desire within the uncertainty of imprisonment. See UBS on1:22.

1:25–26. Confidence about remaining serves the recipients’ progress and joy. Presence here is Paul’s return, not a reference to Christ’s coming. The location and eventual outcome of the imprisonment are not supplied.

A united community under pressure · Philippians 1:27–30

Philippians 1:27

Greek: adopted SBLGNT text.

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,

Word-order interlinear

only | worthily | of the | good news | of the | Christ | live as citizens | so that | whether | having come | and | having seen | you | whether | being absent | I may hear | the things | about | you | that | you stand firm | in | one | spirit | with one | soul | striving together | for the | faith | of the | good news

Close English

Only live as citizens worthy of the good news of Christ, so that, whether I come and see you or am absent, I may hear about you that you stand firm in one spirit, with one soul striving together for the faith of the good news,

Fluent English

Above all, conduct your life together in a way worthy of Christ’s good news. Whether I come and see you or remain away, let me hear that you stand firm with a united spirit, working side by side with one purpose for the faith that the good news brings,

Philippians 1:28

Greek: adopted SBLGNT text.

καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων (ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ,

Word-order interlinear

and | not | being frightened | in | anything | by | the ones | opposing | which | is | for them | a sign | of destruction | of you | but | of salvation | and | this | from | God

Close English

and not being frightened in anything by your opponents. This is a sign to them of destruction, but of your salvation, and this is from God,

Fluent English

unafraid of your opponents in any way. This is a sign to them of their destruction and of your salvation, and it comes from God.

Philippians 1:29

Greek: adopted SBLGNT text.

ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν),

Word-order interlinear

because | to you | it was graciously given | the | for | Christ | not | only | the | in | him | to believe | but | also | the | for | him | to suffer

Close English

because it was graciously granted to you for Christ’s sake not only to believe in him but also to suffer for him,

Fluent English

For you have been granted, for Christ’s sake, both to believe in him and to suffer for him,

Philippians 1:30

Greek: adopted SBLGNT text.

τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἴδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

Word-order interlinear

the | same | struggle | having | such as | you saw | in | me | and | now | you hear of | in | me

Close English

having the same struggle that you saw in me and now hear of in me.

Fluent English

as you face the same struggle you saw me face and now hear that I am still facing.

Section notes

1:27. Live as citizens carries a communal or civic nuance; fluent English makes their shared conduct explicit. One spirit is read as united purpose, while reference to the Holy Spirit remains possible. One soul continues the unity image. The faith of the good news may denote faith grounded in or corresponding to the gospel. See UBS on1:27.

1:28–30. The unfrightened stand functions as a sign; this from God may embrace salvation or the whole sign. The suffering is for Christ’s sake in a shared conflict, not suffering in general. The long Greek parenthesis in verses28–29 is expressed as complete English sentences without omitting its explanation.

X-PHP-002 · Philippians 2:1–30 The mind of Christ and a community’s faithful service

One love and care for others · Philippians 2:1–4

Philippians 2:1

Greek: adopted SBLGNT text.

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

Word-order interlinear

if | any | therefore | encouragement | in | Christ | if | any | comfort | of love | if | any | sharing | of the Spirit | if | any | affections | and | compassions

Close English

Therefore, if there is any encouragement in Christ, any comfort of love, any sharing in the Spirit, any affection and compassion,

Fluent English

So if there is encouragement in Christ, comfort in love, fellowship in the Spirit, and tenderness and compassion,

Philippians 2:2

Greek: adopted SBLGNT text.

πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες,

Word-order interlinear

make complete | of me | the | joy | that | the | same | you may think | the | same | love | having | united in soul | the | one thing | thinking

Close English

make my joy complete by thinking the same thing, having the same love, united in soul, thinking one thing,

Fluent English

make my joy complete: share the same outlook and love, united in heart and purpose.

Philippians 2:3

Greek: adopted SBLGNT text.

μηδὲν κατ’ ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,

Word-order interlinear

nothing | according to | selfish ambition | nor | according to | empty glory | but | in | humility | one another | considering | surpassing | yourselves

Close English

doing nothing from selfish ambition or empty glory, but in humility considering one another above yourselves,

Fluent English

Do nothing out of selfish ambition or empty pride. With humility, regard others as more important than yourselves.

Philippians 2:4

Greek: adopted SBLGNT text.

μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ⸀ἕκαστοι.

Word-order interlinear

not | the things | of yourselves | each | looking to | but | also | the things | of others | each

Close English

each looking not to your own interests, but each also to the interests of others.

Fluent English

Let each of you look beyond your own concerns and attend also to those of others.

Section notes

2:1–4. The repeated if appeals to shared experience, not doubt that encouragement or love exists. Spirit is read as God’s Spirit; fellowship may be sharing in the Spirit or fellowship the Spirit creates. The source’s irregular any with affections is retained in Greek but made grammatical in English. Its attached apparatus sign before the final each in2:4 remains unchanged and is not translated as a word.

2:3–4. Regard others above yourselves concerns humble treatment, without requiring a judgment that every other person is more competent. Also preserves attention to others alongside one’s own concerns; the Greek does not literally include only before one’s own.

Christ’s self-emptying and obedience · Philippians 2:5–8

Philippians 2:5

Greek: adopted SBLGNT text.

τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

Word-order interlinear

this | think | among | you | which | also | in | Christ | Jesus

Close English

Have this outlook among yourselves which was also in Christ Jesus,

Fluent English

Let the outlook of Christ Jesus shape your life together:

Philippians 2:6

Greek: adopted SBLGNT text.

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,

Word-order interlinear

who | in | the form | of God | existing | not | something to exploit | considered | the | to be | equal | to God

Close English

who, existing in the form of God, did not consider being equal with God something to exploit,

Fluent English

Though he existed in God’s form, he did not treat equality with God as an advantage to exploit.

Philippians 2:7

Greek: adopted SBLGNT text.

ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος

Word-order interlinear

but | himself | he emptied | the form | of a slave | having taken | in | the likeness | of humans | having become | and | in outward bearing | having been found | as | a human

Close English

but emptied himself, taking the form of a slave, becoming in human likeness; and being found in outward bearing as a human,

Fluent English

Instead, he emptied himself by taking a slave’s form and becoming like human beings. Found in human form,

Philippians 2:8

Greek: adopted SBLGNT text.

ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ·

Word-order interlinear

he humbled | himself | having become | obedient | until | death | death | and | of a cross

Close English

he humbled himself, becoming obedient to the point of death, even death on a cross.

Fluent English

he humbled himself in obedience all the way to death—even death on a cross.

Section notes

2:5. Have this outlook is imperative. The relative clause lacks an expressed verb: it may point to the attitude shown by Christ or to what belongs to believers in Christ. The first is expressed here within the appeal to shared conduct.

2:6. Form is retained in both divine and slave descriptions. The rare noun harpagmos is taken as an advantage to exploit; alternatives include something to seize or something to cling to. Equality with God is the object of considered, not a claim that Christ committed robbery. The choice is interpretive, not settled by morphology alone. See UBS on2:6.

2:7–8. Emptied himself has no stated object naming what was surrendered. Taking a slave’s form explains the self-emptying; the English does not insert loss of divine attributes. Likeness and outward bearing do not by themselves make the humanity a disguise. The final phrase of verse7 leads into the humiliation of verse8, preserving the adopted verse boundary. See UBS on2:7.

Exaltation and universal confession · Philippians 2:9–11

Philippians 2:9

Greek: adopted SBLGNT text.

διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,

Word-order interlinear

therefore | also | the | God | him | highly exalted | and | graciously gave | to him | the | name | the one | above | every | name

Close English

Therefore God also highly exalted him and graciously gave him the name above every name,

Fluent English

For this reason God raised him to the highest place and bestowed on him the name above every name,

Philippians 2:10

Greek: adopted SBLGNT text.

ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,

Word-order interlinear

so that | in | the | name | of Jesus | every | knee | may bend | of heavenly beings | and | of earthly beings | and | of beings below the earth

Close English

so that at the name of Jesus every knee might bend, of beings in heaven and on earth and below the earth,

Fluent English

so that at Jesus’ name every knee should bend—in heaven, on earth, and beneath the earth—

Philippians 2:11

Greek: adopted SBLGNT text.

καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός.

Word-order interlinear

and | every | tongue | may confess | that | Lord | Jesus | Christ | for | glory | of God | the Father

Close English

and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Fluent English

and every tongue acknowledge Jesus Christ as Lord, to the glory of God the Father.

Section notes

2:9–11. God is the agent of exaltation and of granting the name. The confession names Jesus Christ as Lord; the passage echoes Isaiah45:23. The three cosmic locations emphasize the scope of the acknowledgment without cataloguing the beings involved or explaining their final destiny.

God at work in a shining community · Philippians 2:12–18

Philippians 2:12

Greek: adopted SBLGNT text.

Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε,

Word-order interlinear

so then | beloved ones | of me | just as | always | you obeyed | not | as | in | the | presence | of me | only | but | now | by much | more | in | the | absence | of me | with | fear | and | trembling | the | of yourselves | salvation | work out

Close English

So then, my beloved, just as you have always obeyed, not only as in my presence but now much more in my absence, work out your own salvation with fear and trembling,

Fluent English

So, my dear friends, as you have always obeyed, continue to work out your salvation with fear and trembling. Do this not only when I am present, but even more now that I am away.

Philippians 2:13

Greek: adopted SBLGNT text.

θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

Word-order interlinear

God | for | is | the one | working | in | you | both | the | to will | and | the | to work | for | the | good pleasure

Close English

for God is the one working in you both to will and to work for his good pleasure.

Fluent English

For God is at work among you, bringing about both the desire and the action that serve his good purpose.

Philippians 2:14

Greek: adopted SBLGNT text.

Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,

Word-order interlinear

all things | do | without | grumbling | and | disputes

Close English

Do everything without grumbling and disputes,

Fluent English

Do all things without grumbling or arguing,

Philippians 2:15

Greek: adopted SBLGNT text.

ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ

Word-order interlinear

so that | you may become | blameless | and | unmixed | children | of God | without blemish | amid | a generation | crooked | and | distorted | among | whom | you shine | as | luminaries | in | the world

Close English

so that you may become blameless and innocent, children of God without blemish amid a crooked and distorted generation, among whom you shine as lights in the world,

Fluent English

so that you may be blameless and innocent, God’s children without fault amid a crooked and distorted generation. Among them you shine like stars in the world,

Philippians 2:16

Greek: adopted SBLGNT text.

λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.

Word-order interlinear

the word | of life | holding fast | for | a boast | for me | for | the day | of Christ | that | not | in | vain | I ran | nor | in | vain | I labored

Close English

holding fast the word of life, as a ground for my boasting on the day of Christ, that I did not run in vain or labor in vain.

Fluent English

holding firmly to the message of life. Then on Christ’s day I can rejoice that my race and my hard work were not wasted.

Philippians 2:17

Greek: adopted SBLGNT text.

ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·

Word-order interlinear

but | if | even | I am poured out | upon | the | sacrifice | and | service | of the | faith | of you | I rejoice | and | rejoice with | all | you

Close English

But even if I am poured out upon the sacrifice and service of your faith, I rejoice and rejoice with you all;

Fluent English

Even if my life is poured out as an offering alongside the sacrifice and service of your faith, I rejoice, and I share that joy with you all.

Philippians 2:18

Greek: adopted SBLGNT text.

τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

Word-order interlinear

the | but | same | also | you | rejoice | and | rejoice with | me

Close English

and in the same way you too rejoice and rejoice with me.

Fluent English

You too should rejoice in the same way and share my joy.

Section notes

2:12–13. Work out and your own are plural, addressed to the community. The command concerns bringing salvation to expression or completion, and is immediately grounded in God’s activity; earn salvation is not substituted. The object of obeyed is unstated. Fear and trembling expresses earnest, reverent responsibility. See UBS on2:12.

2:13. In you may include personal and communal dimensions; fluent English emphasizes among you. Both willing and acting depend on God’s work. His is supplied to identify good pleasure with the divine subject, while a reference to goodwill within the community is an alternative. See UBS on2:13.

2:15–16. Crooked and distorted generation recalls Deuteronomy32:5, while lights can be celestial lights. Holding fast the word is chosen; holding out or offering the message is also possible. The race and labor images express hoped-for fruit rather than current self-congratulation. See UBS on2:16.

2:17–18. Poured out evokes a drink offering accompanying sacrifice. It may anticipate death or describe costly service more broadly. The recipients’ faith is itself associated with sacrifice and service; the image is not expanded into a literal ritual instruction.

Timothy’s proven concern · Philippians 2:19–24

Philippians 2:19

Greek: adopted SBLGNT text.

Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν.

Word-order interlinear

I hope | but | in | the Lord | Jesus | Timothy | soon | to send | to you | so that | I too | may be encouraged | having learned | the things | about | you

Close English

But I hope in the Lord Jesus to send Timothy to you soon, so that I too may be encouraged on learning about you.

Fluent English

I hope in the Lord Jesus to send Timothy to you soon, so that news of you may encourage me too.

Philippians 2:20

Greek: adopted SBLGNT text.

οὐδένα γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει,

Word-order interlinear

no one | for | I have | of equal soul | who | genuinely | the things | about | you | will care for

Close English

For I have no one of like mind who will genuinely care for your concerns,

Fluent English

I have no one else with the same concern who will care so sincerely about your welfare.

Philippians 2:21

Greek: adopted SBLGNT text.

οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ.

Word-order interlinear

the | all | for | the things | of themselves | seek | not | the things | of Jesus | Christ

Close English

for they all seek their own interests, not those of Jesus Christ.

Fluent English

For the others all pursue their own interests, rather than those of Jesus Christ.

Philippians 2:22

Greek: adopted SBLGNT text.

τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

Word-order interlinear

the | but | proven character | of him | you know | that | as | with a father | a child | with | me | he served as a slave | for | the | good news

Close English

But you know his proven character, that as a child with a father he served with me for the good news.

Fluent English

But you know how Timothy has proved himself. Like a child working with a father, he has served alongside me for the good news.

Philippians 2:23

Greek: adopted SBLGNT text.

τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·

Word-order interlinear

this one | indeed | therefore | I hope | to send | as | soon as | I see | the things | concerning | me | immediately

Close English

Therefore I hope to send him immediately, as soon as I see how things stand with me;

Fluent English

So I hope to send him at once, as soon as I know how my own situation will turn out.

Philippians 2:24

Greek: adopted SBLGNT text.

πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

Word-order interlinear

I am confident | but | in | the Lord | that | also | myself | soon | I will come

Close English

and I am confident in the Lord that I myself too will come soon.

Fluent English

And I am confident in the Lord that I myself will come soon as well.

Section notes

2:20–22. Like-minded or of equal soul describes Timothy’s shared concern. All in verse21 is read within the available coworkers in this context, not as a verdict on every Christian. Timothy served with Paul, not as Paul’s slave; the father-and-child comparison explains the close partnership.

2:23–24. Sending Timothy depends on learning the outcome of Paul’s circumstances. Paul’s own visit remains confidence in the Lord, not a travel itinerary with a stated date.

Epaphroditus returns with honor · Philippians 2:25–30

Philippians 2:25

Greek: adopted SBLGNT text.

Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,

Word-order interlinear

necessary | but | I considered | Epaphroditus | the | brother | and | coworker | and | fellow soldier | of me | of you | but | messenger | and | servant | of the | need | of me | to send | to | you

Close English

But I considered it necessary to send to you Epaphroditus, my brother and coworker and fellow soldier, and your messenger and servant for my need,

Fluent English

I have thought it necessary to send Epaphroditus back to you. He is my brother, fellow worker, and fellow soldier, and your messenger who has attended to my needs.

Philippians 2:26

Greek: adopted SBLGNT text.

ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἠσθένησεν.

Word-order interlinear

since | longing for | he was | all | you | and | being distressed | because | you heard | that | he was sick

Close English

since he was longing for all of you and was distressed because you heard that he was sick.

Fluent English

He has been longing for all of you and has been distressed because you heard he was ill.

Philippians 2:27

Greek: adopted SBLGNT text.

καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

Word-order interlinear

and | for | he was sick | close to | death | but | the | God | had mercy on | him | not | him | but | only | but | also | me | so that | not | sorrow | upon | sorrow | I might have

Close English

For indeed he was sick, close to death; but God had mercy on him, and not on him alone but also on me, so that I would not have sorrow upon sorrow.

Fluent English

He really was ill and nearly died. But God had mercy on him—and on me as well—so that I would not suffer sorrow upon sorrow.

Philippians 2:28

Greek: adopted SBLGNT text.

σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε κἀγὼ ἀλυπότερος ὦ.

Word-order interlinear

more eagerly | therefore | I sent | him | so that | having seen | him | again | you may rejoice | and I | less sorrowful | may be

Close English

Therefore I sent him all the more eagerly, so that seeing him again you may rejoice and I may be less sorrowful.

Fluent English

So I am all the more eager to send him, so that seeing him again will bring you joy and ease my sorrow.

Philippians 2:29

Greek: adopted SBLGNT text.

προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε,

Word-order interlinear

welcome | therefore | him | in | the Lord | with | all | joy | and | the ones | such as these | in honor | hold

Close English

Therefore welcome him in the Lord with all joy, and hold people like him in honor,

Fluent English

Welcome him in the Lord with great joy, and honor people like him.

Philippians 2:30

Greek: adopted SBLGNT text.

ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἤγγισεν, παραβολευσάμενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

Word-order interlinear

because | because of | the | work | of Christ | until | death | he drew near | having risked | the | life | so that | he might supply | the | of you | lack | of the | toward | me | service

Close English

because for the work of Christ he came close to death, risking his life to supply what was lacking in your service to me.

Fluent English

For he nearly died for Christ’s work, risking his life to provide the help you could not give me in person.

Section notes

2:25–28. Messenger translates apostolos in its commissioned representative sense. Epaphroditus must not be silently identified with Epaphras. The source does not include to see after longing for you in verse26. Sent in verse28 is rendered from the recipients’ perspective as an epistolary aorist.

2:30. The adopted reading is work of Christ. Risking his life follows the adopted verb, not the alternative resembling disregard. The lack concerns service the distant recipients could not personally provide, not a statement that they had been uncaring. See UBS on2:30.

X-PHP-003 · Philippians 3:1–21 Knowing Christ and pressing toward the goal

Confidence in flesh examined · Philippians 3:1–6

Philippians 3:1

Greek: adopted SBLGNT text.

Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

Word-order interlinear

for the | rest | brothers | of me | rejoice | in | the Lord | the | same things | to write | to you | for me | indeed | not | troublesome | for you | but | safe

Close English

Finally, my brothers and sisters, rejoice in the Lord. Writing the same things to you is not troublesome for me, and is safe for you.

Fluent English

Now, my brothers and sisters, rejoice in the Lord. I do not mind repeating these things in writing; they are a safeguard for you.

Philippians 3:2

Greek: adopted SBLGNT text.

Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.

Word-order interlinear

watch out for | the | dogs | watch out for | the | evil | workers | watch out for | the | mutilation

Close English

Watch out for the dogs, watch out for the evil workers, watch out for the mutilation!

Fluent English

Watch out for those dogs, those workers of evil, those who mutilate the flesh!

Philippians 3:3

Greek: adopted SBLGNT text.

ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες,

Word-order interlinear

we | for | are | the | circumcision | the ones | by the Spirit | of God | worshiping | and | boasting | in | Christ | Jesus | and | not | in | flesh | having confidence

Close English

For we are the circumcision, who worship by the Spirit of God and boast in Christ Jesus and have no confidence in flesh,

Fluent English

For we are the circumcision: we worship by God’s Spirit, take pride in Christ Jesus, and place no confidence in human credentials.

Philippians 3:4

Greek: adopted SBLGNT text.

καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·

Word-order interlinear

although | I | having | confidence | also | in | flesh | if | anyone | thinks | else | to have confidence | in | flesh | I | more

Close English

although I too have grounds for confidence in flesh. If anyone else thinks he has grounds for confidence in flesh, I have more:

Fluent English

Yet I too have grounds for such confidence. If anyone else thinks they can rely on human credentials, I have even more:

Philippians 3:5

Greek: adopted SBLGNT text.

περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

Word-order interlinear

as to circumcision | on the eighth day | from | the people | of Israel | the tribe | of Benjamin | a Hebrew | from | Hebrews | according to | law | a Pharisee

Close English

circumcised on the eighth day, from the people of Israel, the tribe of Benjamin, a Hebrew born of Hebrews; as to law, a Pharisee;

Fluent English

circumcised when eight days old, born into Israel’s people and Benjamin’s tribe, a Hebrew of Hebrew parents; in my approach to the law, a Pharisee;

Philippians 3:6

Greek: adopted SBLGNT text.

κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

Word-order interlinear

according to | zeal | persecuting | the | church | according to | righteousness | the one | in | law | having become | blameless

Close English

as to zeal, persecuting the church; as to righteousness in the law, having become blameless.

Fluent English

in zeal, a persecutor of the church; in the righteousness defined by the law, blameless.

Section notes

3:1. Finally or for the rest can mark a transition without introducing the letter’s last paragraph. The same things is left without an invented identification of a lost letter.

3:2–3. Dogs and evil workers are Paul’s polemical descriptions of the opponents he warns against. Mutilation and circumcision form a sharp wordplay. These expressions are not generalized to all Jewish people. Worship by God’s Spirit follows the adopted wording; flesh in this argument includes inherited status and religious achievement.

3:4–6. Eighth-day circumcision, Israel, Benjamin, and Hebrew ancestry are distinct claims. Blameless describes the specified law-based righteousness in Paul’s former reckoning, not a declaration of absolute sinlessness. Persecuting the church is retained as his account of former zeal.

Knowing Christ beyond every former gain · Philippians 3:7–11

Philippians 3:7

Greek: adopted SBLGNT text.

Ἀλλὰ ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν.

Word-order interlinear

but | whatever things | were | for me | gains | these | I have considered | because of | the | Christ | loss

Close English

But whatever things were gains to me, these I have considered loss because of Christ.

Fluent English

But everything I once counted as gain I now count as loss because of Christ.

Philippians 3:8

Greek: adopted SBLGNT text.

ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι’ ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω

Word-order interlinear

but | indeed certainly | also | I consider | all things | loss | to be | because of | the | surpassing worth | of the | knowledge | of Christ | Jesus | the | Lord | of me | because of | whom | the | all things | I suffered loss of | and | I consider | refuse | so that | Christ | I may gain

Close English

Indeed, I also consider everything to be loss because of the surpassing worth of knowing Christ Jesus my Lord, for whom I suffered the loss of everything, and I consider it refuse so that I may gain Christ

Fluent English

More than that, I count everything as loss beside the surpassing worth of knowing Christ Jesus my Lord. For him I have lost everything, and I regard it as rubbish, so that I may gain Christ

Philippians 3:9

Greek: adopted SBLGNT text.

καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

Word-order interlinear

and | may be found | in | him | not | having | my own | righteousness | the one | from | law | but | the one | through | faith | of Christ | the | from | God | righteousness | on | the | faith

Close English

and be found in him, not having my own righteousness from law, but that through faith in Christ, the righteousness from God on the basis of faith,

Fluent English

and be found united with him. My righteousness will not be my own, derived from the law, but will come through faith in Christ: righteousness from God, grounded in faith.

Philippians 3:10

Greek: adopted SBLGNT text.

τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,

Word-order interlinear

of the | to know | him | and | the | power | of the | resurrection | of him | and | sharing | of sufferings | of him | being conformed | to the | death | of him

Close English

to know him and the power of his resurrection and sharing in his sufferings, being conformed to his death,

Fluent English

I want to know him—the power of his resurrection and participation in his sufferings—as I am shaped into the likeness of his death,

Philippians 3:11

Greek: adopted SBLGNT text.

εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

Word-order interlinear

if | somehow | I may attain | to | the | resurrection | the one | from | the dead

Close English

if somehow I may attain the resurrection from the dead.

Fluent English

in the hope that I may attain the resurrection from the dead.

Section notes

3:7–8. Gain and loss continue an accounting image, but refuse intensifies it. The noun can denote discarded rubbish or excrement; rubbish is chosen without making the term polite praise. Knowing Christ is personal relationship as well as knowledge about him. See UBS on3:8.

3:9. The gloss keeps faith of Christ as the Greek genitive; the English layers choose faith in Christ. Christ’s faith or faithfulness is a major alternative. Grammar alone does not decide the issue, and the final on the basis of faith is not expanded by adding Christ’s. See UBS on3:9 and the NET translators’ note for the alternative reading.

3:10–11. Resurrection power and participation in suffering belong to the same desire to know Christ. Being conformed is passive in form. If somehow expresses earnest, humble aspiration; fluent English gives its hopeful force without turning it into a denial of resurrection. No separate chronological resurrection scheme is supplied.

Pressing toward the goal · Philippians 3:12–16

Philippians 3:12

Greek: adopted SBLGNT text.

Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ’ ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ.

Word-order interlinear

not | that | already | I obtained | or | already | I have been perfected | I pursue | but | if | also | I may take hold | because of | which | also | I was taken hold of | by | Christ

Close English

Not that I have already obtained it or have already been perfected, but I pursue it, if I may also take hold, because I too was taken hold of by Christ.

Fluent English

I do not mean that I have already reached the goal or been made complete. I press on to take hold of it, because Christ has taken hold of me.

Philippians 3:13

Greek: adopted SBLGNT text.

ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

Word-order interlinear

brothers | I | myself | not | consider | to have taken hold | one thing | but | the things | indeed | behind | forgetting | to the things | but | ahead | stretching forward

Close English

Brothers and sisters, I do not consider myself to have taken hold; but one thing: forgetting what lies behind and stretching forward to what lies ahead,

Fluent English

Brothers and sisters, I do not count myself as having grasped it. This one thing I do: I leave what is behind and stretch toward what is ahead.

Philippians 3:14

Greek: adopted SBLGNT text.

κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

toward | the goal | I pursue | for | the | prize | of the | upward | calling | of | God | in | Christ | Jesus

Close English

I pursue the goal for the prize of God’s upward call in Christ Jesus.

Fluent English

I press toward the goal, toward the prize of God’s call upward in Christ Jesus.

Philippians 3:15

Greek: adopted SBLGNT text.

ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·

Word-order interlinear

as many as | therefore | mature | this | let us think | and | if | anything | differently | you think | also | this | the | God | to you | will reveal

Close English

Therefore, as many of us as are mature, let us think this way; and if you think differently in anything, God will reveal this also to you.

Fluent English

Let all of us who are mature adopt this outlook. If you see something differently, God will make that clear to you as well.

Philippians 3:16

Greek: adopted SBLGNT text.

πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.

Word-order interlinear

only | to | what | we attained | by the | same | to keep in step

Close English

Only, let us keep in step with what we have attained.

Fluent English

What matters is that we continue to live in line with what we have already reached.

Section notes

3:12. The object of obtained is unstated and is supplied as it or the goal from context. Because Christ took hold of me is chosen; for which Christ took hold of me is an alternative purpose reading. The adopted source ends with Christ, without Jesus, and has no added clause about already being justified. See UBS on3:12.

3:13–16. The source reads not in verse13, not not yet. Mature in verse15 is cognate with perfected in verse12, but need not claim completed perfection; irony is another possible reading. The short verse16 does not contain the later explicit rule and same-mind expansion. See UBS on3:15.

Examples to follow and a tearful warning · Philippians 3:17–19

Philippians 3:17

Greek: adopted SBLGNT text.

Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς·

Word-order interlinear

fellow imitators | of me | become | brothers | and | observe | the ones | thus | walking | just as | you have | an example | us

Close English

Become fellow imitators of me, brothers and sisters, and observe those who walk in this way, as you have us as an example.

Fluent English

Join together in following my example, brothers and sisters, and pay attention to those who live according to the pattern you see in us.

Philippians 3:18

Greek: adopted SBLGNT text.

πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,

Word-order interlinear

many | for | walk | whom | often | I was telling | you | now | but | also | weeping | I say | the | enemies | of the | cross | of the | Christ

Close English

For many walk as enemies of the cross of Christ, of whom I often told you and now tell you even with tears,

Fluent English

Many live as enemies of Christ’s cross. I have often spoken of them to you, and now I do so with tears.

Philippians 3:19

Greek: adopted SBLGNT text.

ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

Word-order interlinear

of whom | the | end | destruction | of whom | the | god | the | belly | and | the | glory | in | the | shame | of them | the ones | the | earthly things | thinking

Close English

whose end is destruction, whose god is the belly and whose glory is in their shame, who think earthly things.

Fluent English

Their end is destruction, their appetite is their god, and they take pride in what brings them shame. Their minds are set on earthly things.

Section notes

3:17–19. The plural us widens the pattern beyond Paul alone. The opponents’ precise identity is not named here. Belly may evoke appetite broadly, or be connected with food observances; shame likewise allows differing historical explanations. The text’s destruction is retained rather than replaced with a named place of punishment. See UBS on3:19.

Heavenly citizenship and a transformed body · Philippians 3:20–21

Philippians 3:20

Greek: adopted SBLGNT text.

ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,

Word-order interlinear

of us | for | the | citizenship | in | the heavens | exists | from | where | also | a Savior | we eagerly await | the Lord | Jesus | Christ

Close English

For our citizenship is in the heavens, from where we also eagerly await a Savior, the Lord Jesus Christ,

Fluent English

Our citizenship, however, is in heaven, and from there we eagerly await the Savior, the Lord Jesus Christ.

Philippians 3:21

Greek: adopted SBLGNT text.

ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

Word-order interlinear

who | will transform | the | body | of the | humiliation | of us | conformed | to the | body | of the | glory | of him | according to | the | working | of the | to be able | him | also | to subject | to himself | the | all things

Close English

who will transform the body of our humiliation to be conformed to the body of his glory, according to the working by which he is able also to subject all things to himself.

Fluent English

He will transform our lowly body to be like his glorious body, using the power by which he can bring all things under his own authority.

Section notes

3:20–21. Citizenship or commonwealth continues the civic imagery of1:27. From where is understood as from heaven; it does not say believers have already left earth. The expected Savior transforms the lowly body, rather than abandoning embodiment. The source’s reflexive form to himself remains exact. See UBS on3:20.

X-PHP-004 · Philippians 4:1–23 Reconciliation, contentment, and generous partnership

Standing firm and seeking reconciliation · Philippians 4:1–3

Philippians 4:1

Greek: adopted SBLGNT text.

ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

Word-order interlinear

so then | brothers | of me | beloved | and | longed for | joy | and | crown | of me | thus | stand firm | in | the Lord | beloved ones

Close English

So then, my beloved and longed-for brothers and sisters, my joy and crown, stand firm in the Lord in this way, beloved.

Fluent English

So, my brothers and sisters, whom I love and long to see, my joy and crown, stand firm in the Lord in this way, dear friends.

Philippians 4:2

Greek: adopted SBLGNT text.

Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.

Word-order interlinear

Euodia | I urge | and | Syntyche | I urge | the | same | to think | in | the Lord

Close English

I urge Euodia and I urge Syntyche to think the same way in the Lord.

Fluent English

I appeal to Euodia, and I appeal equally to Syntyche: come to a shared mind in the Lord.

Philippians 4:3

Greek: adopted SBLGNT text.

ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

Word-order interlinear

yes | I ask | also | you | true | yokefellow | help | them | who | in | the | good news | struggled alongside | me | with | also | Clement | and | the | other | coworkers | of me | of whom | the | names | in | the book | of life

Close English

Yes, I ask you too, true yokefellow, help these women, who struggled alongside me in the good news, together with Clement and the rest of my coworkers, whose names are in the book of life.

Fluent English

And you, my faithful companion, I ask you to help these women. They worked hard beside me for the good news, along with Clement and my other coworkers, whose names are in the book of life.

Section notes

4:1–3. Crown expresses the community’s value to Paul in an image of honor or reward. The repeated I urge addresses Euodia and Syntyche equally. Both women are acknowledged as fellow laborers in the gospel; the disagreement is not described.

4:3. True yokefellow is translated as a description of an unnamed colleague. Syzygos as a personal name is possible, but is not inserted as certain. Clement is not identified with a later church figure. Book of life recalls biblical imagery such as Daniel12:1; it does not require that the coworkers had already died. See UBS on4:3.

Joy, prayer, and guarding peace · Philippians 4:4–7

Philippians 4:4

Greek: adopted SBLGNT text.

Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

Word-order interlinear

rejoice | in | the Lord | always | again | I will say | rejoice

Close English

Rejoice in the Lord always; again I will say, rejoice.

Fluent English

Always rejoice in the Lord. I will say it again: rejoice!

Philippians 4:5

Greek: adopted SBLGNT text.

τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς·

Word-order interlinear

the | gentleness | of you | let be known | to all | humans | the | Lord | near

Close English

Let your gentleness be known to everyone. The Lord is near.

Fluent English

Let everyone see your considerate spirit. The Lord is near.

Philippians 4:6

Greek: adopted SBLGNT text.

μηδὲν μεριμνᾶτε, ἀλλ’ ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετ’ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν·

Word-order interlinear

nothing | be anxious about | but | in | everything | by | prayer | and | by | petition | with | thanksgiving | the | requests | of you | let be made known | to | the | God

Close English

Be anxious about nothing, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Fluent English

Do not be anxious about anything. In every situation, bring your requests to God in prayer and petition, with thanksgiving.

Philippians 4:7

Greek: adopted SBLGNT text.

καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

and | the | peace | of | God | the one | surpassing | every | mind | will guard | the | hearts | of you | and | the | thoughts | of you | in | Christ | Jesus

Close English

and the peace of God, surpassing all understanding, will guard your hearts and your thoughts in Christ Jesus.

Fluent English

Then God’s peace, which goes beyond all understanding, will guard your hearts and minds in Christ Jesus.

Section notes

4:5. Gentleness includes considerate forbearance, not merely a soft manner. Near can be temporal, referring to the Lord’s coming, or relational, referring to his presence; near retains both possibilities. See UBS on4:5.

4:6–7. Thanksgiving accompanies petition. Guard is a protective image directed to both hearts and thoughts. Surpassing understanding need not mean that peace is irrational; it marks its reach beyond what the mind can grasp or secure.

Attention joined to practice · Philippians 4:8–9

Philippians 4:8

Greek: adopted SBLGNT text.

Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε·

Word-order interlinear

for the | rest | brothers | whatever things | are | true | whatever things | honorable | whatever things | just | whatever things | pure | whatever things | lovely | whatever things | commendable | if | any | excellence | and | if | any | praise | these things | consider

Close English

Finally, brothers and sisters, whatever is true, honorable, just, pure, lovely, commendable—if there is any excellence and if there is anything worthy of praise—consider these things.

Fluent English

Finally, brothers and sisters, give your thought to what is true and honorable, just and pure, lovely and commendable—to anything excellent or worthy of praise.

Philippians 4:9

Greek: adopted SBLGNT text.

ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ’ ὑμῶν.

Word-order interlinear

what things | also | you learned | and | received | and | heard | and | saw | in | me | these things | practice | and | the | God | of | peace | will be | with | you

Close English

What you learned and received and heard and saw in me, practice these things; and the God of peace will be with you.

Fluent English

Put into practice what you learned and received from me, what you heard and saw in me. And the God of peace will be with you.

Section notes

4:8–9. The repeated whatever widens the field of what deserves attention. Excellence and praise summarize evaluative qualities rather than name a hidden list of objects. Thinking is followed by practice; God’s peace in verse7 is answered by the God of peace in verse9.

Contentment through changing circumstances · Philippians 4:10–14

Philippians 4:10

Greek: adopted SBLGNT text.

Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ’ ᾧ καὶ ἐφρονεῖτε ἠκαιρεῖσθε δέ.

Word-order interlinear

I rejoiced | but | in | the Lord | greatly | that | now | at last | you blossomed again | the | for | me | to care | for | which | also | you were caring | you lacked opportunity | but

Close English

But I rejoiced greatly in the Lord that now at last your concern for me has blossomed again; you were indeed concerned, but lacked opportunity.

Fluent English

I was very glad in the Lord that your concern for me has now flowered again. You did care all along; you simply had no opportunity to show it.

Philippians 4:11

Greek: adopted SBLGNT text.

οὐχ ὅτι καθ’ ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι·

Word-order interlinear

not | that | according to | lack | I speak | I | for | learned | in | what circumstances | I am | content | to be

Close English

Not that I speak from lack, for I have learned to be content in whatever circumstances I am.

Fluent English

I am not saying this because I am in need. I have learned to be content with whatever circumstances I face.

Philippians 4:12

Greek: adopted SBLGNT text.

οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·

Word-order interlinear

I know | both | to be brought low | I know | also | to abound | in | each thing | and | in | all things | I have learned the secret | both | to be filled | and | to hunger | both | to abound | and | to lack

Close English

I know both how to be brought low and how to abound. In each and every circumstance I have learned the secret, both of being filled and of being hungry, both of abundance and of lack.

Fluent English

I know how to live with little and how to live with plenty. In every situation I have learned the secret of facing both a full stomach and hunger, both abundance and need.

Philippians 4:13

Greek: adopted SBLGNT text.

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

Word-order interlinear

all things | I have strength for | in | the one | strengthening | me

Close English

I have strength for all things in the one who strengthens me.

Fluent English

I have strength to face all these circumstances through the one who empowers me.

Philippians 4:14

Greek: adopted SBLGNT text.

πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

Word-order interlinear

nevertheless | well | you did | having shared in | of me | the | affliction

Close English

Nevertheless, you did well to share in my affliction.

Fluent English

Even so, you did well to share in my trouble.

Section notes

4:10–12. Blossomed again is a renewed-growth image; Paul immediately acknowledges that concern existed before the opportunity arose. Contentment is learned. Learned the secret uses initiation language metaphorically, with no rite described.

4:13–14. All things is interpreted from the contrasts of abundance and need in verse12. The source has the one who strengthens me without the added name Christ; that contextual identification is explained here rather than inserted into the line. The statement does not promise success in every chosen undertaking, and it does not make the community’s help unnecessary. See UBS on4:13.

A gift, an offering, and God’s provision · Philippians 4:15–20

Philippians 4:15

Greek: adopted SBLGNT text.

Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,

Word-order interlinear

you know | but | also | you | Philippians | that | in | the beginning | of the | good news | when | I departed | from | Macedonia | no | with me | church | shared | in | an account | of giving | and | receiving | if | not | you | alone

Close English

And you Philippians yourselves know that in the beginning of the good news, when I departed from Macedonia, no church shared with me in an account of giving and receiving except you alone,

Fluent English

You Philippians know that in the early days of the good news, when I left Macedonia, yours was the only church to share with me in giving and receiving.

Philippians 4:16

Greek: adopted SBLGNT text.

ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.

Word-order interlinear

because | even | in | Thessalonica | both | once | and | twice | for | the | need | to me | you sent

Close English

because even in Thessalonica you sent for my need both once and twice.

Fluent English

Even while I was in Thessalonica, you sent help for my needs more than once.

Philippians 4:17

Greek: adopted SBLGNT text.

οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

Word-order interlinear

not | that | I seek | the | gift | but | I seek | the | fruit | the one | increasing | to | the account | of you

Close English

Not that I seek the gift, but I seek the fruit increasing to your account.

Fluent English

It is not the gift itself I seek, but the fruit that grows to your credit.

Philippians 4:18

Greek: adopted SBLGNT text.

ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ’ ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ θεῷ.

Word-order interlinear

I have received in full | but | all things | and | I abound | I have been filled | having received | from | Epaphroditus | the things | from | you | an aroma | of fragrance | a sacrifice | acceptable | well-pleasing | to | God

Close English

But I have received everything in full and abound; I am fully supplied, having received from Epaphroditus what came from you, a fragrant aroma, an acceptable sacrifice, pleasing to God.

Fluent English

I have received everything in full and have more than enough. Epaphroditus has brought your gifts, and I am fully supplied. They are a fragrant offering, an acceptable sacrifice that pleases God.

Philippians 4:19

Greek: adopted SBLGNT text.

ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

the | but | God | of me | will fill | every | need | of you | according to | the | riches | of him | in | glory | in | Christ | Jesus

Close English

And my God will fill every need of yours according to his riches in glory in Christ Jesus.

Fluent English

My God will meet all your needs according to his glorious riches in Christ Jesus.

Philippians 4:20

Greek: adopted SBLGNT text.

τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Word-order interlinear

to | but | God | and | Father | of us | the | glory | to | the | ages | of the | ages | amen

Close English

To our God and Father be the glory for the ages of the ages. Amen.

Fluent English

Glory belongs to our God and Father for ever and ever. Amen.

Section notes

4:15–18. Giving and receiving, account, and received in full form an accounting image. Once and twice means repeated help, not necessarily a precise total of two gifts. Fruit accruing to the recipients’ credit shifts attention to their participation. The language then changes to fragrant sacrifice, recalling scriptural offering imagery. See UBS on4:18.

4:19–20. Need remains distinct from any possible desire. In glory may qualify riches or the manner or sphere of provision; fluent English takes it with riches. The promise is situated in the community’s generous partnership. Amen belongs to verse20 in the adopted text.

Greetings and grace · Philippians 4:21–23

Philippians 4:21

Greek: adopted SBLGNT text.

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

Word-order interlinear

greet | every | holy one | in | Christ | Jesus | greet | you | the | with | me | brothers

Close English

Greet every holy one in Christ Jesus. The brothers and sisters with me greet you.

Fluent English

Greet each of God’s holy people in Christ Jesus. The brothers and sisters here with me send you greetings.

Philippians 4:22

Greek: adopted SBLGNT text.

ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

Word-order interlinear

greet | you | all | the | holy ones | especially | but | the ones | from | the | of Caesar | household

Close English

All the holy ones greet you, especially those of Caesar’s household.

Fluent English

All God’s holy people send greetings, especially those who belong to Caesar’s household.

Philippians 4:23

Greek: adopted SBLGNT text.

ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

Word-order interlinear

the | grace | of the | Lord | Jesus | Christ | with | the | spirit | of you

Close English

The grace of the Lord Jesus Christ be with your spirit.

Fluent English

May the grace of the Lord Jesus Christ be with your spirit.

Section notes

4:21–23. Every holy one makes the greeting individual within the whole community. Caesar’s household can include imperial servants and personnel, not only relatives; no individual is identified. Your is plural although spirit is singular. The adopted final verse has your spirit, not all of you, and ends without an additional Amen.

X-COL-001 · Colossians 1:1–29 Christ, creation, and the revealed mystery

Greeting and the fruit of the good news · Colossians 1:1–8

Colossians 1:1

Greek: adopted SBLGNT text.

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς

Word-order interlinear

Paul | an apostle | of Christ | Jesus | through | the will | of God | and | Timothy | the | brother

Close English

Paul, an apostle of Christ Jesus through God’s will, and Timothy the brother,

Fluent English

From Paul, an apostle of Christ Jesus by God’s will, and our brother Timothy.

Colossians 1:2

Greek: adopted SBLGNT text.

τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

Word-order interlinear

to the | in | Colossae | holy ones | and | faithful | brothers | in | Christ | grace | to you | and | peace | from | God | Father | of us

Close English

To the holy and faithful brothers and sisters in Christ at Colossae: grace to you and peace from God our Father.

Fluent English

To God’s holy people at Colossae, faithful brothers and sisters in Christ: grace and peace to you from God our Father.

Colossians 1:3

Greek: adopted SBLGNT text.

Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι,

Word-order interlinear

we give thanks | to the | God | Father | of the | Lord | of us | Jesus | Christ | always | for | you | praying

Close English

We give thanks to God, the Father of our Lord Jesus Christ, always praying for you,

Fluent English

We thank God, the Father of our Lord Jesus Christ, whenever we pray for you.

Colossians 1:4

Greek: adopted SBLGNT text.

ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους

Word-order interlinear

having heard | the | faith | of you | in | Christ | Jesus | and | the | love | which | you have | toward | all | the | holy ones

Close English

having heard of your faith in Christ Jesus and the love you have for all the holy ones,

Fluent English

We have heard of your faith in Christ Jesus and your love for all God’s holy people.

Colossians 1:5

Greek: adopted SBLGNT text.

διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

Word-order interlinear

because of | the | hope | the one | stored up | for you | in | the | heavens | which | you heard beforehand | in | the | word | of the | truth | of the | good news

Close English

because of the hope stored up for you in the heavens, which you heard about beforehand in the word of truth, the good news

Fluent English

This springs from the hope stored up for you in heaven, which you first heard about in the true message of the good news.

Colossians 1:6

Greek: adopted SBLGNT text.

τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ’ ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·

Word-order interlinear

the one | having come | to | you | just as | also | in | all | the | world | it is | bearing fruit | and | growing | just as | also | among | you | from | which | day | you heard | and | recognized | the | grace | of | God | in | truth

Close English

that has come to you. Just as in all the world it is bearing fruit and growing, so also among you, from the day you heard and truly recognized the grace of God,

Fluent English

That good news has reached you and is bearing fruit and growing throughout the world. It has done the same among you since the day you heard and truly understood God’s grace.

Colossians 1:7

Greek: adopted SBLGNT text.

καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ Χριστοῦ,

Word-order interlinear

just as | you learned | from | Epaphras | the | beloved | fellow slave | of us | who | is | faithful | on behalf of | us | a servant | of | Christ

Close English

just as you learned from Epaphras, our beloved fellow slave, who is a faithful servant of Christ on our behalf,

Fluent English

You learned this from Epaphras, our dear fellow servant, who faithfully serves Christ on our behalf.

Colossians 1:8

Greek: adopted SBLGNT text.

ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

Word-order interlinear

the one | also | having made known | to us | the | of you | love | in | the Spirit

Close English

who also made known to us your love in the Spirit.

Fluent English

He has also told us about your love in the Spirit.

Section notes

1:2–8. Holy and faithful describes the recipients in Christ. The adopted source ends the greeting with God our Father and reads on our behalf in verse7, rather than on your behalf. Faith and love are related to the hope already announced in the gospel; hope here includes what is hoped for, not only a feeling.

1:6–8. Bearing fruit and growing combine agricultural images for the message’s effect. Fellow slave is the close rendering of syndoulos; fellow servant expresses the shared service in fluent English. In the Spirit keeps the stated sphere of the community’s love.

Prayer for a life worthy of the Lord · Colossians 1:9–14

Colossians 1:9

Greek: adopted SBLGNT text.

Διὰ τοῦτο καὶ ἡμεῖς, ἀφ’ ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,

Word-order interlinear

because of | this | also | we | from | which | day | we heard | not | we cease | for | you | praying | and | asking | that | you may be filled with | the | knowledge | of the | will | of him | in | all | wisdom | and | understanding | spiritual

Close English

For this reason we too, from the day we heard, have not ceased praying for you and asking that you be filled with the knowledge of his will in all spiritual wisdom and understanding,

Fluent English

That is why, from the day we heard, we have kept praying for you. We ask that you be filled with knowledge of his will, with all the wisdom and understanding the Spirit gives,

Colossians 1:10

Greek: adopted SBLGNT text.

περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ,

Word-order interlinear

to walk | worthily | of the | Lord | toward | all | pleasing | in | every | work | good | bearing fruit | and | growing | in the | knowledge | of | God

Close English

to walk worthily of the Lord, fully pleasing him, bearing fruit in every good work and growing in the knowledge of God,

Fluent English

so that you may live in a way worthy of the Lord and please him in every respect, bearing fruit in every good work and growing in your knowledge of God.

Colossians 1:11

Greek: adopted SBLGNT text.

ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς,

Word-order interlinear

in | all | power | being empowered | according to | the | might | of the | glory | of him | for | all | endurance | and | patience | with | joy

Close English

being empowered with all power according to his glorious might, for all endurance and patience with joy,

Fluent English

May his glorious might strengthen you with every kind of power, so that you endure patiently and with joy,

Colossians 1:12

Greek: adopted SBLGNT text.

εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί,

Word-order interlinear

giving thanks | to the | Father | the one | having qualified | you | for | the | share | of the | inheritance | of the | holy ones | in | the | light

Close English

giving thanks to the Father who qualified you for a share in the inheritance of the holy ones in the light.

Fluent English

giving thanks to the Father, who has made you fit to share the inheritance of his holy people in the light.

Colossians 1:13

Greek: adopted SBLGNT text.

ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,

Word-order interlinear

who | rescued | us | from | the | authority | of | darkness | and | transferred | into | the | kingdom | of the | Son | of the | love | of him

Close English

He rescued us from the authority of darkness and transferred us into the kingdom of the Son of his love,

Fluent English

He rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.

Colossians 1:14

Greek: adopted SBLGNT text.

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν·

Word-order interlinear

in | whom | we have | the | redemption | the | forgiveness | of | sins

Close English

in whom we have redemption, the forgiveness of sins.

Fluent English

In him we have redemption, the forgiveness of sins.

Section notes

1:9–12. Walk describes conduct. Spiritual qualifies wisdom and understanding; the fluent layer makes its connection with the Spirit explicit. With joy is attached to endurance and patience, following the source punctuation; attachment to giving thanks in verse12 is also possible. The adopted pronoun in verse12 is you, followed by us in verse13. See UBS on1:11–12.

1:13–14. The Son of his love means the Son he loves. Darkness and the Son’s kingdom are contrasting domains of authority. Redemption is explained by forgiveness. The adopted verse14 does not include through his blood, an addition found in other textual forms; blood appears explicitly in verse20.

Christ in creation and reconciliation · Colossians 1:15–20

Colossians 1:15

Greek: adopted SBLGNT text.

ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

Word-order interlinear

who | is | the image | of the | God | the | invisible | firstborn | of all | creation

Close English

He is the image of the invisible God, firstborn of all creation,

Fluent English

He is the image of the invisible God, the firstborn over all creation.

Colossians 1:16

Greek: adopted SBLGNT text.

ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

Word-order interlinear

because | in | him | were created | the | all things | in | the | heavens | and | on | the | earth | the | visible things | and | the | invisible things | whether | thrones | whether | lordships | whether | rulers | whether | authorities | the | all things | through | him | and | for | him | have been created

Close English

because in him all things were created, in the heavens and on the earth, visible and invisible, whether thrones or lordships or rulers or authorities. All things have been created through him and for him.

Fluent English

For in him everything was created, in heaven and on earth, visible and invisible: thrones, dominions, rulers, and authorities. Everything has been created through him and for him.

Colossians 1:17

Greek: adopted SBLGNT text.

καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,

Word-order interlinear

and | he | is | before | all things | and | the | all things | in | him | hold together

Close English

And he is before all things, and in him all things hold together.

Fluent English

He is before everything, and everything holds together in him.

Colossians 1:18

Greek: adopted SBLGNT text.

καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,

Word-order interlinear

and | he | is | the | head | of the | body | of the | church | who | is | the beginning | firstborn | from | the | dead | so that | he might become | in | all things | he | first

Close English

And he is the head of the body, the church. He is the beginning, firstborn from the dead, so that he himself might have first place in all things,

Fluent English

He is also the head of the body, the church. He is the beginning, the firstborn from the dead, so that he may have first place in everything.

Colossians 1:19

Greek: adopted SBLGNT text.

ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

Word-order interlinear

because | in | him | he was pleased | all | the | fullness | to dwell

Close English

because God was pleased for all the fullness to dwell in him

Fluent English

For God was pleased to have all fullness dwell in him

Colossians 1:20

Greek: adopted SBLGNT text.

καὶ δι᾽ αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι᾽ αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς·

Word-order interlinear

and | through | him | to reconcile | the | all things | to | himself | having made peace | through | the | blood | of the | cross | of him | [through | him] | whether | the things | on | the | earth | whether | the things | in | the | heavens

Close English

and through him to reconcile all things to himself, making peace through the blood of his cross—[through him]—whether things on the earth or things in the heavens.

Fluent English

and through him to reconcile everything to himself, making peace through the blood shed on his cross—[through him]—whether on earth or in heaven.

Section notes

1:15–18. Image, firstborn, before all things, and first place belong to one account of Christ’s relation to creation and resurrection. Firstborn can express priority and inherited rank; the fluent over makes that contextual reading explicit. The translation does not insert other into all things. Thrones and the other titles name powers without supplying a detailed hierarchy. See UBS on1:15.

1:19. God is supplied as the implied subject of was pleased; it is not a separate word in this Greek verse. Another grammatical analysis makes all the fullness the subject that was pleased to dwell. The close layer retains fullness, with its content illuminated by2:9. See UBS on1:19.

1:20. To himself is understood of God, though reference to Christ is also discussed. Reconciliation extends to all things in heaven and earth; the line does not itself explain every individual’s final destiny. Brackets around the repeated through him reproduce the adopted edition’s textual uncertainty. Blood of his cross refers to his death by crucifixion. See UBS on1:20.

Reconciled and called to remain steadfast · Colossians 1:21–23

Colossians 1:21

Greek: adopted SBLGNT text.

καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς—

Word-order interlinear

and | you | once | being | alienated | and | enemies | in the | mind | in | the | works | the | evil

Close English

And you, once alienated and enemies in mind through evil works—

Fluent English

You were once estranged and hostile in your thinking, expressed in evil deeds.

Colossians 1:22

Greek: adopted SBLGNT text.

νυνὶ δὲ ἀποκατηλλάγητε ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου— παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,

Word-order interlinear

now | but | you were reconciled | in | the | body | of the | flesh | of him | through | the | death | to present | you | holy | and | unblemished | and | unaccused | before | him

Close English

but now you were reconciled in his body of flesh through death—to present you holy, unblemished, and free from accusation before him,

Fluent English

But now you have been reconciled through his death in a physical body, to be presented before him holy, without blemish, and free from accusation.

Colossians 1:23

Greek: adopted SBLGNT text.

εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

Word-order interlinear

if | indeed | you continue | in the | faith | having been founded | and | firm | and | not | being moved | from | the | hope | of the | good news | which | you heard | the one | having been proclaimed | in | all | creation | the one | under | the | heaven | of which | I became | I | Paul | a servant

Close English

if indeed you continue in the faith, founded and firm, and not moved from the hope of the good news you heard, proclaimed in all creation under heaven, of which I, Paul, became a servant.

Fluent English

This calls for you to continue in the faith, firmly grounded and steadfast, without shifting from the hope of the good news you heard. It has been proclaimed throughout creation under heaven, and I, Paul, became its servant.

Section notes

1:21–22. The adopted text has the passive you were reconciled, rather than the common active he reconciled. Its shift from you as an object in verse21 to a passive subject in verse22 produces a broken construction; English adjusts the syntax while preserving the passive claim. Body of flesh specifies Christ’s physical body, not a morally evil body. See SBLGNT apparatus and UBS on1:22.

1:22–23. Holy, unblemished, and free from accusation combine consecration and presentation language. If indeed retains the appeal to perseverance. Proclaimed in all creation is the letter’s sweeping description of the gospel’s reach, not a modern statistical survey.

Service to the revealed mystery · Colossians 1:24–29

Colossians 1:24

Greek: adopted SBLGNT text.

Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία,

Word-order interlinear

now | I rejoice | in | the | sufferings | for | you | and | I fill up in turn | the | lacks | of the | afflictions | of | Christ | in | the | flesh | of me | for | the | body | of him | which | is | the | church

Close English

Now I rejoice in my sufferings for you, and in my flesh I fill up in turn what is lacking in the afflictions of Christ for his body, which is the church,

Fluent English

Now I rejoice in what I suffer for you. In my own flesh I am filling up what remains of Christ’s afflictions for the sake of his body, the church.

Colossians 1:25

Greek: adopted SBLGNT text.

ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ,

Word-order interlinear

of which | I became | I | a servant | according to | the | stewardship | of | God | the one | given | to me | for | you | to fulfill | the | word | of | God

Close English

of which I became a servant according to the stewardship from God given to me for you, to fulfill the word of God,

Fluent English

I became its servant through the responsibility God entrusted to me for your sake, to bring God’s message to its full expression:

Colossians 1:26

Greek: adopted SBLGNT text.

τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν,— νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,

Word-order interlinear

the | mystery | the one | having been hidden | from | the | ages | and | from | the | generations | now | but | it was revealed | to the | holy ones | of him

Close English

the mystery hidden from the ages and from the generations, but now revealed to his holy ones.

Fluent English

the mystery hidden through ages and generations, but now revealed to his holy people.

Colossians 1:27

Greek: adopted SBLGNT text.

οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·

Word-order interlinear

to whom | willed | the | God | to make known | what | the | riches | of the | glory | of the | mystery | this | among | the | nations | which | is | Christ | in | you | the | hope | of the | glory

Close English

To them God willed to make known the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory.

Fluent English

God chose to make known to them how glorious and rich this mystery is among the nations: Christ among you, the hope of glory.

Colossians 1:28

Greek: adopted SBLGNT text.

ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ·

Word-order interlinear

whom | we | proclaim | admonishing | every | human | and | teaching | every | human | in | all | wisdom | so that | we might present | every | human | mature | in | Christ

Close English

Him we proclaim, admonishing everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

Fluent English

We proclaim him, warning and teaching each person with all wisdom, so that we may present everyone fully mature in Christ.

Colossians 1:29

Greek: adopted SBLGNT text.

εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

Word-order interlinear

for | which | also | I labor | struggling | according to | the | working | of him | the one | working | in | me | in | power

Close English

For this I also labor, struggling according to his working that works powerfully in me.

Fluent English

That is what I work for, striving with his power, which is at work in me.

Section notes

1:24. Filling what is lacking in Christ’s afflictions is a difficult expression. It can concern suffering borne in service of Christ’s body or a remaining measure of tribulation; the verse does not explicitly say that Christ’s atoning death was inadequate. Paul locates this suffering in his own flesh and for the church. The close layer preserves the unsettling expression rather than replacing it with a settled theory. See UBS on1:24.

1:25–29. Stewardship is an entrusted responsibility. Fulfilling God’s word can concern its full proclamation or its realization through that ministry. The mystery is now disclosed, not reserved for an inner elite. In you is plural and can mean among you, emphasized in the fluent layer because the context concerns the nations. Mature describes the goal for every person in Christ. See UBS on1:27.

X-COL-002 · Colossians 2:1–23 Fullness in Christ and freedom from imposed regulations

Encouragement and the knowledge of Christ · Colossians 2:1–5

Colossians 2:1

Greek: adopted SBLGNT text.

Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑόρακαν τὸ πρόσωπόν μου ἐν σαρκί,

Word-order interlinear

I want | for | you | to know | how great | a struggle | I have | for | you | and | the ones | in | Laodicea | and | as many as | not | have seen | the | face | of me | in | flesh

Close English

For I want you to know how great a struggle I have for you and those in Laodicea, and for all who have not seen my face in the flesh,

Fluent English

I want you to know how hard I struggle for you, for those in Laodicea, and for everyone who has never met me in person.

Colossians 2:2

Greek: adopted SBLGNT text.

ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ,

Word-order interlinear

so that | may be encouraged | the | hearts | of them | having been joined together | in | love | and | unto | all | riches | of the | full assurance | of | understanding | unto | knowledge | of the | mystery | of | God | Christ

Close English

so that their hearts may be encouraged, joined together in love and into all the riches of the full assurance of understanding, into knowledge of God’s mystery, Christ,

Fluent English

My aim is that their hearts be encouraged as they are united in love, gaining all the riches of assured understanding and coming to know God’s mystery: Christ.

Colossians 2:3

Greek: adopted SBLGNT text.

ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

Word-order interlinear

in | whom | are | all | the | treasures | of | wisdom | and | knowledge | hidden

Close English

in whom all the treasures of wisdom and knowledge are hidden.

Fluent English

All the treasures of wisdom and knowledge lie hidden in him.

Colossians 2:4

Greek: adopted SBLGNT text.

τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

Word-order interlinear

this | I say | so that | no one | you | may deceive | with | persuasive speech

Close English

I say this so that no one may deceive you with persuasive speech.

Fluent English

I tell you this so that no one misleads you with convincing arguments.

Colossians 2:5

Greek: adopted SBLGNT text.

εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

Word-order interlinear

if | for | even | in the | flesh | I am absent | yet | in the | spirit | with | you | I am | rejoicing | and | seeing | of you | the | order | and | the | firmness | of the | toward | Christ | faith | of you

Close English

For even if I am absent in the flesh, I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ.

Fluent English

Though I am physically absent, I am with you in spirit. I rejoice to see your orderly life and your firm faith in Christ.

Section notes

2:1–3. The struggle continues the labor of1:29; the text does not specify every form it takes. Seeing Paul’s face in flesh means meeting him personally. The adopted wording identifies God’s mystery as Christ, without the longer expansions found in some textual traditions. Hidden treasures are located in him, not in a separate esoteric teaching.

2:4–5. Persuasive speech can mislead without being obviously irrational. Order and firmness have possible military associations, but the translation does not turn the community into a literal regiment. With you in spirit expresses presence despite bodily absence.

Rooted in the fullness of Christ · Colossians 2:6–10

Colossians 2:6

Greek: adopted SBLGNT text.

Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,

Word-order interlinear

as | therefore | you received | the | Christ | Jesus | the | Lord | in | him | walk

Close English

Therefore, as you received Christ Jesus the Lord, walk in him,

Fluent English

So, as you received Christ Jesus as Lord, continue to live in him.

Colossians 2:7

Greek: adopted SBLGNT text.

ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.

Word-order interlinear

having been rooted | and | being built up | in | him | and | being established | in the | faith | just as | you were taught | overflowing | in | thanksgiving

Close English

rooted and being built up in him and established in the faith, just as you were taught, overflowing with thanksgiving.

Fluent English

Remain rooted in him, being built up and made firm in the faith you were taught, overflowing with gratitude.

Colossians 2:8

Greek: adopted SBLGNT text.

Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·

Word-order interlinear

watch | lest | someone | you | will be | the one | taking captive | through | the | philosophy | and | empty | deceit | according to | the | tradition | of | humans | according to | the | elements | of the | world | and | not | according to | Christ

Close English

Watch that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elements of the world, and not according to Christ;

Fluent English

Take care that no one carries you off through a philosophy of empty deception, based on human tradition and the elemental forces of the world rather than on Christ.

Colossians 2:9

Greek: adopted SBLGNT text.

ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

Word-order interlinear

because | in | him | dwells | all | the | fullness | of the | deity | bodily

Close English

because in him all the fullness of deity dwells bodily,

Fluent English

For the entire fullness of deity dwells bodily in him,

Colossians 2:10

Greek: adopted SBLGNT text.

καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας,

Word-order interlinear

and | you are | in | him | having been filled | who | is | the | head | of every | rule | and | authority

Close English

and you have been filled in him, who is the head of every rule and authority.

Fluent English

and in him you have been brought to fullness. He is the head over every ruler and authority.

Section notes

2:6–7. Receiving Christ includes the received proclamation of him as Lord. Rooted and built up mix plant and building imagery. The source has overflowing in thanksgiving without an added in it.

2:8–10. The target is a particular deceptive philosophy characterized by the following clauses, not every use of thought or reasoning. Elements of the world can denote elementary principles or elemental powers; the fluent layer takes the latter interpretation without naming a specific set of spirits. Bodily qualifies the dwelling of divine fullness. See UBS on2:8.

Buried, raised, and released from debt · Colossians 2:11–15

Colossians 2:11

Greek: adopted SBLGNT text.

ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

Word-order interlinear

in | whom | also | you were circumcised | with a circumcision | not made by hands | in | the | stripping off | of the | body | of the | flesh | in | the | circumcision | of | Christ

Close English

In him you were also circumcised with a circumcision not made by hands, in the stripping off of the body of flesh, in the circumcision of Christ,

Fluent English

In him you also received a circumcision beyond human hands: the stripping away of the fleshly body in the circumcision that comes from Christ.

Colossians 2:12

Greek: adopted SBLGNT text.

συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν·

Word-order interlinear

having been buried together with | him | in | the | baptism | in | which | also | you were raised together | through | the | faith | in the | working | of | God | the one | having raised | him | from | the dead

Close English

buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.

Fluent English

You were buried with him in baptism and, in it, raised with him through faith in God’s powerful action, the God who raised him from the dead.

Colossians 2:13

Greek: adopted SBLGNT text.

καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ· χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα,

Word-order interlinear

and | you | dead | being | in | the | trespasses | and | the | uncircumcision | of the | flesh | of you | he made alive together | you | with | him | having forgiven | us | all | the | trespasses

Close English

And you, being dead in trespasses and the uncircumcision of your flesh, God made alive together with him, forgiving us all our trespasses,

Fluent English

You were dead in your trespasses and in the uncircumcision of your flesh. God made you alive with Christ and forgave us all our trespasses.

Colossians 2:14

Greek: adopted SBLGNT text.

ἐξαλείψας τὸ καθ’ ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ·

Word-order interlinear

having erased | the | against | us | handwritten record | with the | decrees | which | was | opposed | to us | and | it | he has removed | from | the | midst | having nailed | it | to the | cross

Close English

erasing the handwritten record against us with its decrees, which stood opposed to us. He has removed it from the midst, nailing it to the cross.

Fluent English

He erased the written record of debt, with its demands, that stood against us. He removed it altogether by nailing it to the cross.

Colossians 2:15

Greek: adopted SBLGNT text.

ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

Word-order interlinear

having stripped | the | rulers | and | the | authorities | he exposed | in | public | having led in triumph | them | in | it

Close English

Stripping the rulers and authorities, he exposed them publicly, leading them in triumph in it.

Fluent English

He disarmed the rulers and authorities and made a public spectacle of them, leading them as captives in triumph through the cross.

Section notes

2:11–12. Circumcision not made by hands is a metaphor for a transformation associated with Christ. The fluent layer takes of Christ as originating from him; the close layer leaves that relation open. The stripping of the body of flesh is not a command to destroy the physical body. Burial and resurrection in baptism connect the image with participation in Christ. No of sins is added after body in verse11. See UBS on2:11.

2:13–14. God is the understood subject of making alive; you shifts to us with forgiveness. Handwritten record evokes an acknowledgment of debt. Its decrees are not explicitly named as the whole Mosaic law. Nailing the record to the cross is an image of its removal, not evidence here for a customary method of canceling documents. See UBS on2:14.

2:15. The translation keeps God as subject and takes stripping as disarming the powers. Another reading has Christ stripping off or freeing himself from them. In it is read as through the cross; in him, meaning Christ, is also possible. The triumph language evokes a victory procession with captives. See UBS on2:15.

Shadow, substance, and holding to the head · Colossians 2:16–19

Colossians 2:16

Greek: adopted SBLGNT text.

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων,

Word-order interlinear

not | therefore | anyone | you | let judge | in | eating | or | in | drinking | or | in | the matter | of a festival | or | a new moon | or | sabbaths

Close English

Therefore let no one judge you in eating or drinking, or concerning a festival, new moon, or sabbaths,

Fluent English

So let no one pass judgment on you over food or drink, or over a festival, a new moon, or sabbath days.

Colossians 2:17

Greek: adopted SBLGNT text.

ἅ ἐστιν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

Word-order interlinear

which things | are | a shadow | of the things | coming | the | but | body | of | Christ

Close English

which are a shadow of the things to come, but the body belongs to Christ.

Fluent English

These are a shadow of what is to come; the substance belongs to Christ.

Colossians 2:18

Greek: adopted SBLGNT text.

μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἑόρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,

Word-order interlinear

no one | you | let disqualify | delighting | in | humility | and | worship | of the | angels | what things | he has seen | dwelling on | without cause | being puffed up | by | the | mind | of the | flesh | of him

Close English

Let no one disqualify you, delighting in humility and worship of angels, dwelling on what they have seen, puffed up without cause by their fleshly mind,

Fluent English

Let no one disqualify you by delighting in self-abasement and worship of angels. Such a person dwells on visions they have seen and is inflated without cause by a fleshly way of thinking,

Colossians 2:19

Greek: adopted SBLGNT text.

καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ θεοῦ.

Word-order interlinear

and | not | holding fast to | the | head | from | whom | all | the | body | through | the | joints | and | ligaments | being supplied | and | being joined together | grows | the | growth | of | God

Close English

and not holding fast to the head, from whom the whole body, supplied and joined together through joints and ligaments, grows with the growth from God.

Fluent English

losing their hold on the head. From him the whole body is nourished and held together through its joints and ligaments, growing with the growth God gives.

Section notes

2:16–17. Food, drink, and calendar observances are the occasions for the judgments being resisted. Body stands opposite shadow and is rendered substance in fluent English; belongs to Christ supplies the relationship expressed by the genitive. The line should not be expanded into contempt for the people who observe these practices.

2:18–19. Disqualify suggests an adverse ruling. Humility here is interpreted in the surrounding criticism as self-abasement. Worship of angels is taken as worship directed to angels. Dwelling on what has been seen is difficult visionary language; the source does not have not seen. These claims are contrasted with dependence on Christ as head, without reconstructing an entire cult from this verse. See UBS and NET notes on2:18.

The limits of imposed regulations · Colossians 2:20–23

Colossians 2:20

Greek: adopted SBLGNT text.

Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε·

Word-order interlinear

if | you died | with | Christ | away from | the | elements | of the | world | why | as | living | in | the world | are you subjected to decrees

Close English

If you died with Christ to the elements of the world, why, as though living in the world, do you submit to decrees:

Fluent English

If you died with Christ to the world’s elemental forces, why submit to regulations as though you still belonged to that world:

Colossians 2:21

Greek: adopted SBLGNT text.

Μὴ ἅψῃ μηδὲ γεύσῃ μηδὲ θίγῃς,

Word-order interlinear

not | handle | nor | taste | nor | touch

Close English

“Do not handle, nor taste, nor touch”—

Fluent English

“Do not handle! Do not taste! Do not touch!”

Colossians 2:22

Greek: adopted SBLGNT text.

ἅ ἐστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων;

Word-order interlinear

which things | are | all | for | destruction | with the | using up | according to | the | commands | and | teachings | of | humans

Close English

all of which concern things that perish with use—according to human commands and teachings?

Fluent English

All these things perish as they are used up. Why follow such human commands and teachings?

Colossians 2:23

Greek: adopted SBLGNT text.

ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

Word-order interlinear

which things | are | a reputation | indeed | having | of wisdom | in | self-chosen worship | and | humility | and | severity | to the body | not | in | value | any | against | indulgence | of the | flesh

Close English

These indeed have a reputation for wisdom in self-chosen worship, humility, and severity to the body, but are of no value against indulgence of the flesh.

Fluent English

Such rules have a reputation for wisdom, with their self-imposed worship, self-abasement, and harsh treatment of the body. Yet they do nothing to restrain the indulgence of the flesh.

Section notes

2:20–22. The prohibitions are quoted examples of the regulations under criticism, not commands from Paul to the readers. The things perish by being consumed or used. Human commands and teachings recall the wording of Isaiah29:13, also used in Mark7:7; this is an allusive comparison, not an identical quotation.

2:23. The final clause is disputed. This translation takes it to deny the regulations’ ability to restrain fleshly indulgence. Another reading says they have no value and instead serve to satisfy the flesh. Self-chosen worship and bodily severity are not equated with all discipline. The note records the uncertainty rather than claiming an unambiguous syntax. See UBS on2:23.

X-COL-003 · Colossians 3:1–25 The renewed life and its relationships

Life hidden with Christ · Colossians 3:1–4

Colossians 3:1

Greek: adopted SBLGNT text.

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος·

Word-order interlinear

if | therefore | you were raised together with | the | Christ | the things | above | seek | where | the | Christ | is | at | the right hand | of | God | sitting

Close English

If then you were raised with Christ, seek the things above, where Christ is, seated at God’s right hand.

Fluent English

Since you have been raised with Christ, seek what is above, where Christ sits at God’s right hand.

Colossians 3:2

Greek: adopted SBLGNT text.

τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς,

Word-order interlinear

the things | above | set your mind on | not | the things | on | the | earth

Close English

Set your mind on the things above, not the things on the earth,

Fluent English

Direct your thinking toward what is above, rather than what belongs to the earth.

Colossians 3:3

Greek: adopted SBLGNT text.

ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ·

Word-order interlinear

you died | for | and | the | life | of you | has been hidden | with | the | Christ | in | the | God

Close English

for you died, and your life has been hidden with Christ in God.

Fluent English

For you died, and your life is hidden with Christ in God.

Colossians 3:4

Greek: adopted SBLGNT text.

ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

Word-order interlinear

when | the | Christ | is revealed | the | life | of you | then | also | you | with | him | will be revealed | in | glory

Close English

When Christ, your life, is revealed, then you too will be revealed with him in glory.

Fluent English

When Christ, who is your life, is revealed, you too will appear with him in glory.

Section notes

3:1–4. The opening if appeals to participation in Christ already described in2:12; fluent English expresses that assumed premise with since. Seated at God’s right hand recalls Psalm110:1. Hidden life and future revelation are paired. The adopted verse4 reads your life, not our life.

Putting off the old person · Colossians 3:5–11

Colossians 3:5

Greek: adopted SBLGNT text.

Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν ἥτις ἐστὶν εἰδωλολατρία,

Word-order interlinear

put to death | therefore | the | members | the ones | on | the | earth | sexual immorality | impurity | passion | desire | evil | and | the | greed | which | is | idolatry

Close English

Therefore put to death the members that are on the earth: sexual immorality, impurity, passion, evil desire, and greed, which is idolatry.

Fluent English

So put to death what belongs to your earthly way of life: sexual immorality, impurity, uncontrolled passion, evil desire, and greed—which is idolatry.

Colossians 3:6

Greek: adopted SBLGNT text.

δι’ ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας·

Word-order interlinear

because of | which things | comes | the | wrath | of | God | upon | the | sons | of | disobedience

Close English

Because of these things the wrath of God comes upon the sons of disobedience.

Fluent English

Because of these things, God’s wrath comes upon those who live in disobedience.

Colossians 3:7

Greek: adopted SBLGNT text.

ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζῆτε ἐν τούτοις·

Word-order interlinear

in | which things | also | you | walked | once | when | you lived | in | these things

Close English

In these you too once walked, when you lived in them.

Fluent English

You too once followed these ways, when they shaped your life.

Colossians 3:8

Greek: adopted SBLGNT text.

νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·

Word-order interlinear

now | but | put away | also | you | the | all things | anger | rage | malice | slander | obscene speech | from | the | mouth | of you

Close English

But now you too must put them all away: anger, rage, malice, slander, and obscene speech from your mouth.

Fluent English

Now put all these things aside: anger, rage, malice, slander, and filthy talk.

Colossians 3:9

Greek: adopted SBLGNT text.

μὴ ψεύδεσθε εἰς ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ,

Word-order interlinear

not | lie | to | one another | having stripped off | the | old | human | with | the | practices | of him

Close English

Do not lie to one another, having stripped off the old person with its practices

Fluent English

Do not lie to each other. You have taken off the old self and its practices

Colossians 3:10

Greek: adopted SBLGNT text.

καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ’ εἰκόνα τοῦ κτίσαντος αὐτόν,

Word-order interlinear

and | having put on | the | new | the one | being renewed | unto | knowledge | according to | the image | of the one | having created | him

Close English

and put on the new, being renewed in knowledge according to the image of its creator,

Fluent English

and put on the new self, which is being renewed in knowledge to reflect its Creator’s image.

Colossians 3:11

Greek: adopted SBLGNT text.

ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστός.

Word-order interlinear

where | not | there is | Greek | and | Jew | circumcision | and | uncircumcision | barbarian | Scythian | slave | free | but | the | all things | and | in | all | Christ

Close English

where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free, but Christ is all and in all.

Fluent English

Here the divisions of Greek and Jew, circumcised and uncircumcised, foreigner, Scythian, slave, and free no longer define you. Christ is everything and is in all of you.

Section notes

3:5–8. Put to death and earthly members are metaphors explained by the following list of practices and desires. They are not instructions for bodily injury. Greed is singled out as idolatry. The source includes upon the sons of disobedience in verse6; the fluent layer renders the idiom as people characterized by disobedience. See UBS on3:5.

3:9–11. Removing and putting on clothing picture a change of life. The new person is being renewed, not merely declared finished. Image of the creator recalls Genesis1:26–27. Barbarian is an ancient outsider label, rendered foreigner in fluent English; Scythian retains the historical name without endorsing stereotypes attached to it. In all is read of all members of the renewed community. See UBS on3:11.

Love, peace, and the indwelling word · Colossians 3:12–17

Colossians 3:12

Greek: adopted SBLGNT text.

Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν,

Word-order interlinear

put on | therefore | as | chosen ones | of | God | holy | and | beloved | inward parts | of compassion | kindness | humility | gentleness | patience

Close English

Therefore, as God’s chosen ones, holy and beloved, put on heartfelt compassion, kindness, humility, gentleness, and patience,

Fluent English

As God’s chosen people, holy and loved, clothe yourselves with deep compassion, kindness, humility, gentleness, and patience.

Colossians 3:13

Greek: adopted SBLGNT text.

ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς·

Word-order interlinear

bearing with | one another | and | forgiving | one another | if | anyone | against | anyone | has | a complaint | just as | also | the | Lord | forgave | you | so | also | you

Close English

bearing with one another and forgiving one another if anyone has a complaint against another. Just as the Lord forgave you, so also must you.

Fluent English

Bear with one another and forgive any grievance you have against each other. Forgive as the Lord forgave you.

Colossians 3:14

Greek: adopted SBLGNT text.

ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος.

Word-order interlinear

over | all | but | these things | the | love | which | is | the bond | of | completeness

Close English

And over all these put on love, which is the bond of completeness.

Fluent English

Above all these, put on love, which binds everything together into completeness.

Colossians 3:15

Greek: adopted SBLGNT text.

καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

Word-order interlinear

and | the | peace | of | Christ | let rule | in | the | hearts | of you | to | which | also | you were called | in | one | body | and | thankful | become

Close English

And let the peace of Christ rule in your hearts, to which you were called in one body; and be thankful.

Fluent English

Let Christ’s peace govern your hearts, for you were called to this peace as one body. Be thankful.

Colossians 3:16

Greek: adopted SBLGNT text.

ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν χάριτι, ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·

Word-order interlinear

the | word | of | Christ | let dwell | in | you | richly | in | all | wisdom | teaching | and | admonishing | one another | with psalms | hymns | songs | spiritual | with | gratitude | singing | in | the | hearts | of you | to | God

Close English

Let the word of Christ dwell richly in you in all wisdom, teaching and admonishing one another with psalms, hymns, and spiritual songs with gratitude, singing in your hearts to God.

Fluent English

Let the message of Christ make its home richly among you with all wisdom. Teach and admonish one another through psalms, hymns, and spiritual songs, with gratitude, singing to God from your hearts.

Colossians 3:17

Greek: adopted SBLGNT text.

καὶ πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι’ αὐτοῦ.

Word-order interlinear

and | everything | whatever | thing | if | you do | in | word | or | in | work | all things | in | the name | of the Lord | Jesus | giving thanks | to | God | Father | through | him

Close English

And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Fluent English

Whatever you say or do, do it all in the name of the Lord Jesus, thanking God the Father through him.

Section notes

3:12–15. Inward parts of compassion is an idiom for deep feeling. Love binds the virtues or community into completeness. Rule has the sense of deciding or governing; the context is the peace of one body, not a technique for private prediction. The adopted text has the Lord in verse13 and peace of Christ in verse15.

3:16. The source punctuation joins in all wisdom to dwelling, and the songs to teaching and admonishing; the English follows this. Other arrangements connect wisdom with teaching and the song list with singing. In you may be communal, among you. In grace is understood as with gratitude, with by grace another possibility. The three song terms need not designate rigid musical categories. See UBS on3:16.

3:17. In the name of the Lord Jesus concerns the character and authority of the action, not simply the use of a spoken formula. Thanksgiving is directed to God the Father through him.

Wives and husbands, children and fathers · Colossians 3:18–21

Colossians 3:18

Greek: adopted SBLGNT text.

Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.

Word-order interlinear

the | wives | submit yourselves | to the | husbands | as | is fitting | in | the Lord

Close English

Wives, submit yourselves to your husbands, as is fitting in the Lord.

Fluent English

Wives, be subject to your husbands, as is fitting in the Lord.

Colossians 3:19

Greek: adopted SBLGNT text.

οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

Word-order interlinear

the | husbands | love | the | wives | and | not | be embittered | toward | them

Close English

Husbands, love your wives and do not be embittered toward them.

Fluent English

Husbands, love your wives and do not treat them with bitterness.

Colossians 3:20

Greek: adopted SBLGNT text.

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.

Word-order interlinear

the | children | obey | the | parents | in | all things | this | for | well-pleasing | is | in | the Lord

Close English

Children, obey your parents in all things, for this is well-pleasing in the Lord.

Fluent English

Children, obey your parents in everything, for this is pleasing in the Lord.

Colossians 3:21

Greek: adopted SBLGNT text.

οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

Word-order interlinear

the | fathers | not | provoke | the | children | of you | so that | not | they lose heart

Close English

Fathers, do not provoke your children, so that they do not lose heart.

Fluent English

Fathers, do not keep provoking your children, or they may become discouraged.

Section notes

3:18–21. These paired addresses reflect the household relationships assumed by the letter. Submit yourselves is retained rather than softened into mere agreement; it differs from the verb obey used for children and slaves. Husbands are told to love and reject bitterness; fathers are warned against provoking discouragement. As is fitting in the Lord qualifies the instruction. Compare Ephesians5:22–6:4; see UBS on3:18.

Slaves, service, and impartial judgment · Colossians 3:22–25

Colossians 3:22

Greek: adopted SBLGNT text.

οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίαις, ὡς ἀνθρωπάρεσκοι, ἀλλ’ ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν κύριον.

Word-order interlinear

the | slaves | obey | in | all things | the | according to | flesh | masters | not | in | eye-services | as | people-pleasers | but | in | sincerity | of heart | fearing | the | Lord

Close English

Slaves, obey in all things your masters according to the flesh, not with eye-service as people-pleasers, but with sincerity of heart, fearing the Lord.

Fluent English

Slaves, obey your earthly masters in everything. Do not work only when watched, trying to win human approval, but work sincerely, in reverence for the Lord.

Colossians 3:23

Greek: adopted SBLGNT text.

ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

Word-order interlinear

whatever | if | you do | from | the soul | work | as | for the | Lord | and | not | for humans

Close English

Whatever you do, work from the soul, as for the Lord and not for human beings,

Fluent English

Whatever you do, work wholeheartedly, as work for the Lord rather than for people,

Colossians 3:24

Greek: adopted SBLGNT text.

εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ κυρίῳ Χριστῷ δουλεύετε·

Word-order interlinear

knowing | that | from | the Lord | you will receive | the | recompense | of the | inheritance | to the | Lord | Christ | you serve

Close English

knowing that from the Lord you will receive the recompense of the inheritance. You serve the Lord Christ.

Fluent English

knowing that the Lord will reward you with the inheritance. The master you serve is Christ.

Colossians 3:25

Greek: adopted SBLGNT text.

ὁ γὰρ ἀδικῶν κομίσεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωπολημψία.

Word-order interlinear

the one | for | doing wrong | will receive back | what | he did wrong | and | not | there is | partiality

Close English

For the wrongdoer will receive back the wrong done, and there is no partiality.

Fluent English

Anyone who does wrong will receive the consequences of that wrong, and there is no favoritism.

Section notes

3:22–25. Slaves and masters are historical statuses and are not replaced with employees and employers. According to flesh limits the masters’ earthly relation, while Lord and master translate the same Greek noun. Eye-service is work performed chiefly under observation. The household sequence continues with the address to masters in4:1.

3:24–25. The reward consists in the inheritance. You serve can also be read as an imperative, serve; this layer takes it as a statement identifying Christ as the true master. The warning about wrongdoing does not exempt people of higher status. See UBS on3:24.

X-COL-004 · Colossians 4:1–18 Prayer, wise speech, and a network of coworkers

Masters accountable to a heavenly master · Colossians 4:1

Colossians 4:1

Greek: adopted SBLGNT text.

οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

Word-order interlinear

the | masters | the | just thing | and | the | fairness | to the | slaves | provide | knowing | that | also | you | have | a master | in | heaven

Close English

Masters, provide what is just and fair to your slaves, knowing that you too have a master in heaven.

Fluent English

Masters, treat your slaves with justice and fairness, knowing that you too have a Master in heaven.

Section notes

4:1. This verse completes the household sequence begun in3:18. Isotes can mean equality or fairness; fair treatment is the contextual rendering adopted here. The same noun kyrios is used for earthly masters and the heavenly master, placing the former under accountability. The passage addresses an existing slaveholding society rather than modern employment. See UBS on4:1.

Watchful prayer and gracious speech · Colossians 4:2–6

Colossians 4:2

Greek: adopted SBLGNT text.

Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

Word-order interlinear

in the | prayer | persist | keeping watch | in | it | with | thanksgiving

Close English

Persist in prayer, keeping watch in it with thanksgiving,

Fluent English

Keep devoting yourselves to prayer, remaining alert and thankful.

Colossians 4:3

Greek: adopted SBLGNT text.

προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι’ ὃ καὶ δέδεμαι,

Word-order interlinear

praying | at the same time | also | for | us | so that | the | God | may open | for us | a door | for the | word | to speak | the | mystery | of | Christ | because of | which | also | I am bound

Close English

praying at the same time for us too, that God may open for us a door for the word, to speak the mystery of Christ, because of which I am also bound,

Fluent English

Pray for us as well, that God will open a door for our message, so that we may speak of the mystery of Christ. It is for this that I am imprisoned.

Colossians 4:4

Greek: adopted SBLGNT text.

ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι.

Word-order interlinear

so that | I may reveal | it | as | it is necessary | for me | to speak

Close English

that I may make it clear, as I ought to speak.

Fluent English

Pray that I may make it clear, as I ought to speak.

Colossians 4:5

Greek: adopted SBLGNT text.

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

Word-order interlinear

in | wisdom | walk | toward | the ones | outside | the | opportunity | buying up

Close English

Walk in wisdom toward those outside, buying up the opportunity.

Fluent English

Act wisely toward those outside the community, making the most of each opportunity.

Colossians 4:6

Greek: adopted SBLGNT text.

ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

Word-order interlinear

the | speech | of you | always | with | grace | with salt | seasoned | to know | how | it is necessary | for you | one | each | to answer

Close English

Let your speech always be with grace, seasoned with salt, so that you know how you ought to answer each person.

Fluent English

Let your conversation always be gracious and seasoned with salt, so that you know how to respond to each person.

Section notes

4:2–4. Watchfulness qualifies persevering prayer. An open door is an opportunity for the message; the prayer does not explicitly ask only for release from prison. The mystery of Christ is the message already described as revealed in1:26–27.

4:5–6. Those outside means people beyond the believing community. Buying up the opportunity is an idiom for making good use of it. Speech with grace is gracious and fitting; salt supplies an image of flavor or liveliness, not permission for cruelty. Each person calls for a responsive answer. See UBS on4:6.

News carried by Tychicus and Onesimus · Colossians 4:7–9

Colossians 4:7

Greek: adopted SBLGNT text.

Τὰ κατ’ ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,

Word-order interlinear

the things | concerning | me | all | will make known | to you | Tychicus | the | beloved | brother | and | faithful | servant | and | fellow slave | in | the Lord

Close English

Tychicus, the beloved brother and faithful servant and fellow slave in the Lord, will make known to you everything about me.

Fluent English

Tychicus will tell you all my news. He is a dear brother, a faithful minister, and a fellow servant in the Lord.

Colossians 4:8

Greek: adopted SBLGNT text.

ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν,

Word-order interlinear

whom | I sent | to | you | for | very | this | so that | you may know | the things | about | us | and | he may encourage | the | hearts | of you

Close English

I sent him to you for this very purpose, that you may know about us and that he may encourage your hearts,

Fluent English

I am sending him to you for this very purpose: to tell you how we are and encourage your hearts.

Colossians 4:9

Greek: adopted SBLGNT text.

σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

Word-order interlinear

with | Onesimus | the | faithful | and | beloved | brother | who | is | from | you | all things | to you | they will make known | the things | here

Close English

with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything here.

Fluent English

He comes with Onesimus, a faithful and dear brother who is one of your own. Together they will tell you everything happening here.

Section notes

4:7–9. Sent is an epistolary past, rendered am sending in fluent English from the sender’s viewpoint. The adopted verse8 says that you may know about us, not that he may learn about you. Onesimus is called a faithful, beloved brother and one of you. Compare Philemon10–16 without importing its whole narrative into this greeting.

Coworkers and their greetings · Colossians 4:10–14

Colossians 4:10

Greek: adopted SBLGNT text.

Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μᾶρκος ὁ ἀνεψιὸς Βαρναβᾶ (περὶ οὗ ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς δέξασθε αὐτόν),

Word-order interlinear

greets | you | Aristarchus | the | fellow prisoner | of me | and | Mark | the | cousin | of Barnabas | about | whom | you received | instructions | if | he comes | to | you | welcome | him

Close English

Aristarchus, my fellow prisoner, greets you, and Mark, Barnabas’s cousin, concerning whom you received instructions: if he comes to you, welcome him.

Fluent English

My fellow prisoner Aristarchus sends greetings, as does Mark, the cousin of Barnabas. You have received instructions about him: welcome him if he comes to you.

Colossians 4:11

Greek: adopted SBLGNT text.

καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

Word-order interlinear

and | Jesus | the one | called | Justus | the ones | being | of | circumcision | these | alone | coworkers | for | the | kingdom | of | God | who | became | to me | a comfort

Close English

And Jesus who is called Justus also greets you. These are the only ones of the circumcision among my coworkers for God’s kingdom, and they have become a comfort to me.

Fluent English

Jesus, known as Justus, also sends greetings. These are my only Jewish coworkers for God’s kingdom, and they have been a comfort to me.

Colossians 4:12

Greek: adopted SBLGNT text.

ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

Word-order interlinear

greets | you | Epaphras | the one | from | you | a slave | of Christ | always | struggling | for | you | in | the | prayers | so that | you may stand | mature | and | fully assured | in | every | will | of | God

Close English

Epaphras, one of you, a slave of Christ, greets you, always struggling for you in his prayers, that you may stand mature and fully assured in all God’s will.

Fluent English

Epaphras, one of your own and a servant of Christ, sends greetings. He is always striving for you in prayer, that you may stand mature and fully assured in everything God wills.

Colossians 4:13

Greek: adopted SBLGNT text.

μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.

Word-order interlinear

I testify | for | for him | that | he has | much | toil | for | you | and | the ones | in | Laodicea | and | the ones | in | Hierapolis

Close English

For I testify for him that he has much toil for you and those in Laodicea and those in Hierapolis.

Fluent English

I can testify how hard he works for you and for those in Laodicea and Hierapolis.

Colossians 4:14

Greek: adopted SBLGNT text.

ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς.

Word-order interlinear

greets | you | Luke | the | physician | the | beloved | and | Demas

Close English

Luke, the beloved physician, greets you, and Demas.

Fluent English

Luke, the dear physician, sends greetings, and so does Demas.

Section notes

4:10–11. Anepsios means cousin, not nephew. Jesus called Justus is a coworker with that personal name. The qualification from the circumcision identifies the preceding men as Jewish coworkers; only is understood within this present circle, not as a claim about every Jewish believer everywhere.

4:12–14. The adopted text calls Epaphras a slave of Christ, without an added Jesus. Fully assured differs from the variant filled. His toil includes the prayer struggle explicitly described. Luke is identified here as a physician; the verse itself does not name the author of a Gospel or Acts.

Shared letters and the closing greeting · Colossians 4:15–18

Colossians 4:15

Greek: adopted SBLGNT text.

ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ Νύμφαν καὶ τὴν κατ’ οἶκον αὐτῆς ἐκκλησίαν.

Word-order interlinear

greet | the | in | Laodicea | brothers | and | Nympha | and | the | at | house | of her | church

Close English

Greet the brothers and sisters in Laodicea, and Nympha and the church in her house.

Fluent English

Give my greetings to the brothers and sisters in Laodicea, to Nympha, and to the church that meets in her home.

Colossians 4:16

Greek: adopted SBLGNT text.

καὶ ὅταν ἀναγνωσθῇ παρ’ ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

Word-order interlinear

and | when | is read | among | you | the | letter | see to it | that | also | in | the | of the Laodiceans | church | it is read | and | the one | from | Laodicea | that | also | you | read

Close English

And when this letter is read among you, see that it is also read in the church of the Laodiceans, and that you too read the one from Laodicea.

Fluent English

After this letter has been read among you, have it read to the church in Laodicea as well. You, in turn, should read the letter coming from Laodicea.

Colossians 4:17

Greek: adopted SBLGNT text.

καὶ εἴπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.

Word-order interlinear

and | say | to Archippus | watch | the | ministry | which | you received | in | the Lord | so that | it | you fulfill

Close English

And say to Archippus, “Attend to the ministry you received in the Lord, so that you fulfill it.”

Fluent English

Tell Archippus, “Take care to complete the service entrusted to you in the Lord.”

Colossians 4:18

Greek: adopted SBLGNT text.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ’ ὑμῶν.

Word-order interlinear

the | greeting | by the | my own | hand | of Paul | remember | of me | the | bonds | the | grace | with | you

Close English

The greeting is in my own hand, Paul’s. Remember my bonds. Grace be with you.

Fluent English

I, Paul, write this greeting in my own hand. Remember my imprisonment. Grace be with you.

Section notes

4:15. The source reads Nympha and her house. Other textual forms have a masculine name and his house, or their house. Church here is the gathered community in a home, not the building. The translation preserves the feminine name Nympha and the pronoun her, as in the selected Greek text. See UBS on4:15.

4:16–18. From Laodicea describes the letter’s route to these readers; it does not identify a surviving letter with certainty. The exchange implies public reading to the communities. Archippus’s precise task is not specified. The handwritten greeting marks Paul’s personal closing, and the final source has no Amen. See UBS on4:16.

X-1TH-001 · 1 Thessalonians 1:1–10 Faith, love, hope, and a message that spreads

A greeting from three coworkers · 1 Thessalonians 1:1

1 Thessalonians 1:1

Greek: adopted SBLGNT text.

Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη.

Word-order interlinear

Paul | and | Silvanus | and | Timothy | to the | church | of Thessalonians | in | God | Father | and | the Lord | Jesus | Christ | grace | to you | and | peace

Close English

Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

Fluent English

From Paul, Silvanus, and Timothy, to the Thessalonian church in God the Father and the Lord Jesus Christ: grace and peace to you.

Section notes

1:1. Silvanus is the name as written here; it is commonly associated with Silas in Acts. No apostolic title is supplied to Paul in this greeting. The source ends with grace and peace, without the expanded formula found in some later forms of the text.

Faith, love, hope, and God’s choice · 1 Thessalonians 1:2–5

1 Thessalonians 1:2

Greek: adopted SBLGNT text.

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

Word-order interlinear

we give thanks | to | God | always | for | all | you | mention | making | in | the | prayers | of us | unceasingly

Close English

We always give thanks to God for all of you, making mention of you in our prayers, unceasingly

Fluent English

We always thank God for every one of you, mentioning you in our prayers and constantly

1 Thessalonians 1:3

Greek: adopted SBLGNT text.

μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

Word-order interlinear

remembering | of you | the | work | of | faith | and | the | labor | of | love | and | the | endurance | of | hope | in the | Lord | of us | Jesus | Christ | before | the | God | and | Father | of us

Close English

remembering your work of faith and labor of love and endurance of hope in our Lord Jesus Christ before our God and Father,

Fluent English

remembering before our God and Father the work your faith produces, the labor your love undertakes, and the endurance sustained by your hope in our Lord Jesus Christ.

1 Thessalonians 1:4

Greek: adopted SBLGNT text.

εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν,

Word-order interlinear

knowing | brothers | beloved | by | God | the | election | of you

Close English

knowing, brothers and sisters beloved by God, your election,

Fluent English

We know, brothers and sisters loved by God, that he has chosen you.

1 Thessalonians 1:5

Greek: adopted SBLGNT text.

ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι’ ὑμᾶς·

Word-order interlinear

because | the | good news | of us | not | came | to | you | in | word | only | but | also | in | power | and | in | Spirit | Holy | and | assurance | much | just as | you know | what kind | we became | among | you | for | you

Close English

because our good news did not come to you in word alone, but also in power and in the Holy Spirit and much assurance, just as you know what kind of people we were among you for your sake.

Fluent English

For the good news we brought came with more than words: it came with power, with the Holy Spirit, and with deep conviction. You know how we lived among you for your sake.

Section notes

1:2–3. The final unceasingly in verse2 is connected with remembering in verse3, following the source sentence. Work of faith, labor of love, and endurance of hope describe activity shaped by those qualities; the fluent layer expresses the relationships rather than merely repeating of.

1:4–5. The writers’ recognition of God’s choice is related to the gospel’s arrival and reception. Power, the Holy Spirit, and assurance remain distinct expressions. Deep conviction is understood chiefly of the messengers here, while the following verse turns to the recipients. The text does not identify specific miracles in this sentence. See Ellingworth and Nida on1:5.

An example formed amid suffering · 1 Thessalonians 1:6–7

1 Thessalonians 1:6

Greek: adopted SBLGNT text.

καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου,

Word-order interlinear

and | you | imitators | of us | became | and | of the | Lord | having received | the | word | in | affliction | much | with | joy | of the Spirit | Holy

Close English

And you became imitators of us and of the Lord, receiving the word in much affliction with joy from the Holy Spirit,

Fluent English

You followed our example and the Lord’s, welcoming the message amid great suffering with the joy the Holy Spirit gives.

1 Thessalonians 1:7

Greek: adopted SBLGNT text.

ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.

Word-order interlinear

so that | to become | you | an example | to all | the ones | believing | in | the | Macedonia | and | in | the | Achaia

Close English

so that you became an example to all who believe in Macedonia and in Achaia.

Fluent English

You became an example to all the believers in Macedonia and Achaia.

Section notes

1:6–7. Imitation involves reception of the message under pressure with joy; the text does not claim identical circumstances for every person. Joy is associated with the Holy Spirit. The singular example applies to the community collectively. Macedonia and Achaia are the two named regions of its influence.

A message that rings out · 1 Thessalonians 1:8–10

1 Thessalonians 1:8

Greek: adopted SBLGNT text.

ἀφ’ ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ’ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν τι·

Word-order interlinear

from | you | for | has sounded out | the | word | of the | Lord | not | only | in | the | Macedonia | and | Achaia | but | in | every | place | the | faith | of you | the one | toward | the | God | has gone out | so that | not | a need | to have | us | to say | anything

Close English

For from you the word of the Lord has sounded out, not only in Macedonia and Achaia, but your faith toward God has gone out in every place, so that we have no need to say anything.

Fluent English

The Lord’s message has rung out from you. News of your faith in God has spread beyond Macedonia and Achaia to every place, so that we need say nothing about it.

1 Thessalonians 1:9

Greek: adopted SBLGNT text.

αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ,

Word-order interlinear

they themselves | for | about | us | report | what kind of | entrance | we had | among | you | and | how | you turned | to | the | God | from | the | idols | to serve | God | living | and | true

Close English

For they themselves report about us what kind of entrance we had among you, and how you turned to God from idols to serve the living and true God

Fluent English

People themselves report what sort of welcome we received among you and how you turned from idols to God, to serve the living and true God

1 Thessalonians 1:10

Greek: adopted SBLGNT text.

καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

Word-order interlinear

and | to await | the | Son | of him | from | the | heavens | whom | he raised | from | the | dead | Jesus | the one | rescuing | us | from | the | wrath | the one | coming

Close English

and to await his Son from the heavens, whom he raised from the dead, Jesus, who rescues us from the coming wrath.

Fluent English

and to wait for his Son from heaven, whom he raised from the dead: Jesus, who rescues us from the wrath to come.

Section notes

1:8–9. Sounded out is an acoustic image for the message’s spread. In every place is the letter’s expansive description, not a claim requiring a modern census of all locations. Entrance describes the mission’s reception; the fluent layer uses welcome. Turning from idols joins a departure from former worship with active service to God.

1:10. Serving and waiting belong together. God raises the Son, and Jesus is the one who rescues us; the agents are kept distinct. Wrath to come refers to divine judgment, with no date supplied here. The present rescuing identifies Jesus by his saving action and is not converted into a timetable of end-time events. See Ellingworth and Nida on1:10.

X-1TH-002 · 1 Thessalonians 2:1–20 A caring mission, shared suffering, and longing to return

A mission tested by opposition · 1 Thessalonians 2:1–4

1 Thessalonians 2:1

Greek: adopted SBLGNT text.

Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν,

Word-order interlinear

you yourselves | for | know | brothers | the | entrance | of us | the one | among | you | that | not | empty | it has become

Close English

For you yourselves know, brothers and sisters, that our entrance among you has not proved empty,

Fluent English

You yourselves know, brothers and sisters, that our visit to you was not fruitless.

1 Thessalonians 2:2

Greek: adopted SBLGNT text.

ἀλλὰ προπαθόντες καὶ ὑβρισθέντες καθὼς οἴδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

Word-order interlinear

but | having suffered beforehand | and | having been mistreated | as | you know | in | Philippi | we spoke boldly | in | the | God | of us | to speak | to | you | the | good news | of | God | in | much | struggle

Close English

but after suffering and mistreatment in Philippi, as you know, we were bold in our God to speak God’s good news to you amid much struggle.

Fluent English

Though we had already suffered and been insulted in Philippi, as you know, our God gave us courage to tell you his good news amid fierce opposition.

1 Thessalonians 2:3

Greek: adopted SBLGNT text.

ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ,

Word-order interlinear

the | for | appeal | of us | not | from | error | nor | from | impurity | nor | in | deceit

Close English

For our appeal is not from error or impurity, nor made in deceit,

Fluent English

Our appeal does not arise from error or impure motives, and we do not use deceit.

1 Thessalonians 2:4

Greek: adopted SBLGNT text.

ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

Word-order interlinear

but | just as | we have been approved | by | the | God | to be entrusted with | the | good news | so | we speak | not | as | humans | pleasing | but | God | the one | testing | the | hearts | of us

Close English

but just as we have been approved by God to be entrusted with the good news, so we speak, not as pleasing people, but God who tests our hearts.

Fluent English

We speak as people whom God has tested and entrusted with the good news. We aim to please God, who examines our hearts, rather than people.

Section notes

2:1–4. Entrance returns to the reception of the mission in1:9. Empty can mean ineffective or without substance; fruitless expresses the contextual contrast. The suffering at Philippi is also narrated in Acts16:19–40. Tested and testing link God’s entrusting of the message with his examination of the messengers’ hearts.

Gentleness and the sharing of life · 1 Thessalonians 2:5–8

1 Thessalonians 2:5

Greek: adopted SBLGNT text.

οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς,

Word-order interlinear

neither | for | ever | with | speech | of flattery | we came | as | you know | nor | with | a pretext | for greed | God | witness

Close English

For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—

Fluent English

As you know, we never used flattery or a cover for greed. God is our witness.

1 Thessalonians 2:6

Greek: adopted SBLGNT text.

οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ’ ὑμῶν οὔτε ἀπ’ ἄλλων,

Word-order interlinear

nor | seeking | from | humans | glory | neither | from | you | nor | from | others

Close English

nor seeking glory from people, whether from you or from others,

Fluent English

We did not seek praise from people, whether from you or anyone else,

1 Thessalonians 2:7

Greek: adopted SBLGNT text.

δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ἀλλὰ ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα·

Word-order interlinear

being able | with | weight | to be | as | of Christ | apostles | but | we became | gentle | in | the midst | of you | as | if | a nurse | cherishes | the | of herself | children

Close English

though able to carry weight as apostles of Christ. But we were gentle among you, as a nursing mother cherishes her own children.

Fluent English

though as Christ’s apostles we could have made demands. Instead, we were gentle among you, like a mother tenderly nursing her children.

1 Thessalonians 2:8

Greek: adopted SBLGNT text.

οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

Word-order interlinear

thus | longing for | you | we were pleased | to share | with you | not | only | the | good news | of | God | but | also | the | of ourselves | lives | because | beloved | to us | you became

Close English

So, longing for you, we were pleased to share with you not only God’s good news but also our own lives, because you became beloved to us.

Fluent English

We cared for you so deeply that we gladly shared with you both God’s good news and our own lives. You had become dear to us.

Section notes

2:5–7. Being with weight may mean asserting authority or imposing support obligations; verse9 makes the financial burden explicit. The adopted source reads gentle, whereas another important reading is infants. The Greek edition and its verse7 boundary are followed rather than harmonized to another translation. See SBLGNT apparatus and UBS on2:7.

2:7–8. The nursing image concerns a caregiver with her own children, hence nursing mother. It portrays the messengers’ care and introduces their willingness to share their own lives. Lives renders psychai in its sense of selves or life, not separate immaterial objects. See UBS on2:7.

Labor and a father’s encouragement · 1 Thessalonians 2:9–12

1 Thessalonians 2:9

Greek: adopted SBLGNT text.

Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.

Word-order interlinear

you remember | for | brothers | the | labor | of us | and | the | toil | night | and | day | working | so as | the | not | to burden | anyone | of you | we proclaimed | to | you | the | good news | of | God

Close English

For you remember, brothers and sisters, our labor and toil: working night and day so as not to burden any of you, we proclaimed God’s good news to you.

Fluent English

You remember, brothers and sisters, our hard work and toil. We worked night and day to avoid burdening any of you while we proclaimed God’s good news.

1 Thessalonians 2:10

Greek: adopted SBLGNT text.

ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,

Word-order interlinear

you | witnesses | and | the | God | how | devoutly | and | justly | and | blamelessly | toward you | the ones | believing | we behaved

Close English

You are witnesses, and God, how devoutly, justly, and blamelessly we behaved toward you who believe,

Fluent English

You and God are witnesses to how devoutly, justly, and blamelessly we behaved toward you believers.

1 Thessalonians 2:11

Greek: adopted SBLGNT text.

καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ

Word-order interlinear

just as | you know | how | one | each | of you | as | a father | children | of himself

Close English

just as you know how we treated each one of you as a father his own children,

Fluent English

You know that we treated each one of you as a father treats his own children,

1 Thessalonians 2:12

Greek: adopted SBLGNT text.

παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι, εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

Word-order interlinear

urging | you | and | encouraging | and | solemnly charging | so that | the | to walk | you | worthily | of | God | the one | calling | you | into | the | of himself | kingdom | and | glory

Close English

urging and encouraging you and solemnly charging you to walk worthily of God, who calls you into his own kingdom and glory.

Fluent English

urging you, encouraging you, and solemnly appealing to you to live worthily of God, who calls you into his own kingdom and glory.

Section notes

2:9–12. Night and day stresses sustained labor without naming a trade here. The parental image changes from a nursing mother to a father addressing each child. The three verbs in verse12 overlap but retain urging, encouragement, and solemn appeal. God is the one calling the community into his kingdom and glory.

Receiving the word amid persecution · 1 Thessalonians 2:13–16

1 Thessalonians 2:13

Greek: adopted SBLGNT text.

Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ’ ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

Word-order interlinear

and | because of | this | also | we | give thanks | to | God | unceasingly | because | having received | the word | heard | from | us | of | God | you welcomed | not | a word | of humans | but | as | truly | it is | a word | of God | which | also | works | in | you | the ones | believing

Close English

And for this reason we too thank God unceasingly: when you received the word of God heard from us, you welcomed it not as a human word but as it truly is, God’s word, which also works in you who believe.

Fluent English

We also keep thanking God because, when you heard and received his message from us, you welcomed it as God’s word, which it truly is, rather than as a merely human message. It is at work in you who believe.

1 Thessalonians 2:14

Greek: adopted SBLGNT text.

ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων

Word-order interlinear

you | for | imitators | became | brothers | of the | churches | of | God | the ones | being | in | the | Judea | in | Christ | Jesus | because | the | same things | you suffered | also | you | from | the | own | compatriots | just as | also | they | from | the | Jews

Close English

For you became imitators, brothers and sisters, of God’s churches in Judea in Christ Jesus, because you too suffered the same things from your own compatriots as they did from the Jews

Fluent English

Brothers and sisters, your experience has resembled that of God’s churches in Judea that belong to Christ Jesus. You suffered from your own compatriots just as they suffered from the Jews

1 Thessalonians 2:15

Greek: adopted SBLGNT text.

τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,

Word-order interlinear

the ones | also | the | Lord | having killed | Jesus | and | the | prophets | and | us | having driven out | and | God | not | pleasing | and | to all | humans | hostile

Close English

who killed both the Lord Jesus and the prophets and drove us out, and who do not please God and are hostile to all people,

Fluent English

who killed the Lord Jesus and the prophets and drove us out. They displease God and oppose everyone

1 Thessalonians 2:16

Greek: adopted SBLGNT text.

κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ εἰς τέλος.

Word-order interlinear

hindering | us | to the | nations | to speak | so that | they may be saved | so as | the | to fill up | of them | the | sins | always | has overtaken | but | upon | them | the | wrath | to | the end

Close English

hindering us from speaking to the nations so that they may be saved, thus always filling up their sins. But wrath has overtaken them to the end.

Fluent English

by trying to stop us from speaking to the Gentiles so that they may be saved. In this way they keep filling up the measure of their sins. But wrath has overtaken them at last.

Section notes

2:13–14. Imitators here describes a shared experience of persecution, not a deliberate attempt to suffer. The Judean churches themselves contain Jewish followers of Jesus; the following polemic concerns the opposition being described. The close wording retains Jews and the harsh accusations, while this context prevents extending collective blame to all Jewish people or later generations. See UBS on2:14–15.

2:15–16. The sentence compresses actions by people at different times; it does not establish that the same individuals killed the prophets, killed Jesus, and expelled the missionaries. Hostile to all is explained by hindering the mission to the nations. The adopted text has prophets without their own and wrath without the explicit words of God. See UBS on2:15–16.

2:16. Filling up sins resembles scriptural measure imagery, including Genesis15:16, without being a direct quotation. To the end can be read completely, finally, or at last; the fluent layer chooses at last. No particular historical calamity is named in the verse, so the translation does not insert one. See UBS on2:16.

Separation, longing, and hope · 1 Thessalonians 2:17–20

1 Thessalonians 2:17

Greek: adopted SBLGNT text.

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ’ ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

Word-order interlinear

we | but | brothers | having been orphaned | from | you | for | a time | of an hour | in face | not | in heart | all the more | we were eager | the | face | of you | to see | with | much | longing

Close English

But we, brothers and sisters, orphaned from you for a short time—in face, not in heart—were all the more eager, with great longing, to see your face.

Fluent English

Brothers and sisters, when we were torn away from you for a short time, our separation was in person, not in heart. We longed intensely to see you and made every effort to do so.

1 Thessalonians 2:18

Greek: adopted SBLGNT text.

διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

Word-order interlinear

because | we wanted | to come | to | you | I | indeed | Paul | both | once | and | twice | and | hindered | us | the | Satan

Close English

For we wanted to come to you—I, Paul, both once and twice—but Satan hindered us.

Fluent English

We wanted to come to you. I, Paul, tried more than once, but Satan blocked our way.

1 Thessalonians 2:19

Greek: adopted SBLGNT text.

τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως— ἢ οὐχὶ καὶ ὑμεῖς— ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

Word-order interlinear

who | for | of us | hope | or | joy | or | crown | of boasting | or | not | also | you | before | the | Lord | of us | Jesus | at | the | of him | coming

Close English

For who is our hope or joy or crown of boasting before our Lord Jesus at his coming—is it not also you?

Fluent English

For who is our hope, our joy, our crown to rejoice in before our Lord Jesus when he comes? Surely you are!

1 Thessalonians 2:20

Greek: adopted SBLGNT text.

ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

Word-order interlinear

you | for | are | the | glory | of us | and | the | joy

Close English

For you are our glory and joy.

Fluent English

You are our glory and our joy.

Section notes

2:17–18. Orphaned is a strong family-separation image and can be used more broadly of bereavement. The separation is personal presence, not affection. Once and twice expresses repeated efforts. Satan is named as the hindering agent, but the means of obstruction are unspecified.

2:19–20. Crown evokes honor or victory, with the community itself as the messengers’ joy. Coming renders parousia, also meaning presence or arrival; the context concerns the Lord’s future arrival. The source here says our Lord Jesus without an added Christ.

X-1TH-003 · 1 Thessalonians 3:1–13 Timothy’s report and a prayer for growing love

Timothy sent to strengthen the community · 1 Thessalonians 3:1–5

1 Thessalonians 3:1

Greek: adopted SBLGNT text.

Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

Word-order interlinear

therefore | no longer | bearing it | we were pleased | to be left | in | Athens | alone

Close English

Therefore, no longer able to bear it, we were willing to be left alone in Athens,

Fluent English

So, when we could bear it no longer, we decided to remain alone in Athens

1 Thessalonians 3:2

Greek: adopted SBLGNT text.

καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν

Word-order interlinear

and | we sent | Timothy | the | brother | of us | and | coworker | of | God | in | the | good news | of | Christ | for | the | to strengthen | you | and | to encourage | concerning | the | faith | of you

Close English

and we sent Timothy, our brother and God’s coworker in the good news of Christ, to strengthen you and encourage you concerning your faith,

Fluent English

and sent Timothy, our brother and God’s coworker in the good news of Christ, to strengthen and encourage you in your faith.

1 Thessalonians 3:3

Greek: adopted SBLGNT text.

τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·

Word-order interlinear

so that | no one | be shaken | in | the | afflictions | these | you yourselves | for | know | that | for | this | we are appointed

Close English

so that no one would be shaken by these afflictions. For you yourselves know that we are appointed for this.

Fluent English

We wanted no one to be shaken by these troubles. You yourselves know that such suffering is part of what we are appointed to face.

1 Thessalonians 3:4

Greek: adopted SBLGNT text.

καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.

Word-order interlinear

and | for | when | with | you | we were | we were telling beforehand | you | that | we are about | to be afflicted | just as | also | it happened | and | you know

Close English

For even when we were with you, we told you beforehand that we were to suffer affliction, just as it happened, as you know.

Fluent English

While we were with you, we kept warning you that we would face suffering. As you know, that is what happened.

1 Thessalonians 3:5

Greek: adopted SBLGNT text.

διὰ τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

Word-order interlinear

because of | this | I too | no longer | bearing it | sent | for | the | to know | the | faith | of you | lest | somehow | tempted | you | the one | tempting | and | into | emptiness | might come | the | labor | of us

Close English

For this reason I too, no longer able to bear it, sent to learn of your faith, lest the tempter had tempted you and our labor prove empty.

Fluent English

That is why, when I could bear it no longer, I sent to learn about your faith. I feared that the tempter might have tempted you and our labor might come to nothing.

Section notes

3:1–2. The plural we is retained until Paul’s I too in verse5. The passage names Athens but does not itself supply a complete itinerary. The source calls Timothy God’s coworker, a reading that differs from servant of God in other witnesses. The unusual wording is retained, without implying equal authority with God. See SBLGNT apparatus and UBS on3:2.

3:3–5. These afflictions refers to pressure already experienced. Appointed for this describes the expected suffering of the mission and its community; it does not command anyone to seek mistreatment. The tempter is the adversary in the surrounding context. Paul reports his fear, not a conclusion that the community’s faith has failed.

Good news brings renewed life · 1 Thessalonians 3:6–8

1 Thessalonians 3:6

Greek: adopted SBLGNT text.

Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ’ ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς,

Word-order interlinear

now | but | having come | Timothy | to | us | from | you | and | having brought good news | to us | the | faith | and | the | love | of you | and | that | you have | a memory | of us | good | always | longing | us | to see | just as | also | we | you

Close English

But now Timothy has come to us from you and brought us good news of your faith and love, and that you always have a good memory of us, longing to see us just as we long to see you.

Fluent English

Now Timothy has returned from you with good news of your faith and love. He says you always remember us warmly and long to see us, just as we long to see you.

1 Thessalonians 3:7

Greek: adopted SBLGNT text.

διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ’ ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,

Word-order interlinear

because of | this | we were encouraged | brothers | over | you | in | all | the | distress | and | affliction | of us | through | the | of you | faith

Close English

For this reason, brothers and sisters, in all our distress and affliction we were encouraged about you through your faith,

Fluent English

So, brothers and sisters, your faith has encouraged us in all our distress and suffering.

1 Thessalonians 3:8

Greek: adopted SBLGNT text.

ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.

Word-order interlinear

because | now | we live | if | you | stand firm | in | the Lord

Close English

because now we live, if you stand firm in the Lord.

Fluent English

Now we can truly live, as long as you stand firm in the Lord.

Section notes

3:6–8. The verb for bringing good news here describes Timothy’s report, using the same word family as gospel. Faith, love, and mutual longing are all part of that report. Now we live is an emphatic expression of renewed vitality. The conditional if links the writers’ joy with the community’s continued steadfastness.

Thanksgiving and a desire to return · 1 Thessalonians 3:9–10

1 Thessalonians 3:9

Greek: adopted SBLGNT text.

τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι’ ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,

Word-order interlinear

what | for | thanksgiving | are we able | to | God | to return | for | you | for | all | the | joy | with which | we rejoice | because of | you | before | the | God | of us

Close English

For what thanksgiving can we return to God for you, for all the joy with which we rejoice because of you before our God,

Fluent English

How can we thank God enough for you, for all the joy you bring us before our God?

1 Thessalonians 3:10

Greek: adopted SBLGNT text.

νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

Word-order interlinear

night | and | day | beyond measure | praying | for | the | to see | of you | the | face | and | to supply | the | lacks | of the | faith | of you

Close English

night and day praying beyond measure to see your face and supply what is lacking in your faith?

Fluent English

Night and day we pray earnestly to see you in person and supply what is still lacking in your faith.

Section notes

3:9–10. The question expresses gratitude beyond adequate repayment, not uncertainty about whether to thank God. Supply what is lacking can mean completing or restoring what needs attention. The commendation of their faith does not imply that further instruction is unnecessary.

A prayer for love and holiness · 1 Thessalonians 3:11–13

1 Thessalonians 3:11

Greek: adopted SBLGNT text.

Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·

Word-order interlinear

himself | but | the | God | and | Father | of us | and | the | Lord | of us | Jesus | may direct | the | way | of us | to | you

Close English

May our God and Father himself and our Lord Jesus direct our way to you.

Fluent English

May our God and Father himself, and our Lord Jesus, open the way for us to come to you.

1 Thessalonians 3:12

Greek: adopted SBLGNT text.

ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

Word-order interlinear

you | but | the | Lord | may increase | and | may make overflow | in | love | toward | one another | and | toward | all | just as | also | we | toward | you

Close English

And may the Lord make you increase and overflow in love for one another and for all, just as we do for you,

Fluent English

May the Lord make your love for each other and for everyone grow and overflow, just as our love does for you,

1 Thessalonians 3:13

Greek: adopted SBLGNT text.

εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

Word-order interlinear

so that | the | to establish | of you | the | hearts | blameless | in | holiness | before | the | God | and | Father | of us | at | the | coming | of the | Lord | of us | Jesus | with | all | the | holy ones | of him

Close English

so as to establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones.

Fluent English

so that he may strengthen your hearts to be blameless in holiness before our God and Father when our Lord Jesus comes with all his holy ones.

Section notes

3:11–12. These clauses are wishes or prayers, not predictions of a particular travel date. God the Father and the Lord Jesus are named together as directing the way. Love extends both to one another and to all, beyond the group’s internal relations.

3:13. Holy ones can refer to believers or to a heavenly entourage; the wording recalls Zechariah14:5, where the latter is prominent. Both English layers retain holy ones rather than silently deciding between saints and angels. The source has neither Christ after Jesus nor a final Amen. See UBS on3:13.

X-1TH-004 · 1 Thessalonians 4:1–18 Holiness, mutual love, and hope beyond death

Growing in a life that pleases God · 1 Thessalonians 4:1–2

1 Thessalonians 4:1

Greek: adopted SBLGNT text.

Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ’ ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.

Word-order interlinear

finally | therefore | brothers | we ask | you | and | urge | in | the Lord | Jesus | that | just as | you received | from | us | the | how | it is necessary | you | to walk | and | to please | God | just as | also | you are walking | that | you may abound | more

Close English

Finally, then, brothers and sisters, we ask and urge you in the Lord Jesus that, just as you received from us how you ought to walk and please God—as indeed you are walking—you abound still more.

Fluent English

Finally, brothers and sisters, we ask and urge you in the Lord Jesus to make still more progress in the way of life you learned from us, the way that pleases God and that you already follow.

1 Thessalonians 4:2

Greek: adopted SBLGNT text.

οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.

Word-order interlinear

you know | for | what | instructions | we gave | you | through | the | Lord | Jesus

Close English

For you know what instructions we gave you through the Lord Jesus.

Fluent English

You know the instructions we gave you through the Lord Jesus.

Section notes

4:1–2. The repeated that clauses form an extended appeal; the fluent version gathers them into one request. As indeed you are walking is present in the adopted text and commends existing practice. Further growth does not cancel that recognition.

Holiness, bodily conduct, and respect for others · 1 Thessalonians 4:3–8

1 Thessalonians 4:3

Greek: adopted SBLGNT text.

τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

Word-order interlinear

this | for | is | the will | of | God | the | sanctification | of you | to abstain | you | from | the | sexual immorality

Close English

For this is God’s will, your sanctification: that you abstain from sexual immorality,

Fluent English

God’s will is that you be holy: you must abstain from sexual immorality.

1 Thessalonians 4:4

Greek: adopted SBLGNT text.

εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,

Word-order interlinear

to know | each | of you | the | of himself | vessel | to possess | in | sanctification | and | honor

Close English

that each of you know how to possess his own vessel in holiness and honor,

Fluent English

Each of you should learn to control your own body in a holy and honorable way,

1 Thessalonians 4:5

Greek: adopted SBLGNT text.

μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,

Word-order interlinear

not | in | passion | of desire | just as | also | the | nations | the ones | not | knowing | the | God

Close English

not in passionate desire, as also the nations who do not know God,

Fluent English

rather than in lustful passion like the Gentiles who do not know God.

1 Thessalonians 4:6

Greek: adopted SBLGNT text.

τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

Word-order interlinear

the | not | to overstep | and | to exploit | in | the | matter | the | brother | of him | because | an avenger | the Lord | concerning | all | these things | just as | also | we told beforehand | you | and | solemnly warned

Close English

that no one overstep and exploit his brother in this matter, because the Lord is an avenger concerning all these things, as we told you beforehand and solemnly warned you.

Fluent English

No one should wrong or exploit a fellow believer in this matter. The Lord will judge all such wrongs, as we told you before and solemnly warned you.

1 Thessalonians 4:7

Greek: adopted SBLGNT text.

οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ’ ἐν ἁγιασμῷ.

Word-order interlinear

not | for | called | us | the | God | for | impurity | but | in | sanctification

Close English

For God did not call us for impurity, but in holiness.

Fluent English

God called us to live in holiness, not impurity.

1 Thessalonians 4:8

Greek: adopted SBLGNT text.

τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν καὶ διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

Word-order interlinear

therefore | the one | rejecting | not | a human | rejects | but | the | God | the one | also | giving | the | Spirit | of him | the | Holy | into | you

Close English

Therefore, whoever rejects this rejects not a human being but God, who also gives his Holy Spirit to you.

Fluent English

Anyone who rejects this instruction rejects God, who gives you his Holy Spirit, rather than merely a human teacher.

Section notes

4:3–5. Sanctification here concerns a holy way of life. Vessel in verse4 is disputed: it may denote one’s body or one’s wife, and the verb may mean possess, control, or acquire. The close layer preserves vessel; the fluent layer adopts control of one’s body. An alternative concerns acquiring or living honorably with a wife. See UBS and SIL notes on4:4.

4:6–8. In this matter most naturally continues the preceding discussion of sexual conduct. Overstep and exploit describe wrongdoing against another member of the community. Avenger presents the Lord as the one who judges such wrongs, rather than authorizing personal retaliation. The present giving in verse8 is retained. See UBS on4:6.

Love and quiet, responsible work · 1 Thessalonians 4:9–12

1 Thessalonians 4:9

Greek: adopted SBLGNT text.

Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·

Word-order interlinear

concerning | but | the | brotherly love | not | a need | you have | to write | to you | yourselves | for | you | taught by God | are | for | the | to love | one another

Close English

But concerning brotherly love, you have no need for anyone to write to you, for you yourselves are taught by God to love one another.

Fluent English

You need no one to write to you about love for one another as brothers and sisters. God himself has taught you to love each other.

1 Thessalonians 4:10

Greek: adopted SBLGNT text.

καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον,

Word-order interlinear

and | for | you do | it | toward | all | the | brothers | the ones | in | all | the | Macedonia | we urge | but | you | brothers | to abound | more

Close English

Indeed, you do this toward all the brothers and sisters throughout Macedonia. But we urge you, brothers and sisters, to abound still more,

Fluent English

You already show this love to all the believers throughout Macedonia. Yet we urge you, brothers and sisters, to love still more,

1 Thessalonians 4:11

Greek: adopted SBLGNT text.

καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,

Word-order interlinear

and | to aspire | to live quietly | and | to attend to | the | own affairs | and | to work | with the | hands | of you | just as | you | we instructed

Close English

and to aspire to live quietly, to attend to your own affairs, and to work with your hands, just as we instructed you,

Fluent English

to make it your ambition to live quietly, attend to your own affairs, and work with your hands, as we instructed you.

1 Thessalonians 4:12

Greek: adopted SBLGNT text.

ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρείαν ἔχητε.

Word-order interlinear

so that | you may walk | properly | toward | the ones | outside | and | of no one | a need | you may have

Close English

so that you may walk properly toward outsiders and have need of no one.

Fluent English

Then your conduct will earn the respect of outsiders, and you will not depend on anyone for your support.

Section notes

4:9–10. Brotherly love names affection within the believing community. The commendation extends throughout Macedonia, while the request to abound repeats the opening call to further growth.

4:11–12. Aspire to live quietly joins an ambition verb to an unostentatious life. Work with your hands is explicit; the passage does not specify each person’s occupation. The final clause is rendered as freedom from dependence for support, in the context of work and conduct before outsiders.

The dead and the living together with the Lord · 1 Thessalonians 4:13–18

1 Thessalonians 4:13

Greek: adopted SBLGNT text.

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

Word-order interlinear

not | we want | but | you | to be ignorant | brothers | concerning | the ones | falling asleep | so that | not | you may grieve | just as | also | the | rest | the ones | not | having | hope

Close English

But we do not want you to be uninformed, brothers and sisters, about those who fall asleep, so that you do not grieve as the rest do, who have no hope.

Fluent English

Brothers and sisters, we want you to understand about those who have died, so that you do not grieve like others who have no hope.

1 Thessalonians 4:14

Greek: adopted SBLGNT text.

εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

Word-order interlinear

if | for | we believe | that | Jesus | died | and | rose | so | also | the | God | the ones | having fallen asleep | through | the | Jesus | will bring | with | him

Close English

For if we believe that Jesus died and rose, so also God, through Jesus, will bring with him those who have fallen asleep.

Fluent English

We believe that Jesus died and rose again. In the same way, God will, through Jesus, bring those who have died together with him.

1 Thessalonians 4:15

Greek: adopted SBLGNT text.

τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

Word-order interlinear

this | for | to you | we say | by | a word | of the Lord | that | we | the ones | living | the ones | remaining | until | the | coming | of the | Lord | not | at all | may precede | the ones | having fallen asleep

Close English

For this we say to you by a word of the Lord: we who are alive, who remain until the Lord’s coming, will certainly not precede those who have fallen asleep.

Fluent English

We tell you this on the Lord’s authority: those of us who are alive and remain until the Lord comes will certainly not go ahead of those who have died.

1 Thessalonians 4:16

Greek: adopted SBLGNT text.

ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ’ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

Word-order interlinear

because | himself | the | Lord | with | a command | with | a voice | of an archangel | and | with | a trumpet | of God | will descend | from | heaven | and | the | dead | in | Christ | will rise | first

Close English

For the Lord himself will descend from heaven with a command, with an archangel’s voice and with God’s trumpet, and the dead in Christ will rise first.

Fluent English

The Lord himself will descend from heaven with a commanding shout, an archangel’s voice, and God’s trumpet. Those who have died in Christ will rise first.

1 Thessalonians 4:17

Greek: adopted SBLGNT text.

ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.

Word-order interlinear

then | we | the ones | living | the ones | remaining | together | with | them | will be caught up | in | clouds | for | a meeting | with the | Lord | into | the air | and | thus | always | with | the Lord | we will be

Close English

Then we who are alive, who remain, will be caught up together with them in clouds to meet the Lord in the air. And so we will always be with the Lord.

Fluent English

Then those of us who are still alive will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

1 Thessalonians 4:18

Greek: adopted SBLGNT text.

ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Word-order interlinear

so then | encourage | one another | with | the | words | these

Close English

So then, encourage one another with these words.

Fluent English

Therefore, encourage each other with these words.

Section notes

4:13–14. Sleep is an image for death. The contrast concerns grieving without hope, not a ban on mourning. If introduces the shared belief in Jesus' death and resurrection. Through Jesus can be connected either with God's bringing or with those who have died; both layers take it with bringing, while retaining the alternative here. See UBS on4:14.

4:15–16. A word of the Lord appeals to the Lord's authority without identifying an exact surviving Gospel quotation. We who are alive preserves the writers' inclusive wording; it is not converted into a calendar prediction. The shout's speaker is not specified, and the archangel is not named. God's trumpet need not mean that God personally blows it. See UBS on4:15–16.

4:16–18. First and then establish the relationship between the dead in Christ and the living: the living do not take precedence. Caught up expresses a forceful passive action. Meeting the Lord, being together, and remaining with him ground the encouragement. The translation retains clouds and air but does not add a complete itinerary beyond the stated meeting. See UBS on4:17.

X-1TH-005 · 1 Thessalonians 5:1–28 Readiness, mutual care, and a final prayer

The day of the Lord and children of light · 1 Thessalonians 5:1–5

1 Thessalonians 5:1

Greek: adopted SBLGNT text.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι,

Word-order interlinear

concerning | but | the | times | and | the | seasons | brothers | not | a need | you have | to you | to be written

Close English

But concerning the times and seasons, brothers and sisters, you have no need for anything to be written to you,

Fluent English

Brothers and sisters, you need no one to write to you about the times and seasons.

1 Thessalonians 5:2

Greek: adopted SBLGNT text.

αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.

Word-order interlinear

yourselves | for | accurately | you know | that | the day | of the Lord | as | a thief | in | the night | thus | comes

Close English

for you yourselves know accurately that the day of the Lord comes just like a thief in the night.

Fluent English

You know very well that the day of the Lord comes like a thief in the night.

1 Thessalonians 5:3

Greek: adopted SBLGNT text.

ὅταν λέγωσιν· Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

Word-order interlinear

when | they say | peace | and | security | then | sudden | upon them | comes | destruction | just as | the | labor pain | on the one | in | the womb | having | and | not | at all | they may escape

Close English

When they say, “Peace and security,” then sudden destruction comes upon them, just as labor pain upon a pregnant woman, and they will certainly not escape.

Fluent English

When people are saying, “Peace and security,” destruction will come upon them suddenly, like labor pains upon a pregnant woman. They will not escape.

1 Thessalonians 5:4

Greek: adopted SBLGNT text.

ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ,

Word-order interlinear

you | but | brothers | not | are | in | darkness | so that | the | day | you | as | a thief | might overtake

Close English

But you, brothers and sisters, are not in darkness, so that the day should overtake you like a thief,

Fluent English

But you, brothers and sisters, are not in darkness for that day to catch you like a thief.

1 Thessalonians 5:5

Greek: adopted SBLGNT text.

πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·

Word-order interlinear

all | for | you | sons | of light | are | and | sons | of day | not | we are | of night | nor | of darkness

Close English

for you are all sons of light and sons of day. We are not of night or darkness.

Fluent English

You are all children of the light and children of the day. We belong neither to the night nor to darkness.

Section notes

5:1–3. Times and seasons is retained without supplying a timetable. The thief and labor-pain images emphasize sudden arrival and the inability to evade it. Peace and security is what people are saying; no particular political slogan or modern event is identified in the translation. See UBS on5:3.

5:4–5. The adopted text compares the day to a thief, rather than the readers to thieves. Sons of light and sons of day express belonging; children in the fluent layer includes the whole addressed community. The change from you to we remains visible.

Wakefulness, armor, and shared life · 1 Thessalonians 5:6–11

1 Thessalonians 5:6

Greek: adopted SBLGNT text.

ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

Word-order interlinear

so | then | not | let us sleep | as | the | rest | but | let us keep awake | and | let us be sober

Close English

So then, let us not sleep as the rest do, but let us keep awake and be sober.

Fluent English

So let us stay awake and sober, instead of sleeping as others do.

1 Thessalonians 5:7

Greek: adopted SBLGNT text.

οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·

Word-order interlinear

the ones | for | sleeping | at night | sleep | and | the ones | getting drunk | at night | get drunk

Close English

For those who sleep sleep at night, and those who get drunk get drunk at night.

Fluent English

People sleep at night, and those who get drunk do so at night.

1 Thessalonians 5:8

Greek: adopted SBLGNT text.

ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

Word-order interlinear

we | but | of day | being | let us be sober | having put on | a breastplate | of faith | and | love | and | a helmet | the hope | of salvation

Close English

But since we are of the day, let us be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.

Fluent English

We belong to the day, so let us be sober. Let us wear faith and love as our breastplate, and the hope of salvation as our helmet.

1 Thessalonians 5:9

Greek: adopted SBLGNT text.

ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Word-order interlinear

because | not | appointed | us | the | God | for | wrath | but | for | obtaining | salvation | through | the | Lord | of us | Jesus | Christ

Close English

For God appointed us not for wrath but for obtaining salvation through our Lord Jesus Christ,

Fluent English

God appointed us to receive salvation through our Lord Jesus Christ, rather than to suffer wrath.

1 Thessalonians 5:10

Greek: adopted SBLGNT text.

τοῦ ἀποθανόντος περὶ ἡμῶν ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν.

Word-order interlinear

the one | having died | for | us | so that | whether | we are awake | whether | we sleep | together | with | him | we may live

Close English

who died for us so that, whether we are awake or asleep, we may live together with him.

Fluent English

Christ died for us so that, whether we are alive or dead, we may live together with him.

1 Thessalonians 5:11

Greek: adopted SBLGNT text.

διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

Word-order interlinear

therefore | encourage | one another | and | build up | one | the | one | just as | also | you do

Close English

Therefore encourage one another and build each other up, just as you are doing.

Fluent English

So encourage each other and help each other grow, as you already do.

Section notes

5:6–8. Sleep first depicts moral unawareness, with wakefulness and sobriety as the response. Faith, love, and hope return as protective armor. The imagery resembles Isaiah59:17 and Ephesians6:14–17 without assigning every item identically.

5:9–11. In verse10, awake or asleep is commonly read as alive or dead, returning to4:13–18; this is the fluent rendering. The close layer preserves the metaphor. The adopted Greek has peri, not the huper discussed in the UBS commentary’s base text; both can express benefit here. The purpose is shared life with Christ. See UBS on5:10 and SBLGNT apparatus.

Recognition, patient care, and doing good · 1 Thessalonians 5:12–15

1 Thessalonians 5:12

Greek: adopted SBLGNT text.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς,

Word-order interlinear

we ask | but | you | brothers | to recognize | the ones | laboring | among | you | and | leading | you | in | the Lord | and | admonishing | you

Close English

But we ask you, brothers and sisters, to recognize those who labor among you, lead you in the Lord, and admonish you,

Fluent English

Brothers and sisters, we ask you to acknowledge those who work hard among you, lead you in the Lord, and give you correction.

1 Thessalonians 5:13

Greek: adopted SBLGNT text.

καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.

Word-order interlinear

and | to regard | them | beyond measure | in | love | because of | the | work | of them | be at peace | among | yourselves

Close English

and to esteem them beyond measure in love because of their work. Be at peace among yourselves.

Fluent English

Hold them in the highest regard and love because of their work. Live at peace with each other.

1 Thessalonians 5:14

Greek: adopted SBLGNT text.

παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

Word-order interlinear

we urge | but | you | brothers | admonish | the | disorderly | encourage | the | fainthearted | support | the | weak | be patient | toward | all

Close English

And we urge you, brothers and sisters: admonish the disorderly, encourage the fainthearted, support the weak, and be patient with everyone.

Fluent English

We urge you, brothers and sisters, to warn those who are disorderly, give courage to those who are discouraged, support the weak, and be patient with everyone.

1 Thessalonians 5:15

Greek: adopted SBLGNT text.

ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας.

Word-order interlinear

see | not | anyone | evil | in return for | evil | to anyone | repay | but | always | the | good | pursue | toward | one another | and | toward | all

Close English

See that no one repays anyone evil for evil, but always pursue what is good for one another and for all.

Fluent English

Make sure no one pays anyone back with evil. Always seek the good of each other and of everyone.

Section notes

5:12–13. Recognition concerns those whose work includes leadership and admonition in the Lord. No later office title is supplied. The stated ground of esteem is their work, and the appeal to peace addresses the community.

5:14–15. Disorderly may refer especially to those unwilling to work, as in2Thessalonians3:6–12, but the word can be broader. It does not label people unable to find work. Different needs receive different responses: warning, encouragement, support, and patience. The call to seek good reaches everyone. See UBS on5:14.

Prayer, gratitude, and discernment · 1 Thessalonians 5:16–22

1 Thessalonians 5:16

Greek: adopted SBLGNT text.

πάντοτε χαίρετε,

Word-order interlinear

always | rejoice

Close English

Rejoice always.

Fluent English

Always rejoice.

1 Thessalonians 5:17

Greek: adopted SBLGNT text.

ἀδιαλείπτως προσεύχεσθε,

Word-order interlinear

unceasingly | pray

Close English

Pray unceasingly.

Fluent English

Keep praying.

1 Thessalonians 5:18

Greek: adopted SBLGNT text.

ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

Word-order interlinear

in | everything | give thanks | this | for | the will | of God | in | Christ | Jesus | for | you

Close English

Give thanks in everything, for this is God’s will for you in Christ Jesus.

Fluent English

Give thanks in every circumstance. This is God’s will for you in Christ Jesus.

1 Thessalonians 5:19

Greek: adopted SBLGNT text.

τὸ πνεῦμα μὴ σβέννυτε,

Word-order interlinear

the | Spirit | not | quench

Close English

Do not quench the Spirit.

Fluent English

Do not put out the Spirit’s fire.

1 Thessalonians 5:20

Greek: adopted SBLGNT text.

προφητείας μὴ ἐξουθενεῖτε·

Word-order interlinear

prophecies | not | despise

Close English

Do not despise prophecies,

Fluent English

Do not dismiss prophetic messages with contempt.

1 Thessalonians 5:21

Greek: adopted SBLGNT text.

πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,

Word-order interlinear

everything | but | test | the | good | hold fast

Close English

but test everything; hold fast to what is good.

Fluent English

But examine everything, and hold on to what is good.

1 Thessalonians 5:22

Greek: adopted SBLGNT text.

ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

Word-order interlinear

from | every | form | of evil | abstain

Close English

Abstain from every form of evil.

Fluent English

Keep away from every kind of evil.

Section notes

5:16–18. These brief imperatives describe continuing habits. In everything is rendered in every circumstance, without changing the preposition to for every event. This may gather the preceding commands rather than referring only to the last one.

5:19–22. Quench is the image of extinguishing fire; the fluent layer makes that image explicit. Prophecies are intelligible prophetic messages, not merely predictions. Testing guards against uncritical acceptance; its immediate context is these messages, although everything can carry broader scope. Form of evil is rendered kind, not merely an appearance that conceals something harmless. See UBS on5:19–22.

Wholeness, faithfulness, and final greetings · 1 Thessalonians 5:23–28

1 Thessalonians 5:23

Greek: adopted SBLGNT text.

Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

Word-order interlinear

himself | but | the | God | of | peace | may sanctify | you | completely | and | whole | of you | the | spirit | and | the | soul | and | the | body | blamelessly | at | the | coming | of the | Lord | of us | Jesus | Christ | may be kept

Close English

May the God of peace himself sanctify you completely, and may your spirit and soul and body be kept whole and blameless at the coming of our Lord Jesus Christ.

Fluent English

May the God of peace himself make you holy in every way. May your whole being—spirit, soul, and body—be kept blameless when our Lord Jesus Christ comes.

1 Thessalonians 5:24

Greek: adopted SBLGNT text.

πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

Word-order interlinear

faithful | the one | calling | you | who | also | will do it

Close English

Faithful is the one who calls you, and he will also do it.

Fluent English

The one who calls you is faithful. He will do this.

1 Thessalonians 5:25

Greek: adopted SBLGNT text.

Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν.

Word-order interlinear

brothers | pray | for | us

Close English

Brothers and sisters, pray for us.

Fluent English

Brothers and sisters, pray for us.

1 Thessalonians 5:26

Greek: adopted SBLGNT text.

ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

Word-order interlinear

greet | the | brothers | all | with | a kiss | holy

Close English

Greet all the brothers and sisters with a holy kiss.

Fluent English

Greet all the brothers and sisters with a holy kiss.

1 Thessalonians 5:27

Greek: adopted SBLGNT text.

ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

Word-order interlinear

I solemnly charge | you | by the | Lord | to be read | the | letter | to all | the | brothers

Close English

I solemnly charge you by the Lord to have this letter read to all the brothers and sisters.

Fluent English

I charge you solemnly by the Lord: have this letter read to all the brothers and sisters.

1 Thessalonians 5:28

Greek: adopted SBLGNT text.

ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ’ ὑμῶν.

Word-order interlinear

the | grace | of the | Lord | of us | Jesus | Christ | with | you

Close English

The grace of our Lord Jesus Christ be with you.

Fluent English

May the grace of our Lord Jesus Christ be with you.

Section notes

5:23–24. The prayer emphasizes completeness. Spirit, soul, and body are all retained without turning this benediction into a technical division of human nature. Spirit here concerns the people addressed, unlike the Spirit in verse19. God’s faithfulness grounds the assurance. See UBS on5:23.

5:25–28. A holy kiss is the stated form of greeting. The singular I solemnly charge marks the letter’s closing instruction that everyone hear it. The source has no also in verse25, no holy before brothers in verse27, and no final Amen in verse28.

X-2TH-001 · 2 Thessalonians 1:1–12 Endurance, righteous judgment, and a prayer for worthy living

Greeting in God the Father and the Lord Jesus · 2 Thessalonians 1:1–2

2 Thessalonians 1:1

Greek: adopted SBLGNT text.

Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·

Word-order interlinear

Paul | and | Silvanus | and | Timothy | to the | church | of Thessalonians | in | God | Father | of us | and | the Lord | Jesus | Christ

Close English

Paul and Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

Fluent English

From Paul, Silvanus, and Timothy, to the Thessalonian church in God our Father and the Lord Jesus Christ.

2 Thessalonians 1:2

Greek: adopted SBLGNT text.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

grace | to you | and | peace | from | God | the Father | and | the Lord | Jesus | Christ

Close English

Grace to you and peace from God the Father and the Lord Jesus Christ.

Fluent English

May grace and peace be yours from God the Father and the Lord Jesus Christ.

Section notes

1:1–2. The three named senders match1Thessalonians1:1. The adopted source has our Father in verse1 but the Father without our in verse2. Both distinctions remain in English.

Growing faith and endurance under persecution · 2 Thessalonians 1:3–5

2 Thessalonians 1:3

Greek: adopted SBLGNT text.

Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους,

Word-order interlinear

to give thanks | we ought | to | God | always | for | you | brothers | just as | fitting | it is | because | grows abundantly | the | faith | of you | and | increases | the | love | of one | each | of all | of you | toward | one another

Close English

We ought always to thank God for you, brothers and sisters, as is fitting, because your faith grows abundantly and the love of each and every one of you for one another increases,

Fluent English

Brothers and sisters, we ought always to thank God for you. This is fitting, because your faith is growing so much and the love each of you has for the others keeps increasing.

2 Thessalonians 1:4

Greek: adopted SBLGNT text.

ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,

Word-order interlinear

so that | ourselves | we | in | you | to boast | in | the | churches | of | God | about | the | endurance | of you | and | faith | in | all | the | persecutions | of you | and | the | afflictions | which | you bear

Close English

so that we ourselves boast about you in God’s churches, about your endurance and faith in all your persecutions and the afflictions you bear.

Fluent English

We ourselves speak proudly of you among God’s churches, telling of your endurance and faith through all the persecution and suffering you bear.

2 Thessalonians 1:5

Greek: adopted SBLGNT text.

ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε,

Word-order interlinear

evidence | of the | righteous | judgment | of | God | so that | the | to be counted worthy | you | of the | kingdom | of | God | for | which | also | you suffer

Close English

This is evidence of God’s righteous judgment, so that you may be counted worthy of God’s kingdom, for which you also suffer,

Fluent English

All this is evidence of God’s just judgment, through which you will be counted worthy of his kingdom—the kingdom for which you are suffering.

Section notes

1:3–5. Thanksgiving concerns growing faith and mutual love, while the boast concerns endurance under pressure. Evidence in verse5 refers broadly to the preceding situation; the precise link between present endurance and future judgment is interpretive. Being counted worthy does not turn suffering into a payment for admission to the kingdom. See UBS on1:5.

Relief, judgment, and the Lord’s revelation · 2 Thessalonians 1:6–10

2 Thessalonians 1:6

Greek: adopted SBLGNT text.

εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλῖψιν

Word-order interlinear

if indeed | just | with | God | to repay | to the ones | afflicting | you | affliction

Close English

since indeed it is just with God to repay affliction to those who afflict you,

Fluent English

It is just for God to repay those who cause you suffering with suffering

2 Thessalonians 1:7

Greek: adopted SBLGNT text.

καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ’ ἡμῶν ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ μετ’ ἀγγέλων δυνάμεως αὐτοῦ

Word-order interlinear

and | to you | the ones | being afflicted | relief | with | us | at | the | revelation | of the | Lord | Jesus | from | heaven | with | angels | of power | of him

Close English

and to you who are afflicted, relief with us, at the revelation of the Lord Jesus from heaven with his mighty angels

Fluent English

and to give relief to you who suffer, along with us. This will happen when the Lord Jesus is revealed from heaven with his mighty angels

2 Thessalonians 1:8

Greek: adopted SBLGNT text.

ἐν φλογὶ πυρός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,

Word-order interlinear

in | a flame | of fire | giving | vengeance | to the ones | not | knowing | God | and | to the ones | not | obeying | the | good news | of the | Lord | of us | Jesus

Close English

in a flame of fire, giving retribution to those who do not know God and to those who do not obey the good news of our Lord Jesus.

Fluent English

in blazing fire, bringing judgment on those who do not know God and those who do not obey the good news of our Lord Jesus.

2 Thessalonians 1:9

Greek: adopted SBLGNT text.

οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,

Word-order interlinear

who | a penalty | will pay | destruction | eternal | from | the face | of the | Lord | and | from | the | glory | of the | might | of him

Close English

They will pay the penalty of eternal destruction from the presence of the Lord and from the glory of his might,

Fluent English

Their penalty will be eternal ruin, away from the Lord’s presence and from the glory of his might,

2 Thessalonians 1:10

Greek: adopted SBLGNT text.

ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ’ ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.

Word-order interlinear

when | he comes | to be glorified | in | the | holy ones | of him | and | to be marveled at | among | all | the ones | having believed | because | was believed | the | testimony | of us | among | you | on | the | day | that

Close English

when he comes on that day to be glorified in his holy ones and marveled at among all who have believed, because our testimony was believed among you.

Fluent English

when he comes on that day to be glorified among his holy people and to be greeted with wonder by all who have believed. You are included, because you believed our testimony.

Section notes

1:6–8. The repeated affliction language reverses the present relationship between persecutors and sufferers. The judgment belongs to God and the revealed Lord; the passage does not instruct the community to retaliate. Mighty angels renders angels of his power. The adopted order is flame of fire in verse8, and Jesus has no added Christ there.

1:9. Eternal destruction is retained closely and rendered eternal ruin fluently. From the presence can indicate separation, the choice made in the fluent layer, or source: destruction proceeding from the Lord’s presence. The language recalls Isaiah2:10,19,21. The translation does not expand it into a complete account of the nature of final punishment. See UBS on1:9.

1:10. In his holy ones and among those who believed identify the community in which the Lord is glorified and admired. The statement that the testimony was believed includes these readers among that company; the fluent layer makes this connection explicit. On that day belongs to the future coming, not the earlier act of believing.

A prayer for goodness, faith, and glory · 2 Thessalonians 1:11–12

2 Thessalonians 1:11

Greek: adopted SBLGNT text.

εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,

Word-order interlinear

for | which | also | we pray | always | for | you | that | you | may count worthy | of the | calling | the | God | of us | and | may fulfill | every | resolve | for goodness | and | work | of faith | in | power

Close English

To this end we also pray always for you, that our God may count you worthy of the calling and fulfill every resolve for goodness and work of faith with power,

Fluent English

With this in view, we always pray for you. We ask our God to make you worthy of his calling and, by his power, bring to fulfillment every good purpose of yours and every work that springs from faith.

2 Thessalonians 1:12

Greek: adopted SBLGNT text.

ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

so that | may be glorified | the | name | of the | Lord | of us | Jesus | in | you | and | you | in | him | according to | the | grace | of the | God | of us | and | Lord | Jesus | Christ

Close English

so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

Fluent English

Then the name of our Lord Jesus will be honored in you, and you will be honored in him, through the grace of our God and the Lord Jesus Christ.

Section notes

1:11. Count worthy is close to the verb’s usual sense; make worthy brings out the prayer’s concern for conduct. Every resolve for goodness is taken as the believers’ good purpose brought to fulfillment by God, rather than silently making God the possessor of every resolve. Work of faith means action arising from faith. See UBS on1:11.

1:12. The name represents the Lord himself and his honor. In you and you in him preserve the reciprocal wording. Our God and the Lord Jesus Christ is the reading adopted in both layers; the Greek construction also permits the alternative our God and Lord, Jesus Christ, noted in the NIV footnote. The first occurrence in this verse is Lord Jesus without an added Christ. See UBS on1:12.

X-2TH-002 · 2 Thessalonians 2:1–17 The day of the Lord, deception, and steadfastness

Do not be unsettled by claims about the day · 2 Thessalonians 2:1–2

2 Thessalonians 2:1

Greek: adopted SBLGNT text.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ᾽ αὐτόν,

Word-order interlinear

we ask | but | you | brothers | concerning | the | coming | of the | Lord | of us | Jesus | Christ | and | of us | gathering together | to | him

Close English

Now we ask you, brothers and sisters, concerning the coming of our Lord Jesus Christ and our gathering together to him,

Fluent English

Brothers and sisters, concerning the coming of our Lord Jesus Christ and our gathering together with him, we ask you

2 Thessalonians 2:2

Greek: adopted SBLGNT text.

εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι’ ἐπιστολῆς ὡς δι’ ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.

Word-order interlinear

for | the | not | quickly | to be shaken | you | from | the | mind | nor | to be alarmed | neither | through | a spirit | nor | through | a word | nor | through | a letter | as | through | us | as | that | has arrived | the | day | of the | Lord

Close English

not to be quickly shaken from your composure or alarmed, whether through a spirit, a word, or a letter as though from us, claiming that the day of the Lord has arrived.

Fluent English

not to lose your balance quickly or become alarmed by a prophetic utterance, a spoken message, or a letter presented as coming from us, claiming that the day of the Lord has already arrived.

Section notes

2:1–2. The concern is the claim that the day has arrived, not merely that it is near. Spirit in this list can mean a claimed prophetic utterance. As though from us is attached most directly to the letter in English, but its scope may extend to other claimed messages. The text does not require a definite conclusion that a forged letter actually existed. See UBS on2:2.

Rebellion and the man of lawlessness · 2 Thessalonians 2:3–5

2 Thessalonians 2:3

Greek: adopted SBLGNT text.

μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,

Word-order interlinear

not | anyone | you | let deceive | in | any | way | because | if | not | comes | the | rebellion | first | and | is revealed | the | man | of | lawlessness | the | son | of | destruction

Close English

Let no one deceive you in any way. For that day will not come unless the rebellion comes first and the man of lawlessness is revealed, the son of destruction,

Fluent English

Do not let anyone deceive you in any way. That day will not come until the rebellion occurs first and the man of lawlessness is revealed, the one destined for destruction.

2 Thessalonians 2:4

Greek: adopted SBLGNT text.

ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.

Word-order interlinear

the one | opposing | and | exalting himself | above | everything | called | god | or | an object of worship | so that | he | in | the | temple | of | God | takes his seat | displaying | himself | that | he is | God

Close English

who opposes and exalts himself above everything called a god or an object of worship, so that he takes his seat in God’s temple, displaying himself as God.

Fluent English

He opposes and raises himself above everything called a god or treated as an object of worship. He even takes his seat in God’s temple and claims to be God.

2 Thessalonians 2:5

Greek: adopted SBLGNT text.

οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

Word-order interlinear

not | do you remember | that | still | being | with | you | these things | I was telling | you

Close English

Do you not remember that while I was still with you I told you these things?

Fluent English

Do you not remember how I used to tell you these things while I was still with you?

Section notes

2:3. The main clause that day will not come is supplied from the context to complete the Greek’s unfinished unless construction. Rebellion renders apostasia, a turning away or revolt. The adopted source reads lawlessness rather than sin. Son of destruction describes the figure’s destiny; it is not a biological parentage. See UBS on2:3 and SBLGNT apparatus.

2:4–5. The description echoes Daniel11:36 and Ezekiel28:2, with self-exaltation and a claim to divine status. Temple is retained without identifying a modern institution or a specific future building plan. The verse lacks the extra as God found before takes his seat in some witnesses. The reminder appeals to prior teaching that is not fully reproduced here. See UBS on2:4.

Restraint and the lawless one’s defeat · 2 Thessalonians 2:6–8

2 Thessalonians 2:6

Greek: adopted SBLGNT text.

καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ·

Word-order interlinear

and | now | the thing | restraining | you know | so that | the | to be revealed | he | in | the | of himself | time

Close English

And now you know what restrains him, so that he may be revealed in his own time.

Fluent English

You know what is restraining him now, so that he will be revealed at his proper time.

2 Thessalonians 2:7

Greek: adopted SBLGNT text.

τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

Word-order interlinear

the | for | mystery | already | is at work | of | lawlessness | only | the one | restraining | now | until | out of | the midst | he comes

Close English

For the mystery of lawlessness is already at work; only the one who now restrains will do so until he is out of the way.

Fluent English

The mystery of lawlessness is already at work. But the one who now holds it back will continue to do so until he is out of the way.

2 Thessalonians 2:8

Greek: adopted SBLGNT text.

καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,

Word-order interlinear

and | then | will be revealed | the | lawless one | whom | the | Lord | Jesus | will kill | with the | breath | of the | mouth | of him | and | will bring to nothing | by the | appearance | of the | coming | of him

Close English

And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.

Fluent English

Then the lawless one will be revealed. The Lord Jesus will kill him with the breath of his mouth and put an end to him by the radiance of his coming.

Section notes

2:6–7. What restrains is neuter in verse6; the one who restrains is masculine in verse7. Both are preserved. The text assumes knowledge shared with its first readers but does not identify the restrainer for later readers. Will do so supplies the verb required by the compressed construction. Out of the way leaves the manner and agent unspecified. See UBS on2:6–7.

2:7–8. Mystery describes lawlessness already at work before its open manifestation; no person or institution is named as its modern counterpart. The Lord’s breath recalls Isaiah11:4. The source explicitly includes Jesus and has kill, followed by bring to nothing. The appearance of his coming describes decisive defeat rather than a prolonged contest.

Deception, rejected truth, and judgment · 2 Thessalonians 2:9–12

2 Thessalonians 2:9

Greek: adopted SBLGNT text.

οὗ ἐστιν ἡ παρουσία κατ’ ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους

Word-order interlinear

of whom | is | the | coming | according to | the working | of | Satan | with | all | power | and | signs | and | wonders | of falsehood

Close English

His coming is according to Satan’s working, with all power and signs and wonders of falsehood,

Fluent English

The lawless one’s coming takes place through Satan’s activity, with every kind of power, signs, and wonders that serve falsehood,

2 Thessalonians 2:10

Greek: adopted SBLGNT text.

καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ’ ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς·

Word-order interlinear

and | with | all | deception | of unrighteousness | for the ones | perishing | in return for | which things | the | love | of the | truth | not | they welcomed | for | the | to be saved | they

Close English

and with every unrighteous deception for those who are perishing, because they did not welcome the love of the truth so as to be saved.

Fluent English

and every wicked deception directed at those who are perishing. They refused to welcome and love the truth that would save them.

2 Thessalonians 2:11

Greek: adopted SBLGNT text.

καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,

Word-order interlinear

and | because of | this | sends | to them | the | God | a working | of delusion | for | the | to believe | they | the | lie

Close English

And for this reason God sends them a working of delusion, so that they believe the lie,

Fluent English

For this reason God sends them a powerful delusion that leads them to believe the lie,

2 Thessalonians 2:12

Greek: adopted SBLGNT text.

ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.

Word-order interlinear

so that | may be judged | all | the ones | not | having believed | the | truth | but | having delighted in | the | unrighteousness

Close English

so that all may be judged who did not believe the truth but delighted in unrighteousness.

Fluent English

so that all who rejected the truth and took pleasure in wrongdoing may be judged.

Section notes

2:9–10. Coming is used of the lawless one as well as of the Lord, but Satan’s working marks the contrast. Signs and wonders of falsehood are deceptive in character or purpose; the translation does not decide that every event is merely a staged trick. The refusal to welcome love of the truth grounds the following judgment.

2:11–12. The adopted text says God sends, in the present tense. This active claim is retained rather than changed to merely permits. The purpose or result is belief in the lie and judgment upon those who preferred unrighteousness. The note does not resolve all theological questions raised by that claim. See UBS on2:11.

Chosen, called, and encouraged to stand firm · 2 Thessalonians 2:13–17

2 Thessalonians 2:13

Greek: adopted SBLGNT text.

Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἵλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

Word-order interlinear

we | but | ought | to give thanks | to | God | always | for | you | brothers | beloved | by | the Lord | because | chose | you | the | God | as firstfruits | for | salvation | in | sanctification | of the Spirit | and | faith | in truth

Close English

But we ought always to thank God for you, brothers and sisters beloved by the Lord, because God chose you as firstfruits for salvation in sanctification by the Spirit and faith in the truth,

Fluent English

But we ought always to thank God for you, brothers and sisters whom the Lord loves. God chose you as the firstfruits of salvation, through the Spirit’s sanctifying work and your faith in the truth.

2 Thessalonians 2:14

Greek: adopted SBLGNT text.

εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Word-order interlinear

for | which | he called | you | through | the | good news | of us | for | obtaining | the glory | of the | Lord | of us | Jesus | Christ

Close English

to which he called you through our good news, for obtaining the glory of our Lord Jesus Christ.

Fluent English

He called you to this through the good news we proclaimed, so that you may share in the glory of our Lord Jesus Christ.

2 Thessalonians 2:15

Greek: adopted SBLGNT text.

ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι’ ἐπιστολῆς ἡμῶν.

Word-order interlinear

so | then | brothers | stand firm | and | hold fast | the | traditions | which | you were taught | whether | through | a word | whether | through | a letter | of us

Close English

So then, brothers and sisters, stand firm and hold fast to the traditions you were taught, whether through a word or through a letter from us.

Fluent English

So stand firm, brothers and sisters. Hold on to the teachings handed down to you, whether we taught them by speaking or by letter.

2 Thessalonians 2:16

Greek: adopted SBLGNT text.

Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

Word-order interlinear

himself | but | the | Lord | of us | Jesus | Christ | and | God | the | Father | of us | the one | having loved | us | and | having given | encouragement | eternal | and | hope | good | in | grace

Close English

May our Lord Jesus Christ himself and God our Father, who loved us and gave eternal encouragement and good hope by grace,

Fluent English

May our Lord Jesus Christ himself and God our Father, who loved us and graciously gave us lasting encouragement and good hope,

2 Thessalonians 2:17

Greek: adopted SBLGNT text.

παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

Word-order interlinear

may encourage | of you | the | hearts | and | may establish | in | every | work | and | word | good

Close English

encourage your hearts and establish you in every good work and word.

Fluent English

encourage your hearts and strengthen you in every good thing you do and say.

Section notes

2:13–14. The source reads firstfruits, not from the beginning; the harvest image is retained without naming a geographical group of first converts. Sanctification by the Spirit is the adopted interpretation, with human spiritual sanctification an alternative. Faith in the truth answers the refusal of truth in verses10–12. See UBS on2:13.

2:15–17. Traditions means teaching handed on, here identified with what the senders taught orally or by letter. It is not a blanket judgment on every later custom. The concluding prayer names the Lord Jesus Christ and God the Father together. The final order is work and word, following the source.

X-2TH-003 · 2 Thessalonians 3:1–18 Prayer, responsible work, and peace

Prayer, faithfulness, and steadfast love · 2 Thessalonians 3:1–5

2 Thessalonians 3:1

Greek: adopted SBLGNT text.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς,

Word-order interlinear

the | rest | pray | brothers | for | us | so that | the | word | of the | Lord | may run | and | be glorified | just as | also | among | you

Close English

Finally, pray for us, brothers and sisters, that the word of the Lord may run and be glorified, just as also among you,

Fluent English

Finally, brothers and sisters, pray for us. Pray that the Lord’s message may spread rapidly and be honored, as it was among you,

2 Thessalonians 3:2

Greek: adopted SBLGNT text.

καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις.

Word-order interlinear

and | so that | we may be rescued | from | the | perverse | and | wicked | people | not | for | of all | the | faith

Close English

and that we may be rescued from perverse and wicked people, for not everyone has faith.

Fluent English

and that we may be rescued from perverse and wicked people, since not everyone believes.

2 Thessalonians 3:3

Greek: adopted SBLGNT text.

πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

Word-order interlinear

faithful | but | is | the | Lord | who | will strengthen | you | and | will guard | from | the | evil one

Close English

But the Lord is faithful, and he will strengthen you and guard you from the evil one.

Fluent English

The Lord is faithful. He will strengthen you and protect you from the evil one.

2 Thessalonians 3:4

Greek: adopted SBLGNT text.

πεποίθαμεν δὲ ἐν κυρίῳ ἐφ’ ὑμᾶς, ὅτι ἃ παραγγέλλομεν καὶ ποιεῖτε καὶ ποιήσετε.

Word-order interlinear

we are confident | but | in | the Lord | about | you | that | what | we command | both | you do | and | you will do

Close English

And we are confident in the Lord about you, that you both do and will do what we command.

Fluent English

In the Lord we are confident that you are doing what we instruct and will continue to do it.

2 Thessalonians 3:5

Greek: adopted SBLGNT text.

ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

Word-order interlinear

the | but | Lord | may direct | of you | the | hearts | into | the | love | of | God | and | into | the | endurance | of | Christ

Close English

May the Lord direct your hearts into the love of God and into the endurance of Christ.

Fluent English

May the Lord guide your hearts into God’s love and Christ’s endurance.

Section notes

3:1–3. Run pictures the message spreading swiftly. The close layer retains the link between faith and faithful. The evil one is one possible interpretation of the final phrase in verse3; evil more generally is also possible. The promise of protection does not erase the persecution already acknowledged. See UBS on3:3.

3:5. Love of God can mean God’s love or love directed to God. Endurance of Christ can mean the endurance he displayed or gives, or patient waiting for him. The close layer leaves both phrases open; the fluent layer uses God’s love and Christ’s endurance without adding a specific account of how the latter is shared. See UBS on3:5.

Teaching confirmed by an example of work · 2 Thessalonians 3:6–9

2 Thessalonians 3:6

Greek: adopted SBLGNT text.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ’ ἡμῶν.

Word-order interlinear

we command | but | you | brothers | in | the name | of the | Lord | of us | Jesus | Christ | to keep away | you | from | every | brother | disorderly | walking | and | not | according to | the | tradition | which | they received | from | us

Close English

Now we command you, brothers and sisters, in the name of our Lord Jesus Christ, to keep away from every brother or sister who walks disorderly and not according to the tradition they received from us.

Fluent English

Brothers and sisters, in the name of our Lord Jesus Christ we instruct you to keep away from fellow believers who live irresponsibly and fail to follow the teaching they received from us.

2 Thessalonians 3:7

Greek: adopted SBLGNT text.

αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν

Word-order interlinear

yourselves | for | you know | how | it is necessary | to imitate | us | because | not | we behaved disorderly | among | you

Close English

For you yourselves know how you ought to imitate us, because we did not behave disorderly among you,

Fluent English

You yourselves know how you should follow our example. We did not live irresponsibly among you

2 Thessalonians 3:8

Greek: adopted SBLGNT text.

οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ’ ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν·

Word-order interlinear

nor | without payment | bread | we ate | from | anyone | but | in | labor | and | toil | night | and | day | working | so as | the | not | to burden | anyone | of you

Close English

nor did we eat anyone’s bread without paying, but worked in labor and toil night and day so as not to burden any of you.

Fluent English

or eat anyone’s food without paying. We worked hard, laboring night and day so that none of you would be burdened.

2 Thessalonians 3:9

Greek: adopted SBLGNT text.

οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ’ ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

Word-order interlinear

not | because | not | we have | a right | but | so that | ourselves | an example | we may give | to you | for | the | to imitate | us

Close English

It was not because we have no right, but to give ourselves as an example for you to imitate.

Fluent English

We had a right to receive support, but we wanted to give you an example to follow.

Section notes

3:6–9. Disorderly conduct is clarified by the discussion of unwillingness to work. The source has our Lord and they received in verse6; the plural is not replaced with a different manuscript reading. Keep away calls for distance in association, while verse15 continues to treat the person as a fellow believer. See UBS on3:6.

3:8–9. Bread stands for food or maintenance. The messengers’ labor avoids burdening the community, but verse9 explicitly retains their right to support. The example is therefore not turned into a universal denial of such a right.

Unwillingness to work and the call to do good · 2 Thessalonians 3:10–13

2 Thessalonians 3:10

Greek: adopted SBLGNT text.

καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.

Word-order interlinear

and | for | when | we were | with | you | this | we were commanding | you | that | if | anyone | not | is willing | to work | neither | let him eat

Close English

For even when we were with you, we gave you this command: if anyone is unwilling to work, neither let that person eat.

Fluent English

While we were with you, we used to give you this instruction: anyone who refuses to work must not eat either.

2 Thessalonians 3:11

Greek: adopted SBLGNT text.

ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·

Word-order interlinear

we hear | for | some | walking | among | you | disorderly | nothing | working | but | meddling

Close English

For we hear that some among you walk disorderly, not working at all but meddling.

Fluent English

We hear that some among you are living irresponsibly. Instead of being busy at work, they are busy interfering in other people’s affairs.

2 Thessalonians 3:12

Greek: adopted SBLGNT text.

τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

Word-order interlinear

to the | but | such people | we command | and | urge | in | the Lord | Jesus | Christ | that | with | quietness | working | the | of themselves | bread | they may eat

Close English

Such people we command and urge in the Lord Jesus Christ to work quietly and eat their own bread.

Fluent English

We instruct and urge such people in the Lord Jesus Christ to work quietly and earn the food they eat.

2 Thessalonians 3:13

Greek: adopted SBLGNT text.

ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες.

Word-order interlinear

you | but | brothers | not | grow weary | doing good

Close English

But you, brothers and sisters, do not grow weary in doing good.

Fluent English

Brothers and sisters, do not become tired of doing what is good.

Section notes

3:10. The condition is unwillingness or refusal to work, not inability, illness, or failure to find employment. The imperative about eating is retained; the verse does not specify the precise arrangement of meals or support involved. See UBS on3:10.

3:11–13. Working and meddling are related Greek forms, giving the sentence a play on words. Busy at work and busy interfering partly reproduce it. Eating one’s own bread means supporting oneself through work. The appeal not to tire of doing good prevents the correction from becoming a general excuse to withhold good.

Correction without treating someone as an enemy · 2 Thessalonians 3:14–15

2 Thessalonians 3:14

Greek: adopted SBLGNT text.

Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ·

Word-order interlinear

if | but | anyone | not | obeys | the | word | of us | through | the | letter | this person | take note of | not | to associate with | him | so that | he may be ashamed

Close English

If anyone does not obey our word through this letter, take note of that person and do not associate with them, so that they may be ashamed.

Fluent English

If someone refuses to obey the instruction in this letter, take note of them and stop associating with them, so that they may feel ashamed.

2 Thessalonians 3:15

Greek: adopted SBLGNT text.

καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

Word-order interlinear

and | not | as | an enemy | regard | but | admonish | as | a brother

Close English

Yet do not regard that person as an enemy, but admonish them as a brother or sister.

Fluent English

Still, treat that person as a brother or sister who needs correction, rather than as an enemy.

Section notes

3:14–15. This letter is the most natural reference. The restriction on association and the intended shame remain explicit, but verse15 sets their relational boundary: the person is to receive correction as a brother or sister. The translation does not expand this into a detailed disciplinary procedure or a command to cease all possible contact. See UBS on3:14.

Peace, a handwritten greeting, and grace · 2 Thessalonians 3:16–18

2 Thessalonians 3:16

Greek: adopted SBLGNT text.

Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.

Word-order interlinear

himself | but | the | Lord | of | peace | may give | you | the | peace | through | all time | in | every | way | the | Lord | with | all | you

Close English

May the Lord of peace himself give you peace at all times in every way. The Lord be with you all.

Fluent English

May the Lord of peace himself give you peace always and in every circumstance. May the Lord be with all of you.

2 Thessalonians 3:17

Greek: adopted SBLGNT text.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω.

Word-order interlinear

the | greeting | in the | my | hand | of Paul | which | is | a sign | in | every | letter | thus | I write

Close English

The greeting is in my own hand, Paul’s, which is a sign in every letter. This is how I write.

Fluent English

I, Paul, write this greeting in my own hand. This is the identifying mark in every letter; this is my handwriting.

2 Thessalonians 3:18

Greek: adopted SBLGNT text.

ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

Word-order interlinear

the | grace | of the | Lord | of us | Jesus | Christ | with | all | you

Close English

The grace of our Lord Jesus Christ be with you all.

Fluent English

May the grace of our Lord Jesus Christ be with all of you.

Section notes

3:16–18. At all times and in every way express the scope of the prayer for peace. Paul identifies the handwritten greeting as the letter’s mark; this does not require every word of the letter to have been written by his own hand. All of you is retained in both blessings. The adopted source ends without Amen.

Passage-specific notation and source credits

The following notes preserve the local notation guidance accompanying the original readings. They supplement the notes printed beside each passage.

Galatians 1:1–24 to 2 Thessalonians 3:1–18

Glosses follow Greek word order. Bracketed articles and grammar labels are translation aids. Each gloss belongs to exactly one Greek token; a gloss may contain several English words.

Source credit

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. CC BY 4.0. Greek follows the adopted SBLGNT strings in the source text. English translations, word alignment, and notes are original editorial work.

Consulted references by chapter

Galatians 1:1–24

SBLGNT: Galatians 1, with apparatus · https://biblia.com/bible/sblgnt/galatians/1

UBS on Galatians 1:8 · https://tips.translation.bible/story/translation-commentary-on-galatians-18/

UBS on Galatians 1:10 · https://tips.translation.bible/story/translation-commentary-on-galatians-110/

UBS on Galatians 1:12 · https://tips.translation.bible/story/translation-commentary-on-galatians-112/

UBS on Galatians 1:15–16 · https://tips.translation.bible/story/translation-commentary-on-galatians-115-116/

UBS on Galatians 1:17 · https://tips.translation.bible/story/translation-commentary-on-galatians-117/

UBS on Galatians 1:18 · https://tips.translation.bible/story/translation-commentary-on-galatians-118/

Galatians 2:1–21

SBLGNT: Galatians 2, with apparatus · https://biblia.com/bible/sblgnt/galatians/2

UBS on Galatians 2:4 · https://tips.translation.bible/story/translation-commentary-on-galatians-24/

UBS on Galatians 2:5 · https://tips.translation.bible/story/translation-commentary-on-galatians-25/

UBS on Galatians 2:14 · https://tips.translation.bible/story/translation-commentary-on-galatians-214/

UBS on Galatians 2:16 · https://tips.translation.bible/story/translation-commentary-on-galatians-216/

UBS on Galatians 2:20 · https://tips.translation.bible/story/translation-commentary-on-galatians-220/

Debbie Hunn, Pistis Christou in Galatians: The Connection to Habakkuk2:4 (Tyndale Bulletin63.1,2012) · https://www.tyndalebulletin.org/article/29327.pdf

Galatians 3:1–29

SBLGNT: Galatians3, with apparatus · https://biblia.com/bible/sblgnt/galatians/3

UBS on Galatians3:2 · https://tips.translation.bible/story/translation-commentary-on-galatians-32/

UBS on Galatians3:4 · https://tips.translation.bible/story/translation-commentary-on-galatians-34/

UBS on Galatians3:16 · https://tips.translation.bible/story/translation-commentary-on-galatians-316/

UBS on Galatians3:19 · https://tips.translation.bible/story/translation-commentary-on-galatians-319/

UBS on Galatians3:20 · https://tips.translation.bible/story/translation-commentary-on-galatians-320/

UBS on Galatians3:24 · https://tips.translation.bible/story/translation-commentary-on-galatians-324/

Galatians 4:1–31

SBLGNT: Galatians4, with apparatus · https://biblia.com/bible/sblgnt/galatians/4

UBS on Galatians4:3 · https://tips.translation.bible/story/translation-commentary-on-galatians-43/

UBS on Galatians4:13 · https://tips.translation.bible/story/translation-commentary-on-galatians-413/

UBS on Galatians4:17 · https://tips.translation.bible/story/translation-commentary-on-galatians-417/

UBS on Galatians4:24 · https://tips.translation.bible/story/translation-commentary-on-galatians-424/

UBS on Galatians4:25 · https://tips.translation.bible/story/translation-commentary-on-galatians-425/

Galatians 5:1–26

SBLGNT: Galatians5, with apparatus · https://biblia.com/bible/sblgnt/galatians/5

UBS on Galatians5:5 · https://tips.translation.bible/story/translation-commentary-on-galatians-55/

UBS on Galatians5:6 · https://tips.translation.bible/story/translation-commentary-on-galatians-56/

UBS on Galatians5:12 · https://tips.translation.bible/story/translation-commentary-on-galatians-512/

UBS on Galatians5:17 · https://tips.translation.bible/story/translation-commentary-on-galatians-517/

UBS on Galatians5:20–21 · https://tips.translation.bible/story/translation-commentary-on-galatians-520-521/

UBS on Galatians5:22–23 · https://tips.translation.bible/story/translation-commentary-on-galatians-522-523/

Galatians 6:1–18

SBLGNT: Galatians6, with apparatus · https://biblia.com/bible/sblgnt/galatians/6

UBS on Galatians6:5 · https://tips.translation.bible/story/translation-commentary-on-galatians-65/

UBS on Galatians6:11 · https://tips.translation.bible/story/translation-commentary-on-galatians-611/

UBS on Galatians6:14 · https://tips.translation.bible/story/translation-commentary-on-galatians-614/

UBS on Galatians6:16 · https://tips.translation.bible/story/translation-commentary-on-galatians-616/

UBS on Galatians6:17 · https://tips.translation.bible/story/translation-commentary-on-galatians-617/

Ephesians 1:1–23

SBLGNT: Ephesians1, with apparatus · https://biblia.com/bible/sblgnt/ephesians/1

UBS on Ephesians1:4–5 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-14-15/

UBS on Ephesians1:8–10 · https://tips.translation.bible/story/translation-commentary-on-ephesians-18-110/

UBS on Ephesians1:11–12 · https://tips.translation.bible/story/translation-commentary-on-ephesians-111-12/

UBS on Ephesians1:13 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-113/

UBS on Ephesians1:15–17 · https://tips.translation.bible/story/translation-commentary-on-ephesians-115-117/

UBS on Ephesians1:22–23 · https://tips.translation.bible/story/translation-commentary-on-ephesians-122-123/

Ephesians 2:1–22

SBLGNT: Ephesians2, with apparatus · https://biblia.com/bible/sblgnt/ephesians/2

UBS on Ephesians2:1–2 · https://tips.translation.bible/story/translation-commentary-on-ephesians-21-22/

UBS on Ephesians2:4–6 · https://tips.translation.bible/story/translation-commentary-on-ephesians-24-26/

UBS on Ephesians2:8–9 · https://tips.translation.bible/story/translation-commentary-on-ephesians-28-29/

UBS on Ephesians2:14 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-214/

UBS on Ephesians2:15 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-215/

UBS on Ephesians2:20 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-220/

Ephesians 3:1–21

SBLGNT: Ephesians3, with apparatus · https://biblia.com/bible/sblgnt/ephesians/3

UBS on Ephesians3:6 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-36/

UBS on Ephesians3:12 · https://tips.translation.bible/story/translation-commentary-on-ephesians-312/

UBS on Ephesians3:13 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-313/

UBS on Ephesians3:14–15 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-314-315/

UBS on Ephesians3:17–18 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-317-318/

UBS on Ephesians3:19 · https://tips.translation.bible/story/translation-commentary-on-ephesians-319/

Ephesians 4:1–32

SBLGNT: Ephesians4 · https://biblia.com/bible/sblgnt/ephesians/4

UBS on Ephesians4:9–10 · https://tips.translation.bible/story/translation-commentary-on-ephesians-49-410/

UBS on Ephesians4:12 · https://tips.translation.bible/story/translation-commentary-on-ephesians-412/

UBS on Ephesians4:15 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-415/

UBS on Ephesians4:26 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-426/

Ephesians 5:1–33

SBLGNT: Ephesians5, with apparatus · https://biblia.com/bible/sblgnt/ephesians/5

UBS on Ephesians5:13–14 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-513-514/

UBS on Ephesians5:21 · https://tips.translation.bible/tip_verse/eph-521/

UBS on Ephesians5:22 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-522/

UBS on Ephesians5:26–27 · https://tips.translation.bible/story/translation-commentary-on-ephesians-526-527/

UBS on Ephesians5:32 · https://tips.translation.bible/tip_term/translation-commentary-on-ephesians-532/

Ephesians 6:1–24

SBLGNT: Ephesians6, with apparatus · https://biblia.com/bible/sblgnt/ephesians/6

UBS on Ephesians6:1–3 · https://tips.translation.bible/story/translation-commentary-on-ephesians-61-63/

UBS on Ephesians6:5 · https://tips.translation.bible/story/translation-commentary-on-ephesians-65/

UBS on Ephesians6:14–15 · https://tips.translation.bible/story/translation-commentary-on-ephesians-614-615/

UBS on Ephesians6:17 · https://tips.translation.bible/story/translation-commentary-on-ephesians-617/

UBS on Ephesians6:23–24 · https://tips.translation.bible/story/translation-commentary-on-ephesians-623-624/

Philippians 1:1–30

SBLGNT: Philippians1, with apparatus · https://biblia.com/bible/sblgnt/philippians/1

UBS on Philippians1:7 · https://tips.translation.bible/tip_term/translation-commentary-on-philippians-17/

UBS on Philippians1:13 · https://tips.translation.bible/tip_term/translation-commentary-on-philippians-113/

UBS on Philippians1:19 · https://tips.translation.bible/story/translation-commentary-on-philippians-119/

UBS on Philippians1:22 · https://tips.translation.bible/story/translation-commentary-on-philippians-122/

UBS on Philippians1:27 · https://tips.translation.bible/story/translation-commentary-on-philippians-127/

Philippians 2:1–30

SBLGNT: Philippians2, with apparatus · https://biblia.com/bible/sblgnt/philippians/2

UBS on Philippians2:6 · https://tips.translation.bible/story/translation-commentary-on-philippians-26/

UBS on Philippians2:7 · https://tips.translation.bible/story/translation-commentary-on-philippians-27/

UBS on Philippians2:12 · https://tips.translation.bible/story/translation-commentary-on-philippians-212/

UBS on Philippians2:13 · https://tips.translation.bible/story/translation-commentary-on-philippians-213/

UBS on Philippians2:16 · https://tips.translation.bible/story/translation-commentary-on-philippians-216/

UBS on Philippians2:30 · https://tips.translation.bible/story/translation-commentary-on-philippians-230/

Philippians 3:1–21

SBLGNT: Philippians3, with apparatus · https://biblia.com/bible/sblgnt/philippians/3

UBS on Philippians3:8 · https://tips.translation.bible/story/translation-commentary-on-philippians-38/

UBS on Philippians3:9 · https://tips.translation.bible/story/translation-commentary-on-philippians-39/

UBS on Philippians3:12 · https://tips.translation.bible/story/translation-commentary-on-philippians-312/

UBS on Philippians3:15 · https://tips.translation.bible/story/translation-commentary-on-philippians-315/

UBS on Philippians3:19 · https://tips.translation.bible/story/translation-commentary-on-philippians-319/

UBS on Philippians3:20 · https://tips.translation.bible/story/translation-commentary-on-philippians-320/

NET translators' notes: Philippians3:9 · https://classic.net.bible.org/verse.php?book=Phi&chapter=3&verse=9

Philippians 4:1–23

SBLGNT: Philippians4, with apparatus · https://biblia.com/bible/sblgnt/philippians/4

UBS on Philippians4:3 · https://tips.translation.bible/story/translation-commentary-on-philippians-43/

UBS on Philippians4:5 · https://tips.translation.bible/story/translation-commentary-on-philippians-45/

UBS on Philippians4:13 · https://tips.translation.bible/story/translation-commentary-on-philippians-413/

UBS on Philippians4:18 · https://tips.translation.bible/story/translation-commentary-on-philippians-418/

UBS on Philippians4:19 · https://tips.translation.bible/story/translation-commentary-on-philippians-419/

UBS on Philippians4:22 · https://tips.translation.bible/story/translation-commentary-on-philippians-422/

Colossians 1:1–29

SBLGNT: Colossians1 with apparatus · https://biblia.com/bible/sblgnt/colossians/1

UBS on Colossians1:11–12 · https://tips.translation.bible/tip_verse/col-111/

UBS on Colossians1:15 · https://tips.translation.bible/story/translation-commentary-on-colossians-115/

UBS on Colossians1:19 · https://tips.translation.bible/story/translation-commentary-on-colossians-119/

UBS on Colossians1:20 · https://tips.translation.bible/story/translation-commentary-on-colossians-120/

UBS on Colossians1:22 · https://tips.translation.bible/story/translation-commentary-on-colossians-122/

UBS on Colossians1:24 · https://tips.translation.bible/story/translation-commentary-on-colossians-124/

UBS on Colossians1:27 · https://tips.translation.bible/story/translation-commentary-on-colossians-127/

Colossians 2:1–23

SBLGNT: Colossians2 with apparatus · https://biblia.com/bible/sblgnt/colossians/2

UBS on Colossians2:8 · https://tips.translation.bible/story/translation-commentary-on-colossians-28/

UBS on Colossians2:11 · https://tips.translation.bible/story/translation-commentary-on-colossians-211/

UBS on Colossians2:14 · https://tips.translation.bible/story/translation-commentary-on-colossians-214/

UBS on Colossians2:15 · https://tips.translation.bible/story/translation-commentary-on-colossians-215/

UBS on Colossians2:18 · https://tips.translation.bible/story/translation-commentary-on-colossians-218/

UBS on Colossians2:23 · https://tips.translation.bible/story/translation-commentary-on-colossians-223/

NET notes on Colossians2:18 · https://classic.net.bible.org/verse.php?book=Col&chapter=2&verse=18

Colossians 3:1–25

SBLGNT: Colossians3 with apparatus · https://biblia.com/bible/sblgnt/colossians/3

UBS on Colossians3:5 · https://tips.translation.bible/story/translation-commentary-on-colossians-35/

UBS on Colossians3:11 · https://tips.translation.bible/story/translation-commentary-on-colossians-311/

UBS on Colossians3:16 · https://tips.translation.bible/story/translation-commentary-on-colossians-316/

UBS on Colossians3:18 · https://tips.translation.bible/story/translation-commentary-on-colossians-318/

UBS on Colossians3:24 · https://tips.translation.bible/story/translation-commentary-on-colossians-324/

Colossians 4:1–18

SBLGNT: Colossians4 with apparatus · https://biblia.com/bible/sblgnt/colossians/4

UBS on Colossians4:1 · https://tips.translation.bible/story/translation-commentary-on-colossians-41/

UBS on Colossians4:6 · https://tips.translation.bible/story/translation-commentary-on-colossians-46/

UBS on Colossians4:15 · https://tips.translation.bible/story/translation-commentary-on-colossians-415/

UBS on Colossians4:16 · https://tips.translation.bible/story/translation-commentary-on-colossians-416/

1 Thessalonians 1:1–10

SBLGNT: 1Thessalonians1 · https://biblia.com/bible/sblgnt/1-thessalonians/1

Ellingworth and Nida, UBS(1976), on1Thessalonians1:5 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-15/

Ellingworth and Nida, UBS(1976), on1Thessalonians1:10 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-110/

1 Thessalonians 2:1–20

SBLGNT: 1Thessalonians2 with apparatus · https://biblia.com/bible/sblgnt/1-thessalonians/2

Ellingworth and Nida, UBS(1976), on1Thessalonians2:7 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-27/

Ellingworth and Nida, UBS(1976), on1Thessalonians2:14 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-214/

Ellingworth and Nida, UBS(1976), on1Thessalonians2:15 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-215/

Ellingworth and Nida, UBS(1976), on1Thessalonians2:16 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-216/

1 Thessalonians 3:1–13

SBLGNT: 1Thessalonians3 with apparatus · https://biblia.com/bible/sblgnt/1-thessalonians/3

Ellingworth and Nida, UBS(1976), on1Thessalonians3:2 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-32/

Ellingworth and Nida, UBS(1976), on1Thessalonians3:13 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-313/

1 Thessalonians 4:1–18

SBLGNT: 1Thessalonians4 with apparatus · https://biblia.com/bible/sblgnt/1-thessalonians/4

Ellingworth and Nida, UBS(1976), on1Thessalonians4:4 · https://tips.translation.bible/tip_term/translation-commentary-on-1-thessalonians-44/

SIL Translator’s Notes on1Thessalonians4:4 · https://tips.translation.bible/tip_verse/1thess-44/

Ellingworth and Nida, UBS(1976), on1Thessalonians4:6 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-46/

Ellingworth and Nida, UBS(1976), on1Thessalonians4:14 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-414/

Ellingworth and Nida, UBS(1976), on1Thessalonians4:15 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-415/

Ellingworth and Nida, UBS(1976), on1Thessalonians4:16 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-416/

Ellingworth and Nida, UBS(1976), on1Thessalonians4:17 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-417/

1 Thessalonians 5:1–28

SBLGNT: 1Thessalonians5 with apparatus · https://biblia.com/bible/sblgnt/1-thessalonians/5

Ellingworth and Nida, UBS(1976), on1Thessalonians5:3 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-53/

Ellingworth and Nida, UBS(1976), on1Thessalonians5:10 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-510/

Ellingworth and Nida, UBS(1976), on1Thessalonians5:14 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-514/

Ellingworth and Nida, UBS(1976), on1Thessalonians5:19–22 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-519-522/

Ellingworth and Nida, UBS(1976), on1Thessalonians5:23 · https://tips.translation.bible/story/translation-commentary-on-1-thessalonians-523/

2 Thessalonians 1:1–12

SBLGNT: 2Thessalonians1 with apparatus · https://biblia.com/bible/sblgnt/2-thessalonians/1

Ellingworth and Nida, UBS(1976), on2Thessalonians1:5 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-15/

Ellingworth and Nida, UBS(1976), on2Thessalonians1:9 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-19/

Ellingworth and Nida, UBS(1976), on2Thessalonians1:11 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-111/

Ellingworth and Nida, UBS(1976), on2Thessalonians1:12 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-112/

NIV translation footnote on2Thessalonians1:12 · https://www.biblegateway.com/passage/?search=2%20Thessalonians%201%3A12&version=NIV

2 Thessalonians 2:1–17

SBLGNT: 2Thessalonians2 with apparatus · https://biblia.com/bible/sblgnt/2-thessalonians/2

Ellingworth and Nida, UBS(1976), on2Thessalonians2:2 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-22/

Ellingworth and Nida, UBS(1976), on2Thessalonians2:3 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-23/

Ellingworth and Nida, UBS(1976), on2Thessalonians2:6 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-26/

Ellingworth and Nida, UBS(1976), on2Thessalonians2:7 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-27/

Ellingworth and Nida, UBS(1976), on2Thessalonians2:11 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-211/

Ellingworth and Nida, UBS(1976), on2Thessalonians2:13 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-213/

Ellingworth and Nida, UBS(1976), on2Thessalonians2:4 · https://tips.translation.bible/tip_verse/2thess-24/

2 Thessalonians 3:1–18

SBLGNT: 2Thessalonians3 · https://biblia.com/bible/sblgnt/2-thessalonians/3

Ellingworth and Nida, UBS(1976), on2Thessalonians3:3 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-33/

Ellingworth and Nida, UBS(1976), on2Thessalonians3:5 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-35/

Ellingworth and Nida, UBS(1976), on2Thessalonians3:6 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-36/

Ellingworth and Nida, UBS(1976), on2Thessalonians3:10 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-310/

Ellingworth and Nida, UBS(1976), on2Thessalonians3:14 · https://tips.translation.bible/story/translation-commentary-on-2-thessalonians-314/