Ephesians 4

1 Therefore, I, the prisoner of the Lord, entreat you to walk worthily of the calling to which you were called,

2 With all humility (lowliness, modesty, lowly-moderation regulated by inner perspective, lowly mindset, latin-humilitate) and meekness (gentle strength, mildness) with patience (long passion, latin-patientia, long tempered, forbearance) still bearing up (holding up) one another in love,

3 Being diligent (swift, speedy, make haste) to guard (watch over, maintain, preserve, keep) the unity of the Spirit in the bond of peace.

4 One body and one Spirit just as you were also called unto one hope of your calling-

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is upon all and through all and in all.

7 And to each one of us has been given grace according to the measure of the gift of Christ.

8 Therefore, he says, “Having ascended up unto high, he led (took) captivity captive and gave gifts to men.”

9 Now this, he ascended up, what is it, except that he also descended unto the lower parts of the earth?

10 He that descended is the same who also has ascended above all the heavens so that he might fill all.

11 And he indeed gave (the word some here does not exist-tous in greek is not usually translated as some but rather as the) apostles (apostolos), prophets (latin-prophetas), evangelists (latin-evangelistas), shepherds (latin-pastores) and teachers (latin-doctores),

12 To the perfecting (preparing, exact adjusting, latin-consummationem) of the saints unto the work of ministry (diakonias, latin-ministerii), unto the upbuilding of the body of Christ,

13 Until we all reach unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown (complete, consummated, latin-perfectum) man, unto the measure of the maturity (full-aged) of the fullness of Christ,

14 So that we may no longer be infants (simple-minded/immature/unlearned person), being tossed to and fro by waves and being carried about by every wind (gust of air) of teaching in the trickery (sleight of hand, dice playing) of men in cunning craftiness (cleverness) toward the scheming (systematizing, greek-methodeia, latin-circumventionem) of wandering error (latin-erroris),

15 But truthing (more than speaking) in love, we should grow up unto (into) Him in all, who is the head, Christ,

16 From out of whom the whole body, being fitly joined together and combined together through every joint (fastening, band, ligament) of its supply (provision, equipment) according to the working in the measure individual of each part, making for itself the increase of the body unto the upbuilding of itself in love.

17 Therefore I say this and testify in the Lord, you are to walk no longer just as the ethnicities are walking in the futility (purposelessness, emptiness, vanity, aimlessness) of their mind (latin-sensus).

18 Being darkened in their understanding, being alienated (estranged) from the life of God, because of the ignorance (unknowing) being in them through the hardness of their heart,

19 Who having ceased to feel for (become callous, apathetic, insensible, cease to care, cease to feel pain for) have given themselves up to sensuality (brutal spite that rejects restraint and indulges in lawless insolence, lasciviousness, wantonness, licentiousness) unto the working of all impurity with greediness.

20 However you did not learn Christ this way,

21 If indeed you have heard Him and have been taught in Him, just as the truth is in Jesus,

22 To have put off you according to your former way of life, the old man, which is being corrupted (deteriorated, spoiled, ruined) according to its deceitful (deceit motivated by guile and trickery) strong urges (lusts, latin-desideria, upon passionate desire),

23 To be renewed in the spirit of your mind,

24 And to have put on the new man according to God having been created in righteousness and holiness (sanctioned, what God sanctions) of the truth.

25 Therefore having put off falsehood, let each one speak the truth with his neighbor because we are of one another’s members.

26 Be angry (irritated, provoked) and do not sin (miss the mark, forfeit, have no share in): let the sun not set upon your anger (provoked irritation, exasperation, slowly built-up provocation),

27 Neither give place to the devil.

28 No longer let him steal who is stealing, rather let him labor hard, working with his own hands what is good so that he might have something to give a share of to the one having necessity.

29 Do not let any rotten (worthless, useless, of poor or bad quality, putrid, over-ripe) word go (come) forth from out of your mouth, but rather if any good to the upbuilding of the necessity, so that it might give grace to those hearing.

30 And do not grieve (distress, pain, vex, sadden) the Holy Spirit of God in whom you were sealed unto the day of redemption.

31 Let all bitterness and heated outbursts and opposing anger and clamorous outcrying and slanderous defaming (slow to repute, latin-blasphemia) be lifted up (raised, removed) away from you along with all malicious evil (kakia).

32 And be kind (furnish what is suitable/useful/serviceable/good/pleasant) to one another, good hearted (good gut-level compassions), giving grace to each other, just as God in Christ also gave grace to you.