

EPHESIANS 1

NLET

THE WRITER OF THIS LETTER

1 *From*: Paul, an apostle of Jesus the Anointed¹ in connection with a desire of God.

THE ADDRESSEES

To: the Holy ones² – *namely*,

- to the ones who are in Ephesus and
- to the ones believing in an anointed *One* – *namely*, Jesus.

GREETING

2 Grace to you and peace from

- God, a Father *that is* ours, and
- YaHWeH³, Jesus *the* Anointed!

PAUL'S GREAT TRINITARIAN DOXOLOGY

THE BLESSED FATHER

3 Blessed be the God –

- even, the Father of the Lord *Who is* ours, Jesus *the* Anointed,
- the One who has blessed us with every spiritual blessing in the heavenly places in connection with an anointed One,
- 4 even as He elected us for Himself in connection with Him from the founding of a Created Order, in order that we be holy ones⁴ and ones who are without blemish in a role complementary to⁵ Him in connection with love,
- 5 One having predestined us as far as adoption as sons by the agency of Jesus *the* Anointed for Him in relation to the Good Pleasure of the Will *that is* His,
- 6 toward the commendation of a glory⁶ – *namely*, the

Glory of the Grace *that is* His, in connection with which⁷ He graced us by agency of the One having been lastingly loved;

THE FATHER'S BELOVED SON

- 7 in connection with Whom we have the Ransoming through the Blood *that is* His the Sending Away of the Deviations⁸ –
in relation to the wealth⁹ of the Grace *that is* His 8 which He made to abound toward us in connection with all wisdom and intelligence,
- 9 having made known to us the Mystery of the Will *that is* His, in accord with the Excellent Intention *that is* His which He set out before Himself in connection with Him, 10 as far as a husbandry¹⁰ of that which fills the Critical Seasons,
- to summarize for Himself the things – all of *them* – in connection with *the* Anointed One, the *things* in reference to the Heavens and the things in reference to the Earth – in connection with Him,
- 11 in connection with Whom we also have been allotted a *lot*, having been predestined as far as concerns a proposition of the One Who is in action as far as concerns the determination of the Will *that is* His, 12 in order that we, *for our part* – the ones having lastingly hoped beforehand in connection with the Anointed *One* – be *directed* toward the commendation of the¹¹ Glory¹² *that is* His;
- 13 in connection with Whom also we, *for our parts*,¹³ having heard, the Word of the Truth – the Excellent Announcement of the Salvation *that is* yours,

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus the Anointed' instead of 'an Anointed One, Jesus' here.

² 'the holy ones' – 'those set apart for God and His purposes'

³ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

⁴ 'the holy ones' – 'those set apart for God and His purposes'

⁵ 'in a role complementary to' – or, 'opposite'

⁶ 'glory' – 'the sum of attributes beaming forth from someone or something which give others a high estimation of that person or thing'

⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have the prepositional phrase 'in connection

with which' instead of a relative pronoun 'which'.

⁸ 'the Deviations' – in other words, 'the Fallings to the Side off the Road of What is Right'

⁹ 'the wealth' – it seems that 98% of the Greek manuscripts, including the best line of transmission (f35), have the correct accusative ending for the neuter Greek noun 'wealth' but not for the definite article, while the NU Greek text has the correct accusative ending for the definite article but not the noun.

¹⁰ 'husbandry' – in the old sense, 'the administration of a household'

¹¹ 30% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹² 'glory' – 'the sum of attributes beaming forth from someone or something which give others a high estimation of that person or thing'

¹³ 60% of the Greek manuscripts, including the best line of

THE BLESSED SPIRIT OF THE PROMISE

- in connection with Whom also, you – ones who have believed – have been marked with a seal – *namely*, with the Spirit of the Promise¹⁴, *that is*, the Holy Spirit – 14 Who¹⁵ is a pledge of the Inheritance *that is* ours, to end in a *final* redemption of the Acquisition by a payment of ransom, toward the commendation of the Glory¹⁶ *that is* His!!!

PAUL'S PRAYER THANKFULNEES AND PRAYER
FOR THE EPHESIAN DISCIPLES

- 15 For this reason I, *for my part*, also, having heard
- of the Faith in relation to you – *the Faith which is* in connection with the Lord Jesus – and
 - of the Love which is toward all the Holy Ones¹⁷,
- 16 do not cease being thankful concerning you, *being* one who makes for himself remembrance of you¹⁸ in the prayers *that are* mine, 17 that
- the God of the Lord *Who is* ours, Jesus *the* Anointed,
 - the Father characterized by the Glory¹⁹,
- might give to you a spirit marked by wisdom and an unveiling in regard to a *full* familiarization with Himself, 18 the eyes of the heart *that is* yours having been lastingly enlightened, *with the result* that you get to know –
- what is the hope belonging to the calling *that is* His, and²⁰
 - what *are* the riches of the Glory of the Inheritance from Him in regard to the Holy Ones²¹, and
 - 19 what *is* the surpassing magnitude of the power *that is* His toward us, the ones who are believing

transmission (f35), have 'we ourselves' instead of 'you yourselves' here.

¹⁴ 'the Promise' – presumably, the Promise that Jesus made to pour out His Spirit on His disciples. Consider Luke 24:49, Acts 1:4, and Acts 2:39.

¹⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'Who' instead of 'which'. This is a rather serious error in the minority reading, because it suggests that the Holy Spirit is a thing instead of a person.

¹⁶ 'glory' - 'the sum of attributes beaming forth from someone or something which give others a high estimation of that person or thing'

¹⁷ 'the holy ones' – 'those set apart for God and His purposes'

¹⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), include the word translated 'of you'.

¹⁹ 'Glory' – 'the sum of attributes beaming forth from someone or

according to the inworking of the strength of the might *that is* His, 20 which He inworked by agency of the Anointed One, when raising Him from *among* the²² Dead Ones.

THE ANOINTED ONE'S AWESOME POSITION

And, He took His seat²³ at the right *hand* of Him in the Heavenly Places, 21 far above every

- principality, and
- authority, and
- power, and
- dominion, and
- every name which is being named, not only in the Age – *namely*, this one, moreover also in the Age which is about to come.

22 And, all *things* shall be set in order under the feet *that are* His.

And, He shall make HIM head over all things for *the benefit of* the Ekklesia²⁴, 23 which is the Body *that is* His – the full number belonging to the One Who is making All Things full for Himself in connection with all things.

something which give others a high estimation of that person or thing'

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

²¹ 'the Holy Ones' – 'those set apart for God and His purposes'

²² 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²³ 86% of the Greek manuscripts, including the best line of transmission (f35), have 'He took His seat' instead of 'having taking His seat'

²⁴ 'Ekklesia' – a transliteration of a Greek word meaning 'an assembly of those who are called out of society by a recognized authority to perform special public functions'. The Greek word Ἐκκλησία is usually translated as 'church'.