

ΠΡΟΣ ΕΦΕΣΙΟΥΣ 1

f35

EPHESIANS 1

NLET

THE WRITER OF THIS LETTER

1 *From:* Paul, an apostle of Jesus the Anointed³ in connection with a desire of God.

THE ADDRESSEES

To: the Holy ones⁴ – *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
- YaHWeH⁵, 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 ones⁶ and ones who are without blemish in a role complementary to⁷ 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 glory⁸ - *namely*, the Glory of the Grace *that is* His, in connection with which⁹ He graced us by agency of the One having been lastingly loved;

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus the Anointed' instead of 'an Anointed One, Jesus' here.

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

⁵ '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.

⁶ 'the holy ones' – 'those set apart for God and His purposes'

⁷ 'in a role complementary to' – or, 'opposite'

⁸ 'glory' - 'the sum of attributes beaming forth from someone or something which give others a high estimation of that person or thing'

⁹ 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'.

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¹ Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ¹ διὰ θελήματος Θεοῦ.

Τοῖς ἀγίοις
τοῖς οὖσιν ἐν Ἐφέσῳ καὶ
πιστοῖς ἐν Χριστῷ Ἰησοῦ·

² Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ, Πατρὸς ἡμῶν καὶ Κυρίου, Ἰησοῦ Χριστοῦ.

³ Εὐλογητὸς ὁ Θεὸς
καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ
πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
⁴ καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ⁵
καταβολῆς Κόσμου, εἶναι ἡμᾶς ἀγίους καὶ
ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

⁵ προορίσας ἡμᾶς εἰς νιοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν Εὐδοκίαν τοῦ Θελήματος αὐτοῦ,

⁶ εἰς ἔπαινον δόξης τῆς Χάριτος αὐτοῦ ἐν ἦ²
ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ,

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Ιησοῦ Χριστοῦ instead of Χριστοῦ Ιησοῦ here.

² 97% of the Greek manuscripts, including the best line of transmission (f35), have the prepositional phrase ἐν ἦ instead of the relative pronoun ἦς.

⁷ ἐν ὦ ἔχομεν τὴν Ἀπολύτρωσιν διὰ τοῦ
Αἵματος αὐτοῦ, τὴν Ἀφεσιν τῶν
Παραπτωμάτων, κατὰ τὸν πλοῦτον¹⁰ τῆς
Χάριτος αὐτοῦ⁸ ἡς ἐπερίσσευσεν εἰς ἡμᾶς
ἐν πάσῃ σοφίᾳ καὶ φρονήσει,
⁹ γνωρίσας ἡμῖν τὸ Μυστήριον τοῦ
Θελήματος αὐτοῦ, κατὰ τὴν Εὐδοκίαν αὐτοῦ
ἥν προέθετο ἐν αὐτῷ¹⁰ εἰς οἰκονομίαν τοῦ
πληρώματος τῶν Καιρῶν,
ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ,
τὰ ἐπὶ τοῖς Οὐρανοῖς καὶ τὰ ἐπὶ τῆς Γῆς· ἐν
αὐτῷ,

¹¹ ἐν ὦ καὶ ἐκληρώθημεν προορισθέντες
κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος
κατὰ τὴν βουλὴν τοῦ Θελήματος αὐτοῦ,
¹² εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς¹¹ Δόξης
αὐτοῦ τὸν προηλπικότας ἐν τῷ Χριστῷ·

¹³ ἐν ὦ καὶ ἡμεῖς¹² ἀκούσαντες τὸν Λόγον
τῆς Ἀληθείας, τὸ Εὐαγγέλιον τῆς Σωτηρίας
ὑμῶν,

- 7 in connection with Whom we have the Ransoming through the Blood *that is* His the Sending Away of the Deviations¹³ – in relation to the wealth¹⁴ 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 husbandry¹⁵ 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 the¹⁶ Glory¹⁷ *that is* His;
- 13 in connection with Whom also we, *for our parts*,¹⁸ having heard, the Word of the Truth – the Excellent Announcement of the Salvation *that is* yours,

¹³ 'the Deviations' – *in other words*, 'the Fallings to the Side off the Road of What is Right'

¹⁴ '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.*

¹⁵ 'husbandry' – *in the old sense*, 'the administration of a household'

¹⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁷ 'glory' - 'the sum of attributes beaming forth from someone or something which give others a high estimation of that person or thing'

¹⁸ 60% of the Greek manuscripts, including the best line of transmission (f35), have 'we ourselves' instead of 'you yourselves' here.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have τὸν πλοῦτον instead of τὸ πλοῦτος here.

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

¹² 60% of the Greek manuscripts, including the best line of transmission (f35), have ἡμεῖς instead of ὑμεῖς here.

THE BLESSED SPIRIT OF THE PROMISE

ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς Ἐπαγγελίας τῷ Ἁγίῳ,¹⁴ ὃς¹⁹ ἐστιν ἀρραβών τῆς Κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαντον τῆς Δόξης αὐτοῦ.

¹⁵ Διὰ τοῦτο κἀγώ, ἀκούσας τὴν καθ' ὑμᾶς Πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν Ἀγάπην τὴν εἰς πάντας τοὺς ἀγίους,
¹⁶ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ὑμῶν²⁰ ποιούμενος ἐπὶ τῶν προσευχῶν μου,
¹⁷ ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς Δόξης,
 δῶρη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,¹⁸ πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι ὑμᾶς
 τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ²¹ τίς ὁ πλοῦτος τῆς Δόξης τῆς Κληρονομίας αὐτοῦ ἐν τοῖς Ἁγίοις,¹⁹ καὶ
 τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ
²⁰ ἥν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ τῶν²² Νεκρῶν.

➤ in connection with Whom also, you – ones who have believed – have been marked with a seal – *namely*, with the Spirit of the Promise²³, *that is*, the Holy Spirit – 14 Who²⁴ 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 Glory²⁵ *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 Ones²⁶,
 16 do not cease being thankful concerning you, *being* one who makes for himself remembrance of you²⁷ in the prayers *that are* mine, 17 that
 ➤ the God of the Lord *Who is* ours, Jesus *the Anointed*,
 ➤ the Father characterized by the Glory²⁸,
 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, and²⁹
 ➤ what *are* the riches of the Glory of the Inheritance from Him in regard to the Holy Ones³⁰, and
 ➤ 19 what *is* the surpassing magnitude of the power *that is* His toward us, the ones who are believing 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* the³¹ Dead Ones.

¹⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ὃς (a masculine, relative pronoun) instead of ὅ (a neuter, relative pronoun). This is a rather serious error in the minority reading, because it suggests that the Holy Spirit is a thing instead of a person.

²⁴ 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.

²⁵ 'glory' - 'the sum of attributes beaming forth from someone or something which give others a high estimation of that person or thing'

²⁶ 'the holy ones' – 'those set apart for God and His purposes'

²⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), include the word translated 'of you'.

²⁸ 'Glory' – 'the sum of attributes beaming forth from someone or something which give others a high estimation of that person or thing'

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

³⁰ 'the Holy Ones' – 'those set apart for God and His purposes'

³¹ 80% of the Greek manuscripts, including the best line of transmission (f35),

THE ANOINTED ONE'S AWESOME POSITION

Καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς Ἐπουρανίοις²¹ ὑπεράνω πάσης ἀρχῆς καὶ ἔξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὄνοματος ὄνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι.

²² Καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

Καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ Ἐκκλησίᾳ,²³ ἣτις ἐστὶν τὸ Σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

And, He took His seat³² 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 Ekklesia³³, 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.

³² 86% of the Greek manuscripts, including the best line of transmission (f35), have 'He took His seat' instead of 'having taking His seat'

³³ '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 'Ἐκκλησίᾳ' is usually translated as 'church'.