

ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2

f35

¹ Καὶ ὑμᾶς ὄντας νεκροὺς
τοῖς Παραπτώμασιν καὶ
ταῖς Ἀμαρτίαις **ὑμῶν**¹,
² 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· ³ ἐν οἷς καὶ ἡμεῖς πάντες
ἀνεστράφημέν ποτε ἐν ταῖς Ἐπιθυμίαις τῆς
Σαρκὸς ἡμῶν, ποιοῦντες τὰ Θελήματα τῆς
Σαρκὸς καὶ τῶν Διανοιῶν. Καὶ **ἦμεν**²
τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί.

⁴ Ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν
πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ἡμᾶς,
⁵ καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
Παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ.
Χάριτί ἐστε σεσωσμένοι.

⁶ Καὶ συνήγειρεν.
Καὶ συνεκάθισεν ἐν τοῖς Ἐπουρανίοις ἐν
Χριστῷ Ἰησοῦ, ⁷ ἵνα ἐνδείξῃται ἐν τοῖς
Αἰῶσιν τοῖς ἐπερχομένοις **τὸν**
ὑπερβάλλοντα πλοῦτον³ τῆς Χάριτος
αὐτοῦ.
ἐν χρηστότητι ἐφ' ἡμᾶς
ἐν Χριστῷ Ἰησοῦ.

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun ὑμῶν here.

² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'ἦμεν' instead of 'ἦμεθα' for the verb translated as 'were being'. Both are imperfect forms of the verb 'to be'. On the basis of 2% the NU accepts a different form.

³ 95.8% of the Greek manuscripts, including the best line of transmission (f35), have τὸν ὑπερβάλλοντα πλοῦτον here. On the basis of 2.7% the NU has τὸ ὑπερβάλλον πλοῦτος.

EPHESIANS 2

NLET

OUR CONDITION BEFORE THE GRACE

1 And, you, *for your parts*, while being dead
➤ by means of the Deviations⁴ and
➤ by means of the Moral Failures^{5 6},
2 in connection with which *failures* you at one time walked during the Age of the *Created* Order – *that is*, this *one*, in accord with the Ruler of the Authority of the Air, the spirit – *that is*, the *spirit* who is now being effective in the Sons of the Disobedience⁷, 3 in connection with which *Sons* we all, *for our parts*, also continued in alliance at one time in connection with the Desires of the Flesh *that is* ours, ones who were doing the Willfulnesses of the Flesh and of the Thoughts. And, we were being⁸ by nature children characterized by a natural propensity, as also the rest *were being*.

OUR CONDITION AFTER THE GRACE

4 Now, the God, One being rich in His inward condition of mercy, because of the great Love *which is* His with which He loved us – 5 even us, although being ones who were dead by means of the Deviations⁹ – made *us* alive together with the Anointed *One*.

By means of grace you are ones who have been lastingly saved!

6 And, He raised *us* up together *with Him*.

And, He seated us together with *Him* in the Heavenly Places in connection with an anointed One – *that is*, Jesus; 7 in order that in the Periods of Existence, – *that is*, the *ones* which are about to come upon *us* – He might display for Himself the surpassing Richness of the Grace *that is* His

➤ in connection with kindness toward us
➤ by agency of an anointed *One* – *that is*, Jesus.

⁴ 'the Deviations' – *in other words*, 'the Fallings to the Side off the Road of What is Right.'

⁵ 'Moral Failures' – *that is*, 'Failures to attain a predetermined goal or purpose'; or, 'Missings of the Mark'. Usually translated 'sins.'

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun that would be translated as 'that are yours' here.

⁷ 'the Unpersuasion' – *the Greek word is a noun which refers to the condition of being not persuaded or not induced (i.e. to believe, heed, and/or do something). This translation offers a new word to describe this (well-known) condition with respect to the Injunctions of the Creator.*

⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'ἦμεν' instead of 'ἦμεθα' for the verb translated as 'were being'. Both are imperfect forms of the verb 'to be'. On the basis of 2% the NU accepts a different form.

⁹ 'the Deviations' – *in other words*, 'the Fallings to the Side off the Road of What is Right'.

⁸ Τῇ γὰρ Χάριτί ἐστε σεσωσμένοι διὰ τῆς¹⁰
Πίστεως.

Καὶ τοῦτο οὐκ ἐξ ὑμῶν. Θεοῦ τὸ Δῶρον.

⁹ Οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσται.

¹⁰ Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν
Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς
προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς
περιπατήσωμεν.

¹¹ Διὸ μνημονεύετε
ὅτι ὑμεῖς ποτὲ¹¹
τὰ Ἑθνη ἐν σαρκί,
οἱ λεγόμενοι Ἀκροβυστία ὑπὸ τῆς λεγομένης
Περιτομῆς ἐν σαρκὶ χειροποιήτου,
¹² ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ
χωρὶς Χριστοῦ,
ἀπηλλοτριωμένοι τῆς Πολιτείας τοῦ Ἰσραὴλ
καὶ
ξένοι τῶν Διαθηκῶν τῆς Ἐπαγγελίας,

ἐλπίδα μὴ ἔχοντες καὶ
ἄθεοι ἐν τῷ Κόσμῳ.

¹³ Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε
ὄντες μακρὰν ἐγγὺς ἐγενήθητε¹² ἐν τῷ
Αἵματι τοῦ Χριστοῦ.

8 For, by the Grace you are ones who have been lastingly saved
by means of the¹³ Faith.

And, this *salvation*¹⁴ is not from out of you. The Gift is FROM
GOD! ⁹ It is NOT in consequence of deeds, lest anyone might
boast.

¹⁰ For, FROM HIM we are a product, having been brought into
being in connection with an anointed One – *that is*, Jesus – for the
purpose of *producing* good deeds which the God prepared
beforehand, in order that in *the* manner of them we might walk.

HOW GOD HAS BROUGHT THE JEWS AND THE OTHER ETHNICITIES
TOGETHER INTO ONE BODY, ONE PEOPLE, ONE EDIFICE

¹¹ For this reason, be remembering –

- that you, *for your parts*, at one time¹⁵ were,
 - the ethnicities in connection with flesh,
 - the ones who were being called ‘Uncircumcision’ by the ones
who are being called ‘Circumcision’ (handmade in
connection with flesh),
- ¹² that you were in¹⁶ the period – *namely*, that *period* –
 - without an anointed One,
 - ones who had been lastingly alienated from the Citizenship
characterized by the *famous man* Israel, and
 - *ones* Unacquainted with the Testaments consisting of the
Promise,
 - ones who were not having hope, and
 - godless *ones* in the *Created* Order.

¹³ Now, in connection with an anointed One, *that is*, Jesus,
you, *for your parts*, the ones who at one time were far away, have
been brought NEAR by means of the Blood of the Anointed One.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῆς here.

¹¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order ὑμεῖς ποτὲ instead of ποτὲ ὑμεῖς.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐγγὺς ἐγενήθητε instead of ἐγενήθητε ἐγγὺς.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. ‘the Faith’ typically does not refer to a person’s personal confidence but rather to the body of teaching which engenders such confidence.

¹⁴ ‘this salvation’ – The demonstrative pronoun ‘this’ is neuter and cannot refer to either ‘the Grace’ or ‘the Faith’ which are both feminine. It must refer to the concept of the salvation which was just mentioned.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘you, for your parts, at one time’ instead of ‘at one time you, for your parts,’.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘in’.

¹⁴ Αὐτὸς γάρ ἐστιν
 ἡ Εἰρήνη ἡμῶν,
 ὁ ποιήσας τὰ ἀμφοτέρωθεν ἐν καὶ τὸ
 μεσότοιχον τοῦ φραγμοῦ λύσας, ¹⁵ τὴν
 ἔχθραν ἐν τῇ Σαρκὶ αὐτοῦ,
 τὸν Νόμον τῶν Ἑντολῶν ἐν δόγμασιν
 καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν **ἑαυτῷ**¹⁷
 εἰς ἓνα καινὸν ἄνθρωπον,

ποιῶν εἰρήνην, ¹⁶ καὶ ἀποκαταλλάξῃ τοὺς
 ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ
 Σταυροῦ,
 ἀποκτείνας τὴν Ἐχθρὰν ἐν αὐτῷ· ¹⁷ καὶ
 ἔλθων εὐηγγελίσαστο εἰρήνην **ἡμῖν** τοῖς
 μακρὰν καὶ ¹⁸ τοῖς ἐγγύς· ¹⁸ ὅτι δι' αὐτοῦ
 ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ
 Πνεύματι πρὸς τὸν Πατέρα.

¹⁹ Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι.
 Ἀλλὰ ¹⁹

συμπολῖται τῶν Ἁγίων καὶ
 οἰκεῖοι τοῦ Θεοῦ,

²⁰ ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν
 Ἀποστόλων καὶ Προφητῶν, ὄντος
 Ἀκρογωνιαίου αὐτοῦ **Ἰησοῦ Χριστοῦ**²⁰,

²¹ ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη
 αὖξαι εἰς ναὸν ἅγιον ἐν **Κυρίῳ**,

¹⁴ For, this *One* is –

- the Peace *which is* ours,
- the One having made the both of these two one; and
- the One having broken down the wall of division – ¹⁵ *namely*,
 the Enmity – by means of the Flesh *that is* His;
- One having nullified the Law consisting of the Injunctions in
 connection with decrees, in order that He, in connection with
 Himself²¹, might build the two *peoples* into one newly-made
 man;
- One who is making peace ¹⁶ and, might reconcile the both of
them in connection with one body to the God by means of the
 Cross,
- One having slain the Enmity by means of it; ¹⁷ and,
- One, having come, He proclaimed an excellent
 announcement of peace to us²² – *that is*, to those far away
 and ²³ to those near – ¹⁸ *namely*, *an announcement* that by
 agency of Him we, the both of *us*, have the Introduction to the
 Father in connection with one Spirit.

¹⁹ So then, no longer are you strangers and aliens. Rather,
*you are*²⁴:

- fellow-citizens together with the Holy Ones²⁵ and
- *people* of the same household of the God,
- ²⁰ ones who have been built upon the foundation of the
 Apostles and Prophets, Jesus *the Anointed*²⁶ Himself being
 the Corner Foundation Stone,
- ²¹ in connection with Whom *the* whole edifice, being
 framed together, is growing to end in a sanctuary – *that is*,
 a holy²⁷ one – in connection with YaHWeH²⁸,

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Himself' instead of 'Him' here.

²² 40% of the Greek manuscripts, including the best line of transmission (f35), have 'us' instead of 'you'

²³ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include 'peace' again here.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), do not repeat the verb translated as 'you are', leaving it implied.

²⁵ 'Holy Ones' – *that is*, 'those set apart for God and His purposes'

²⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus the Anointed' instead of 'an Anointed One - Jesus'.

²⁷ 'holy' – *that is*, a sanctuary set apart for God and His purposes

²⁸ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίῳ) 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 evident when the Apostles are quoting an Old Testament passage which contains this name.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have **ἑαυτῷ** instead of **αὐτῷ** here.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include *εἰρήνην* again here.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include *ἐστὲ* again here.

²⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have **Ἰησοῦ Χριστοῦ** instead of **Χριστοῦ Ἰησοῦ**.

- ²² ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.

- 22 in connection with Whom also you, *for your parts*, are being built together to end in a dwelling place for the God in connection with spirit.

Footnotes:

- a. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:1 ὑμῶν WH Treg NIV] – RP
- b. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:3 ἡμεθα WH Treg NIV] ἡμεν RP
- c. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:7 τὸ ὑπερβάλλον πλοῦτος WH Treg NIV] τὸν ὑπερβάλλοντα πλοῦτον RP
- d. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:8 διὰ WH Treg NIV] + τῆς RP
- e. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:11 ποτὲ ὑμεῖς WH Treg NIV] ὑμεῖς ποτὲ RP
- f. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:12 ἦτε WH Treg NIV] + ἐν RP
- g. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:13 ἐγενήθητε ἐγγὺς WH Treg NIV] ἐγγὺς ἐγενήθητε RP
- h. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:15 αὐτῷ WH] αὐτῷ Treg NA; ἐαυτῷ NIV RP
- i. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:17 εἰρήνην WH Treg NIV] – RP
- j. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:19 ἐστὲ WH Treg NIV] – RP
- k. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:20 Χριστοῦ Ἰησοῦ WH Treg NIV] Ἰησοῦ Χριστοῦ RP
- l. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:21 πᾶσα WH Treg RP NA] + ἡ NIV

