

¹ Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς Παραπτώμασιν καὶ ταῖς Αμαρτίαις ὑμῶν¹,
² ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ Κόσμου τούτου, κατὰ τὸν Ἀρχοντα τῆς Ἐξουσίας τοῦ Αέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς Υἱοῖς τῆς Ἀπειθείας· ³ ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς Ἐπιθυμίαις τῆς Σαρκὸς ὑμῶν, ποιοῦντες τὰ Θελήματα τῆς Σαρκὸς καὶ τῶν Διανοιῶν. Καὶ ἡμεν² τέκνα φύσει ὄργης ὡς καὶ οἱ λοιποί.

⁴ Ο δὲ Θεὸς πλούσιος ὧν ἐν ἔλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ὑμᾶς, ⁵ καὶ ὄντας ὑμᾶς νεκροὺς τοῖς Παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ. Χάριτί ἔστε σεσωθεῖνοι.

⁶ Καὶ συνήγειρεν. Καὶ συνεκάθισεν ἐν τοῖς Ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ⁷ ἵνα ἐνδείξηται ἐν τοῖς Αἰῶσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον³ τῆς Χάριτος αὐτοῦ. ἐν χρηστότητι ἐφ' ὑμᾶς 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 'ἡμεν' instead of 'ἡμεθα' 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 τὸν ὑπερβάλλον πλοῦτος.

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 Failures⁵ 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 'ἡμεν' instead of 'ἡμεθα' 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 ἔστε σεσωσμένοι διὰ τῆς¹⁰
Πίστεως.
Καὶ τοῦτο οὐκ ἐξ ὑμῶν. Θεοῦ τὸ Δῶρον.
⁹ Οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.

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

¹¹ Διὸ μνημονεύετε
ὅτι ὑμεῖς ποτὲ¹¹
τὰ Ἑθνη ἐν σαρκὶ,
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
ζένοι τῶν Διαθηκῶν τῆς Ἐπαγγελίας,
ἐλπίδα μὴ ἔχοντες καὶ
ἄθεοι ἐν τῷ Κόσμῳ.

¹³ Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἵ 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.

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’.

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.

¹⁴ Αὐτὸς γάρ ἐστιν
ἡ Εἰρήνη ἡμῶν,
οἱ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ
μεσότοιχον τοῦ φραγμοῦ λύσας,¹⁵ τὴν
ἔχθραν ἐν τῇ Σαρκὶ αὐτοῦ,
τὸν Νόμον τῶν Ἐντολῶν ἐν δόγμασιν
καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ¹⁷
εἰς ἓνα καινὸν ἄνθρωπον,

ποιῶν εἰρήνην,¹⁶ καὶ ἀποκαταλλάξῃ τοὺς
ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ
Σταυροῦ,
ἀποκτείνας τὴν Ἐχθραν ἐν αὐτῷ.¹⁷ καὶ
ἐλθὼν εὐηγγελίσατο εἰρήνην ἡμῖν τοῖς
μακρὰν καὶ¹⁸ τοῖς ἐγγύς.¹⁸ ὅτι δι' αὐτοῦ
ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ¹⁹
Πνεύματι πρὸς τὸν Πατέρα.

¹⁹ Ἐάρα οὖν οὐκέτι ἐστὲ ἔνοι καὶ πάροικοι.

Ἄλλὰ¹⁹

συμπολῖται τῶν Ἅγιων καὶ
οἰκεῖοι τοῦ Θεοῦ,

²⁰ ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν
Αποστόλων καὶ Προφητῶν, ὅντος

Ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ²⁰,

²¹ ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη
αὕξει εἰς ναὸν ἄγιον 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 and²³ 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 'έαυτῷ' 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 'Ιησοῦ Χριστοῦ' instead of 'Χριστοῦ Ιησοῦ'.

- ²²ἐν ὦ 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 ἡτε *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*; *έαντῷ 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* | *Ιησοῦ Χριστοῦ RP*
- l. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:21 πᾶσα *WH Treg RP NA* | + *ἡ NIV*

