

¹ Τούτου χάριν ἐγὼ Παῦλος ὁ Δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν Ἐθνῶν—² εἴ γε ἡκούσατε τὴν Οἰκονομίαν τῆς Χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς·³ ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέν¹ μοι τὸ Μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,⁴ πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ Μυστηρίῳ τοῦ Χριστοῦ,⁵ ὃ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς νιοῖς τῶν Ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις Ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,⁶ εἶναι τὰ Ἐθνη

συγκληρονόμα καὶ
σύσσωμα καὶ
συμμέτοχα τῆς Ἐπαγγελίας αὐτοῦ² ἐν τῷ
Χριστῷ³ διὰ τοῦ Εὐαγγελίου,⁷ οὐ
ἐγενόμην⁴ διάκονος κατὰ τὴν Δωρεὰν τῆς
Χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν⁵ μοι κατὰ
τὴν ἐνέργειαν τῆς Δυνάμεως αὐτοῦ.

PAUL RELATES HIS INSIGHT IN REGARD TO THE ETHNICITIES

1 For the gratification of this I, for my part, Paul, the Captive of the Anointed One – that is, Jesus – in behalf of you, the Ethnicities, 2 if, that is to say, you have heard of the Husbandry⁶ of the Grace of the God – which Grace was given to me in regard to you – 3 namely, that according to a divine unveiling He made known⁷ to me the Mystery⁸ ⁹, just as I wrote before a little bit – 4 in reference to which you are able, while re-reading that, to comprehend the sagacity that is mine in connection with the Mystery of the Anointed One, 5 which Mystery to¹⁰ other generations was not made known – that is, to the sons of the People – as now it has been unveiled to the holy Apostles that are His and to prophets in connection with spirit, 6 namely, that the Ethnicities are

- partakers in an allotment, and
- units of one body, and
- partakers in the Promise that He made¹¹ in connection with the Anointed One¹² by means of the Excellent Announcement, 7 of which I came to be¹³ a servant in accord with the Gift of the Grace of the God – namely, the Gift having been given¹⁴ to me in accord with the operation of the Power that is His.

⁶ 'Husbandry' – in the old sense, 'the Management of a Household'

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'He made known' (an aorist, active verb) here instead of 'it was made known' (an aorist, passive verb).

⁸ 'the Mystery' – that is, 'a secret that we could not know unless a divine being revealed it to us'.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'He made known the Mystery' instead of 'the Mystery was made known'.

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'to' (implied by the following dative noun) instead of a preposition translated as 'in'.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the genitive pronoun translated here as 'that He made'.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'an Anointed One' instead of 'an anointed One of Jesus'.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'I came to be' instead of 'I was made to be'.

¹⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'the Gift having been given' (an accusative, participial phrase) referring back to the accusative noun 'Gift' here, instead of 'the (Grace) having been given' (a genitive, participial phrase) referring back to the genitive noun 'Grace'.

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἐγνώρισέν (an aorist, active verb) here instead of ἐγνωρίσθη (an aorist, passive verb).

² 97% of the Greek manuscripts, including the best line of transmission (f35), have include the genitive pronoun αὐτοῦ here.

³ 96% of the Greek manuscripts, including the best line of transmission (f35), have τῷ Χριστῷ instead of Χριστῷ Ἰησοῦ.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἐγενόμην instead of ἐγενήθην.

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have τὴν δοθεῖσάν (an accusative, participial phrase) referring back to the accusative noun Δωρεὰν instead of τῆς δοθείσης genitive, participial phrase referring back to the genitive noun χάριτος.

⁸Ἐμοὶ τῷ ἔλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὕτη—ἐν¹⁵ τοῖς Ἐθνεσιν

εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον¹⁶ τοῦ Χριστοῦ, ⁹ καὶ φωτίσαι πάντας¹⁷ τίς ἡ Οἰκονομία τοῦ Μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα ἐκτίσαντι διὰ Ἰησοῦ Χριστοῦ¹⁸,
¹⁰ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἔξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς Ἐκκλησίας ἡ πολυποίκιλος Σοφία τοῦ Θεοῦ,
¹¹ κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν
¹⁹ Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ¹² ἐν ᾧ ἔχομεν τὴν Παρρησίαν καὶ τὴν²⁰ Προσαγωγὴν ἐν πεποιθήσει διὰ τῆς Πίστεως αὐτοῦ.
¹³ Διὸ αἰτοῦμαι μὴ ἐκκακεῖν²¹ ἐν ταῖς Θλίψεσίν μου ὑπὲρ ὑμῶν, ἢτις ἐστὶν δόξα ὑμῶν.

8 To me, to the one who is least of all holy²² ones, the Grace – *that is*, this Grace – was given – *namely*, in connection with²³ the Ethnicities

- to proclaim the Excellent Announcement of the inscrutable wealth of the Anointed One⁹ and
- to illuminate all *things*²⁴ which the Administration²⁵ of the Mystery which was lastingly hidden for the periods of existence in *the hands* of the God, the One Who created all things by agency of Jesus *the Anointed*²⁶,

10 in order that the much-variegated Wisdom of God might now be made known to the rulers and the authorities in the Heavenly *Places* by means of the Ekklesias²⁷, 11 in accord with the purpose *that He* laid out for the periods of existence in connection with an²⁸ anointed One – *namely*, Jesus, the Lord *Who is ours*, 12 in connection with Whom we have

- the License *to speak and act* and
- the²⁹ Approach with *the inner condition of confidence* by means of the Faith *which is from Him*.

13 On which account, I ask for myself not to be fainted-hearted³⁰ in connection with the Tribulations *that are mine* in your behalf, which is an attribute which raises your esteem in the eyes of others³¹.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ἐν here.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have τὸν ἀνεξιχνίαστον πλοῦτον here instead of τὸ ἀνεξιχνίαστον πλοῦτος.

¹⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the adjective πάντας here.

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase διὰ Ἰησοῦ Χριστοῦ.

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), omit a definite article τῷ here.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὴν here.

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐκκακεῖν here instead of ἐγκακεῖν.

²² 'holy' – *that is*, 'set apart for God and His purposes'

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated here as 'in connection with'.

²⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the adjective translated as 'all things' here.

²⁵ 'Husbandry' – *in the old sense*, 'the Management of a Household'

²⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'by agency of Jesus the Anointed'.

²⁷ 'Ekklesias – a transliteration of the plural Greek word ἐκκλησίας which means 'Assemblies of those who are called out of society by God for His purposes. It is usually translated as 'churches'.

²⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), omit the definite article 'the' here.

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

³⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'be fainted-hearted' here instead of 'act remissly'.

³¹ 'an attribute which raises your esteem in the eyes of others' – or, 'your glory'.

PAUL'S PRAYER FOR THE DISCIPLES IN EPHESUS

¹⁴ Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ³², ¹⁵ ἐξ οὗ πᾶσα Πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ¹⁶ ἵνα δῷ³³ ὑμῖν κατὰ τὸν πλοῦτον³⁴ τῆς Δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ¹⁷ κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ· ἐρριζωμένοι καὶ τεθεμελιωμένοι, ¹⁸ ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὑψος, ¹⁹ γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἄγαπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

²⁰ Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὡν αἰτούμεθα ἡ νοοῦμεν κατὰ τὴν Δύναμιν τὴν ἐνεργούμενην ἐν ἡμῖν, ²¹ αὐτῷ ἡ Δόξα ἐν τῇ Ἐκκλησίᾳ³⁵ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ Αἰῶνος τῶν Αἰώνων. Αμήν.

³² 97% of the Greek manuscripts, including the best line of transmission (f35), include the words τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ here. The NU omits them.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), have δῷ (an aorist, subjunctive verb) here instead of δῷ (an alternate spelling).

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have τὸν πλοῦτον, the correct accusative endings for the neuter Greek noun 'wealth' and its definite article here. The NU Greek text has τὸ πλοῦτος.

³⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction καὶ here.

14 For this reason I keep on bending the knees *that are mine* before the Father of the Lord *Who is ours*, Jesus the Anointed³⁶, 15 from Whom *the whole Father's lineage in heavens and upon earth is named*, *namely* –

- 16 that He might give to you, in relation to the riches³⁷ of the Glory³⁸ *that is His*, –
 - power to be strengthened by agency of the Spirit who comes from Him in regard to the inner person,
 - 17 the Anointed One to dwell by means of the Faith in the Hearts *that are yours*, ones who in connection with love are being rooted and having lastingly been founded;
- 18 that you might be quite able –
 - to seize for yourselves, together with all the Holy Ones³⁹, what is the
 - * width and
 - * length and
 - * depth and
 - * height⁴⁰, and
 - 19 to know the Love of the anointed One which surpasses the Mere Acquaintance;
- that you might be filled with as much as the whole fullness of the God!

PAUL ATTRIBUTES GLORY TO GOD

20 Now, to the One Who is able to do exceedingly abundantly above all the things that we ask or think, according to the Power – namely, the Power that is working in us, 21 to Him be the Glory⁴¹ in the Ekklesia^{42 43} in connection with an anointed One – *namely*, Jesus – to all generations of the Age of the Ages!

Amen⁴⁴!

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words 'of the Lord Who is ours, Jesus the Anointed' here. The NU omits them.

³⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have the correct accusative endings for the neuter Greek noun 'wealth' and its definite article. The NU Greek text does not.

³⁸ 'the Glory' – *that is*, 'the virtues beaming forth which give others a high estimation of Someone or something'.

³⁹ 'the Holy Ones' – *that is*, 'The ones set apart for God and His purposes'

⁴⁰ 93.9% of the Greek manuscripts, including the best line of transmission (f35), have 'depth and height' instead of 'height and depth'.

⁴¹ 'the Glory' – *that is*, 'our recognition of the virtues beaming forth which give others a high estimation of Someone or something'.

⁴² 'Ekklesia' – a translation of the Greek word Ἐκκλησίᾳ, which means 'an assembly of those who are called out of society by an authority to perform special social functions'. It is usually translated as 'church'.

⁴³ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'and' here.

⁴⁴ 'Amen' – an English transliteration of a Hebrew word, which is an affirmation of the truth of something.

Footnotes:

- a. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:3 κατὰ Holmes
WHmarg] ὅτι κατὰ WH Treg NIV
RP
- b. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:3 ἐγνωρίσθη
WH Treg NIV] ἐγνώρισέν RP
- c. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:6 ἐν Χριστῷ
Ἰησοῦ WH Treg NIV] αὐτοῦ ἐν τῷ
Χριστῷ RP
- d. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:7 ἐγενήθην
WH Treg NIV] ἐγενόμην RP
- e. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:7 τῆς δοθείσης
WH Treg NIV] τὴν δοθεῖσάν RP
- f. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:8 τοῖς WH
Treg NIV] ἐν τοῖς RP
- g. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:8 τὸ
ἀνεξιχνίαστον πλοῦτος WH Treg
NIV] τὸν ἀνεξιχνίαστον πλοῦτον RP
- h. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:9 πάντας Treg
NIV RP] – WH
- i. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:9 κτίσαντι WH
Treg NIV] + διὰ Ἰησοῦ Χριστοῦ RP
- j. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:11 τῷ WH Treg
NIV] – RP
- k. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:12 καὶ WH
Treg NIV] + τὴν RP
- l. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:13 ἐγκακεῖν
WH Treg NIV] ἐκκακεῖν RP
- m. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:14 πατέρα WH
Treg NIV] + τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ RP
- n. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:16 δῷ WH
Treg NIV] δῷ RP
- o. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:16 τὸ πλοῦτος
WH Treg NIV] τὸν πλοῦτον RP
- p. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:18 ὕψος καὶ
βάθος WH Treg NIV] βάθος καὶ
ὕψος RP
- q. ΠΡΟΣ ΕΦΕΣΙΟΥΣ 3:21 καὶ WH
Treg NIV] – RP