

Ephesians 2

written and compiled by Gary Kukis (first draft)

Ephesians 2:1–22

Our Being in Christ and Our interconnectivity with the Jews

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Ephesians 2:1–3](#)

[Ephesians 2:4–7](#)

[Ephesians 2:8–10](#)

[Ephesians 2:11–13](#)

[Ephesians 2:14–16](#)

[Ephesians 2:17–18](#)

[Ephesians 2:19–22](#)

These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Ephesians 2 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Ephesians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface:

Bible Summary: *When we were dead in sin God made us alive with Christ. Gentiles are now fellow citizens. You are being built together into a temple.*¹

By the third draft, this should be the most extensive examination of Ephesians 2 available, where you will be able to examine in depth every word of the original text.

Brief Overview:

Date	Events	Contemporary Historical Events	Rome
61-62 AD	Paul wrote Ephesians while imprisoned in Rome during his first imprisonment. Acts 27	A 5-6 magnitude earthquake in Pompeii and Herculaneum on February 5. Battle of Rhandeia: The Roman army (two legions) is defeated by the Parthians under king Tiridates I. Paetus surrenders and withdraws his disheveled army to Syria. A violent storm destroys 200 ships anchored at Portus. ²	Nero (54–68 A.D.) Nero marries his second wife.

Quotations:**Outline of Chapter 2:**

Preface
Introduction

v. 1–
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface **Preface**
Preface **Brief Overview**

¹ From <https://biblesummary.info/ephesians> accessed November 27, 2024.

² Taken from https://en.wikipedia.org/wiki/AD_62 accessed November 27, 2024.

First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Ephesians

Doctrines Covered or Alluded To		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Ephesians, this tends to be a long list.

Definition of Terms

Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
--	---

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

Chapter Outline	Charts, Graphics and Short Doctrines
------------------------	---

An Introduction to Ephesians 2

Introduction: Ephesians 2 has two general topics. In vv. 1–10, we who have believed in Jesus Christ, once dead in our trespasses and sins, have been raised up with Jesus Christ and we are seated now with Him in the heavenlies (current positional truth). In vv. 11–22, Paul write to the Ephesians about the Jewish and gentiles

believers, and how we are one in Christ, being built up into one body. Our unity and interconnectivity are emphasized.

A title or one or two sentences which describe Ephesians 2.

Titles and/or Brief Descriptions of Ephesians 2 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Ephesians 2 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Ephesians 2

Some of these questions may not make sense unless you have read Ephesians 2. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Ephesians 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Ephesians 2

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Ephesians 2

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, we begin to gather up more details on this chapter.

A Synopsis of Ephesians 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Ephesians 2 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Ephesians 2 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ephesians 2 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Ephesians 1–24)

Scripture	Text/Commentary
Ephesians 1	
Ephesians 2	
Ephesians 3A	
Ephesians 3B	
Ephesians 4A	
Ephesians 4B	

The Big Picture (Ephesians 1–24)

Scripture	Text/Commentary
Ephesians 5A	
Ephesians 5B	

Chapter Outline
Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Ephesians, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*³ I took my translation by R. B. Thieme, Jr. directly from his series on Ephesians. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

About midway through this chapter, I discovered the Updated American Standard Version ©2022. I have it in e-sword, but it can also be found **online** and in print. Many of their footnotes define fundamental theological terms, but they also reference alternate readings and other appropriate footnote material. This translation may be properly placed in the translations with many footnotes or in the literal translation group. I will probably add this into many previously-done books in the 2nd or 3rd drafts. So far, at first glance, this appears to be an excellent translation.

It turns out that the Heritage Bible is not a Catholic translation so I to moved it to a new grouping.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

Beginning in Ephesians 13 or 14, I began to develop my paraphrase after exegeting and writing commentary for the passage. Prior to this, I wrote the slavishly literal translation, the mostly literal translation and the paraphrase

³ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

all at once. The end result is, when I write the paraphrase, my explanation of the passage has just been done, so that is integrated into the paraphrase (to some degree, a paraphrase interprets the original text).

With Ephesians 15, I remembered that Bill Puryear did a translation of the entire New Testament, so I began to include that in the translations. I will need to go and backdate this for all previous NT books.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

Although most translations treat vv. 1–3 as a complete sentence, some of them take in more verses than that. The FAA treats vv. 1–10 as one sentence. Charles Thomson and the Literal NT treat vv. 1–7 as a single sentence. Despite the fact that the Greek is one long sentence, either between vv. 1–7 or vv. 1–10 (or even reaching back into the previous chapter), I divided vv. 1–7 into five sentences. This is more how the English mind understands such things.

What is difficult to me is coming up with a generalization to explain all that is covered in vv. 1–7 with a single short summation. That is easy for me to do with narrative, but much more difficult when it comes to Paul's writings.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

And you (all), being dead (ones) by the trespasses and by the sins of you (all), in which [sins and trespasses] you (all) once walked according to according to the age of the cosmos, this (one); according to the ruler of the power of the air; of the spirit, of the now working in the children of the obstinacy, in which even we all were returned once in the desires of the flesh of us, doing the desires of the flesh and of the minds and were being children of anger like even the rest.

Kukis paraphrase

Kukis mostly literal translation:

Even you (all) being dead by your trespasses and sins, by which [trespasses and sins] you (all) once walked according to the period of this world order, according to the ruler of the power of the air, the spirit [which is] now working in the children of disobedience, among whom even we busied ourselves at one time in the desires of our flesh, carrying out the will of (our) flesh and (our) minds. We kept on being, by nature, children of wrath, even like the rest.

Ephesians
2:1–3

God has filled all believers in all ways, even those of you who were once dead in your trespasses and sins, by which trespasses and sins you once walked, living according to the customs of the cosmic system, in accordance with the prince of the power of the air (Satan), which spirit is even today working in the lives of the children of disobedience. We once lived among such, busying ourselves with the desires of our flesh, carrying out the will of our flesh and our minds. At that time, we kept on being, by our very nature, children of wrath, children standing against God.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) **And you (all), being dead (ones) by the trespasses and by the sins of you (all), in which [sins and trespasses] you (all) once walked according to according to the age of the cosmos, this (one); according to the ruler of the power of the air; of the spirit, of the now working in the children of the obstinacy, in which even we all were returned once in the desires of the flesh of us, doing the desires of the flesh and of the minds and were being children of anger like even the rest.**

Complete Apostles' Bible **And you He made alive, being dead in transgressions and sins, in which you once walked according to the age of this world, according to the prince of the power of the air, the spirit which is now working in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the senses, and were by nature children of wrath, as also the rest.**

Douay-Rheims 1899 (Amer.) **And you, when you were dead in your offences and sins,**

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief:

In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest:...

Holy Aramaic Scriptures⁵
Original Aramaic NT⁶

.
And he fills even you who were dead in your sins and in your stupidity.

And these things in which you walked from the first, you were in them according to the secular life of this world and according to the will of The Ruler of The Authority of The Air and of this spirit which is diligent in the children of disobedience.

We also were employed in those works from the first in the desires of our flesh, and we were doing the will of our flesh and of our minds, and we were entirely children of rage, as the rest.

Lamsa Peshitta (Syriac)

.

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English

And to you did he give life, when you were dead through your wrongdoing and sins, In which you were living in the past, after the ways of this present world, doing the pleasure of the lord of the power of the air, the spirit who is now working in those who go against the purpose of God;

Among whom we all at one time were living in the pleasures of our flesh, giving way to the desires of the flesh and of the mind, and the punishment of God was waiting for us even as for the rest.

Bible in Worldwide English

There was a time when you were dead. That was because of the bad and the wrong things you did.

At one time you did those wrong things, just like the people around you. You obeyed the ruler who has the power over things in the air. That ruler is the spirit who is working now in the people who do not obey God.

At one time we too all lived like them. We lived to please ourselves. We did what our bodies and our minds wanted us to do. We were people with whom God was angry, just like other people.

Easy English

Easy-to-Read Version–2008

.
In the past you were spiritually dead because of your sins and the things you did against God. Yes, in the past your lives were full of those sins. You lived the way the world lives, following the ruler of the evil powers over the earth. That same spirit is now working in those who refuse to obey God. In the past all of us lived like that, trying to please our sinful selves. We did all the things our bodies and minds wanted. Like everyone else in the world, we deserved to suffer God's anger just because of the way we were.

God's Word™

You were once dead because of your failures and sins. You followed the ways of this present world and its spiritual ruler. This ruler continues to work in people who

⁵ From <https://theholyscriptures.weebly.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

refuse to obey God. All of us once lived among these people, and followed the desires of our corrupt nature. We did what our corrupt desires and thoughts wanted us to do. So, because of our nature, we deserved God's anger just like everyone else.

Good News Bible (TEV)

In the past you were spiritually dead because of your disobedience and sins. At that time you followed the world's evil way; you obeyed the ruler of the spiritual powers in space, the spirit who now controls the people who disobey God. Actually all of us were like them and lived according to our natural desires, doing whatever suited the wishes of our own bodies and minds. In our natural condition we, like everyone else, were destined to suffer God's anger.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

.
.

.

.

.

.

.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁷

Contemporary English V.

In the past you were dead because you sinned and fought against God. You followed the ways of this world and obeyed the devil. He rules the world, and his spirit has power over everyone who doesn't obey God. Once we were also ruled by the selfish desires of our bodies and minds. We had made God angry, and we were going to be punished like everyone else.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

.
.

.

.

And his fullness fills you, even though you were once like corpses, dead in your sins and offenses. It wasn't that long ago that you lived in the religion, customs, and values of this world, obeying the dark ruler of the earthly realm who fills the atmosphere with his authority, and works diligently in the hearts of those who are disobedient to the truth of God. The corruption that was in us from birth was expressed through the deeds and desires of our self - life. We lived by whatever natural cravings and thoughts our minds dictated, living as rebellious children subject to God's wrath like everyone else. The Passion Translation took the final few words from the previous chapter and tacked them onto the beginning of this chapter, to show a relationship between the two.

Plain English Version⁸

UnfoldingWord Simplified T.

.
 Before you trusted the Messiah, you were spiritually dead and unable to stop sinning. You used to live in a sinful way, guided by the spirit of this world. You were guided by the ruler of the evil spirits who control the authorities of this world. This ruler is Satan, who now works through the people who disobey God. All of us used to live in the same way as these people who disobey God; we did the evil things that we desired, things that would bring pleasure to our bodies and our minds. We deserved for God to be very angry with us, just as he is with the other people.

Williams' New Testament⁹

You too were dead because of the shortcomings and sins in which you once lived in accordance with the spirit of this present world, and the mighty prince of the air, who is always at work in the disobedient, among whom all of us, we Jews as well

⁷ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁸ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

⁹ William's New Testament - 1937 by Charles B. Williams.

as you heathen, once lived while gratifying the cravings of our lower nature, as we continued to carry out the impulses of our lower nature and its thoughts, and by nature we were exposed to God's wrath, as the rest of mankind.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And He placed all <i>things</i> under His feet. And He gave <i>Him</i> (<i>the</i> head over everything) to the assembly (something that is His body, the fullness of the <i>One</i> who fills all in all); even you, who were dead to your infractions and sins, in which in the past, you traipsed around in line with the span of time of this world, in line with the head of the authority of the air (the spirit that is now active in the sons of the unbelief), among whom we all also were messed up in the past, in the desires of our physical body, doing what the physical body and the mind wanted. And we were children of punishment by nature, even as the rest. Ephesians 1:22–23 are included for context.
Common English Bible	.
Len Gane Paraphrase ¹⁰	You were dead because of sinful errors and sins, in which you lived in the past according this world's way, according to the prince of the power of the air, the spirit that now works in the children of disobedience. Among whom we also lived our life in the past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, by nature we were children of wrath even as others.
A. Campbell's Living Oracles	...even you who were dead in trespasses and sins; in which you formerly walked, according to the course of this world, according to the prince of the power of the air--of the spirit which now effectually works in the children of disobedience; amongst whom we, also, were all formerly conversant in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath, even as others. Campbell's Living Oracles treats Ephesians 1:15–2:3 as a single sentence.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	You yourselves were once dead because of your offenses and sins. For at one time you lived in sin, following the ways of the world, in subjection to the Ruler of the Powers of the air--the Spirit who is still at work among the disobedient. And it was among them that we all once lived our lives, indulging the cravings of our earthly nature, and carrying out the desires prompted by that earthly nature and by our own thoughts. Our very nature exposed us to the Divine Wrath, like the rest of mankind.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton ¹¹	.
Free Bible Version ¹²	At one time you were dead in your sins and evil actions, living your lives according to the ways of the world, under the control of the devil,* whose spirit is at work in those who disobey God. All of us were once like that, our behavior determined by the desires of our sinful human nature and our evil way of thinking. Like everyone else, in our nature we were children of anger.*

¹⁰ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹¹ From <https://bazinta.com/index.php?t=RF>

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

The Heritage Bible	<p>And you being dead in transgressions and sins, In which you at some time walked according to the age of this world, according to the first in rank of the authority of the air, the spirit now supernaturally working in the children who are unconvinced,</p>
International Standard V	<p>In whom also we all conducted ourselves around for some time in the longings of our flesh, doing the things willed by the flesh and of the exercise of the mind, and were by nature the children of wrath, as also the rest.</p> <p>God Has Brought Us from Death to Life</p>
Lexham Bible Montgomery NT	<p>You used to be dead because of your offenses and sins that you once practiced as you lived according to the ways of this present world and according to the ruler of the power of the air, the spirit that is now active in those who are disobedient. [Lit. the sons of disobedience] Indeed, all of us once behaved like [Or lived among] them in the lusts of our flesh, fulfilling the desires of our flesh and senses. By nature we were destined for [Lit. were children of] wrath, just like everyone else.</p>
NIV, ©2011 Riverside New Testament	<p>And so God has given life to you Gentiles also, who were once dead in your trespasses and sins, in which you passed your lives after the way of this world, under the sway of the Prince of the Powers of the Air, the spirit who is now working among the sons of disobedience. And among them we all once passed our lives, indulging the passions of our flesh, carrying out the dictates of our senses and temperament, and were by nature the children of wrath like all the rest.</p>
Leicester A. Sawyer's NT	<p>YOU also God raised to life when you were dead in misdeeds and sins in which you once walked, following the ways of this age of the world, led by the Ruler of the power of the air, the spirit who now works in the sons of disobedience. Among these we all lived once in the passions of our flesh and of our thoughts, and we were by nature children of wrath like the rest.</p>
UnfoldingWord Literal Text	<p>And you being dead in trespasses and sins,—in which you formerly walked according to the life of this world, according to the ruler of the power of the air, the spirit which now operates in the children of disobedience, among whom also we all formerly lived in the desires of our flesh, performing the wishes of the flesh and the mind, and were by nature children of wrath even as others;...</p>
Urim-Thummim Version	<p>As for you, you were dead in your trespasses and sins, in which you once walked according to the ways of this world, according to the ruler of the authorities of the air, the spirit that is now working in the sons of disobedience. We all once lived among these as well, in the evil desires of our flesh, fulfilling the desires of the body and of the mind. We were by nature children of wrath, just like everyone else.</p>
Weymouth New Testament	<p>And you he has raised, who were dead in deviations and sins; Which in time past you walked according to the course of this cosmos, according to the chief of the power of the air, the spirit that now operates in the children of obstinacy: Among whom we also all had our conduct in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.</p>
Wikipedia Bible Project ¹³	<p>To you Gentiles also, who were dead through your offences and sins, which were once habitual to you while you walked in the ways of this world and obeyed the Prince of the powers of the air, the spirits that are now at work in the hearts of the sons of disobedience--to you God has given Life. Among them all of us also formerly passed our lives, governed by the inclinations of our lower natures, indulging the cravings of those natures and of our own thoughts, and were in our original state deserving of anger like all others.</p>
	<p>At this point, Wikipedia has not provided the rest of the translation for Ephesians (at least not in its e-sword version).</p>

¹³ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Worsley's New Testament And you *hath he made alive* who were dead in trespasses and sins, in which ye formerly walked after the manner of this world, according to the prince of the power of the air, the spirit that still operates in the children of disobedience: among whom also we were all conversant heretofore in our carnal desires, indulging the appetites of the flesh and of our imaginations; and were by nature children of wrath, even as others.

Catholic Bibles (those having the imprimatur):¹⁴

Christian Community (1988)¹⁵ **By grace you have been saved!**

• You were dead through the faults and sins. Once you lived through them according to this world and followed the Sovereign Ruler who reigns between heaven and earth and who goes on working in those who resist the faith. All of us belonged to them at one time and we followed human greed; we obeyed the urges of our human nature and consented to its desires. By ourselves, we went straight to the judgment like the rest of humankind.

Col 2:13; Jn 12:31; 2Cor 4:4

The **footnote** for this verse has been placed in the **Addendum**.

New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cipher Translation .
 Hebraic Roots Bible¹⁶

And He has quickened you also who were dead because of your sins and trespasses, in which you formerly walked according to the course of this world, according to the will of the ruler of the authority of the air, the spirit which is active in the sons of disobedience, in those very deeds in which we also were corrupted from the very beginning through the lusts of our flesh, doing the things willed of the flesh and of the mind, and were by nature the children of wrath, even as the rest.

Holy New Covenant Trans.

You were spiritually dead in your sins and violations. In the past you lived in those things. You followed the evil ways of this world and the ruler of the power of the air -that evil spirit who is now working in those who disobey God. We all used to live among people like that, with the evil desires in our human nature. We satisfied the impulses of our bodies and minds. We were like all other people - naturally deserving punishment.

The Scriptures 2009

And you were dead in trespasses and sins,^a in which you once walked according to the course of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience,^b among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, as also the rest.

^aSee also Ephesians 2:5, as well as Matthew 8:22, Romans 8:6, Colossians 2:13, 1Timothy5:6, 1Jn. 3:14, Revelation 3:1.

^bEphesians 5:6, Colossians 3:6.

¹⁴ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁶ There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

Tree of Life Version You were dead in your trespasses and sins. At that time, you walked in the way of this world, in conformity to the ruler of the domain of the air—the ruler of the spirit who is now operating in the sons of disobedience. We too all lived among them in the cravings of our flesh, indulging the desires of the flesh and the mind. By nature we were children of wrath, just like the others.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁷ ...and you* being dead [in] the errors and [in] the offenses [of] you* in whom* ever [You*] walk in the age [of] the world this in the ruler [of] the authority [of] the air the spirit [of] the [one] now working in the sons [of] the disobedience in whom* and We All are conducted ever in the desires [of] the flesh [of] us Making the wills [of] the flesh and [of] the minds and [We] were Children [by] nature [of] anger as and The [Men] Remaining {are}...

Alpha & Omega Bible
Awful Scroll Bible .
And yous being dead in falls-aside and misses-of-the-mark, from-within which at one time, yous walk-about according to the age of this world, according to the ruler of the existence-by over the air, the breath that is now undertaking-from-among, from-within the sons of the un-persuaded, from-among whom also, we all were being turned- ourselves -about at one time, from-within the rages-over of our flesh, doing the desires of the flesh and of the knowledge-throughout, and we were by nature children of wrath, even as the rest.

Concordant Literal Version And you, being dead to your offenses and sins, in which once you walked, in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness "
(among whom we also all behaved ourselves once in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation, even as the rest),...

exeGeses companion Bible **SALVATION BY CHARISM THROUGH THE TRUST**

And you
- being dead in backslidings and sins
wherein you formerly walked
according to the eon of this cosmos,
according to the arch of the authority of the air,
the spirit that now energizes in the sons of distrust:
among whom also we all had our behavior
ever in the pantings of our flesh,
doing the will of the flesh and of the mind;
and by nature
being the children of wrath even as the rest:...

God's Truth (Tyndale)
Orthodox Jewish Bible .
And you being dead in your peysha'im and chatta'im,
In which you amol (formerly) fier zich (comported oneself), according to the course of the Olam Hazeh, according to the Sar of the authority of the air [the Samekh Mem, Hasatan, teivel, the devil], the ruach now working in the bnei haMeri (sons of Rebellion).

Among them we too all formerly conducted ourselves in the ta'avot of our basar, following the lusts of the flesh and of the machshavot (thoughts), and we were by nature Bnei Rogez (Sons of Anger) of Hashem, as also the rest.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

¹⁷ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

The Amplified Bible
An Understandable Version

.
And you [Gentiles] were once [spiritually] dead because of your shortcomings and sins. You practiced such things when you lived according to the evil ways of this world, and according to the ruler of the [spiritual] powers of the air. [Note: This refers to Satan, whose influence permeates life around us]. He is the [evil] spirit who is now at work in people who are disobedient [to God]. All of us [Jews] also once lived among such people, fulfilling the improper cravings of our physical being and doing what our bodies and minds desired. In this natural [unconverted] state we were deserving of [God's] wrath, just like the rest [of mankind].

Benjamin Brodie's trans.¹⁸

And you [as Gentile believers], (being dead [spiritually] in your transgressions and sins,
In which [state of sin] you formerly walked [conducted your behavior] according to the viewpoint of this cosmic system [moral & immoral degeneracy], according to the ruler [Satan] of the domain of the lower atmosphere [demonic realm], the spirit [demonic influence] which is now operating in the sons [seed of the serpent] of disobedience [Gentile unbelievers],
Among whom [Gentile unbelievers] we also [as Jewish unbelievers] formerly allowed our behavior to be controlled [as a manner of lifestyle] by the lusts of the flesh [moral degeneracy], when we continually engaged in the desires [will] and mental attitudes [thoughts] of the flesh [sin nature]. In fact, like the rest [Gentile believers], we ourselves [as Jewish believers] were by natural disposition the children of wrath .

The Expanded Bible
Jonathan Mitchell NT

.
And you folks [who were] continuously existing being dead ones by (or: to; with; in) the results and effects of your stumblings aside (offences; wrong steps) and failures to hit the mark (or: mistakes; errors; times of falling short; sins; deviations) within the midst of and in union with which things you once walked about (= lived your lives) in accord (or: in keeping; corresponding) with (or: as directed by) the age of this ordered System (or: down through the time period of this world of secular culture, religion, economy and government), in line with the primary directive of the right and privilege of air (or: corresponding to the Ruler out of Being with regard to air): the Breath-effect of the One at the present time continuously operating within the sons of The Disobedience (or: down under the controlling aspect of the authority of "the blowing" of the Spirit of the One now progressively working internally in union with people having the character and qualities of incomppliance; or: in correlation to the chief and leader of the privilege which comes from blowing: the attitude which expresses a lack of persuasion, or of not being convinced, which repeatedly energizes at the present time; or: in keeping with the one in first position with regard to the right concerning the atmosphere the attitude now habitually effecting inward action within the midst of people displaying non-conviction or an incomplicant disposition),
immersed among which folks we all also were once twisted up (or: entangled; overturned; upset) within the cravings (full longings; over-desires) of our flesh (= the estranged human nature, or the alienated self; or: = system of our works and sacrificial religion), continually doing the will (or: producing the intentions) of the flesh (= our existence while in bondage, or the duties of religion), and of the divided thoughts and things passing through the mind. Furthermore, we were continuously existing in essence (in natural condition; by instinct) being children of natural impulse (natural disposition; inherent fervor and swelling passion; teeming desire; or: anger; wrath) even as (or: as also) the rest (the remaining ones) [were].

P. Kretzmann Commentary
Syndein/Thieme

¹⁸ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Made Alive in Christ

And you, although you were dead [Literally “and you being dead”] [*Here the participle (“being”) is understood as concessive] in your trespasses and sins, in which you formerly walked according to the course of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience, among whom also we all formerly lived in the desires of our flesh, doing the will [Or “desires”] of the flesh and of the mind, and we were children of wrath [This phrase is a Semitic idiom which can mean either (1) “children characterized by wrath” or (2) “children destined for wrath”] by nature, as also the rest of them were.

NET Bible®

New American Bible (2011) .
The Passion Translation .
Rotherham’s Emphasized B.

[Unto] you also—

Being dead^g by your offences and sins, In which at one time ye walked^h According to the age of the world, According to the prince of the authority of the air, of the spirit that now energiseth in the sons of disobedience,ⁱ Among whom also ||we all|| had our behaviour, at one time, in the covetings of our flesh, doing the things desired by the flesh and the mind, And were children, by nature, of anger^j—even as the rest,—...

^g Col. ii. 13.

^h Col. iii. 7.

ⁱ Cp. chap. v. 6, n.

^j Col. iii. 6.

The Spoken English NT¹⁹

From Death to Life

Now, once you were dead in your offenses and sins. Those things used to be your way of life—when you followed the god of this world, the ruler of the atmospheric realm.^a He’s the spirit that’s working right now in those who are rebellious by nature.^b We were all with them once. We lived by the desires^c of our flesh, and we did whatever our flesh and our thoughts wanted. And we were headed for God’s anger by nature just like everyone else.^d

a. Lit. “...sins, in which you once walked around, according to the god of this world, according to the ruler of the authority of the air”.

b. Lit. “the children of disobedience”. This is a Hebrew expression—compare “children of this world” and “children of light” (Luk_16:8).

c. Or “lusts”.

d. Lit. “We too were by nature children of wrath, like also the rest”.

Updated ASV

Made Alive in Christ

And you being dead in the trespasses[16] and your sins, in which you formerly walked according to the age of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience. Among whom also we all formerly lived in the desires of our flesh, doing the desires of the flesh and of the thoughts, and were by nature children of wrath, even as the rest.

[16] Trespass: (παράπτωμα paraptōma) This is a sin that can come in the way of some desire (lusting), some thinking (entertaining a wrongdoing) or some action (carrying out one’s desires or thoughts that he or she has been entertaining) that is beyond or overstepping God’s righteous standards, as set out in the Scriptures. It is falling or making a false step as opposed to standing or walking upright in

¹⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

harmony with the righteous requirements of God. – Matt. 6:14; Mark 11:25; Rom. 4:25; 5:15-20; 11:11; 2 Cor. 5:19; Gal. 6:1; Eph. 1:7; 2:1, 5; Col 2:13.

Wilbur Pickering's New T.

Our position in Christ

He[F] raised you up as well, when you were dead in your transgressions and sins, in which you once walked, according to the Aeon of this world, the ruler of the domain of the air, the spirit who is now at work in the sons of the disobedience;¹ among whom all of us also used to conduct ourselves in the lusts of our flesh, carrying out the desires of the flesh and of the senses,² and were by nature children of wrath,³ just like the rest.

(1) Strictly speaking the Text has “according to the Aeon of this world, according to the ruler of the domain of the air”—the phrases are parallel, so ‘Aeon’ and ‘ruler’ have the same referent, a specific person or being. This spirit is presently at work (present tense) in ‘the sons of the disobedience’. ‘Sons’ of something are characterized by that something, and the something in this case is ‘the’ disobedience (the Text has the definite article)—a continuation of the original rebellion against the Sovereign of the universe. Anyone in rebellion against the Creator is under satanic influence, direct or indirect (in most cases a demon acts as Satan’s agent).

(2) This is the way people who don’t belong to Christ may be expected to act. Far from being surprised, we should count on it, and our strategies should count on it.

(3) To be in rebellion against the Creator is to be under His wrath.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Now you were dead in trespasses and sins, In which you walked in times past according to the course of this world, according to the prince of the power of the air, the spirit that is now working within the children of disobedience; Among whom also we all once had our conduct in the lusts of our flesh, doing the things willed by the flesh and by the mind, and were by nature the children of wrath, even as the rest of the world.

Analytical-Literal Translation

And you_p being dead in transgressions and sins, in which at one time you_p walked about [fig., conducted yourselves] according to the age [fig., the practices] of this world, according to the ruler of the authority of the air, of the spirit of the one now supernaturally working in the sons [and daughters] of disobedience; among whom also we at one time lived in the lusts of our flesh, doing the desires of the flesh and of the thoughts [fig., senses], and we were by nature children of wrath, as also the others.

Berean Literal Bible
Bill Puryear translation²⁰

Furthermore, when you were dead in the sphere of your transgressions and your sins, in the sphere of which you formerly walked according to the age characterized by this world, according to the ruler over the domain of the air, over the spiritual state which is now working in the sons of disobedience, in connection with whom all we also formerly conducted ourselves in the lusts produced by our flesh, by carrying out the desires of our flesh and thoughts; indeed we kept on being by nature the children destined for wrath even as the rest.

C. Thomson updated NT
Charles Thomson NT

And with respect to you, when you were dead in those trespasses, and those sins, in which you formerly walked according to the course of this world; according to the prince of the power of the air, that spirit which is now working powerfully in the children of disobedience; among whom when we also were all formerly leading our

²⁰ From <http://www.amadorbiblestudies.org/Translations/index.html>

Context Group Version	lives in the desires of our flesh, executing the dictates of the flesh, and the imaginations, and were naturally children of wrath even as the rest;... And you (pl) [he made alive,] when you (pl) were dead through your (pl) trespasses and disgraceful acts, wherein you (pl) once walked according to this world's age, according to the ruler of the power of the air, of the spirit that now works in the sons of disobedience; among whom we also all once lived in the desire of our flesh, doing the desires of the flesh and of the mind, and were by nature children of retaliation, even as the rest: --...
English Standard Version Far Above All Translation ²¹	. passions Including you who are dead to transgressions and sins, in which you once walked, according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now active in the sons of disobedience, among whom we all also once had our mode of life, in the desires of our flesh, doing the will of the flesh, and of the mind, and we were children of wrath by nature, as the rest are too,...
Green's Literal Translation	...and you being dead in deviations and sins, in which you formerly walked according to the course of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience, among whom we also all conducted ourselves in times past in the lusts of our flesh, doing the things willed of the flesh and of the understanding, and were by nature the children of wrath, even as the rest. This single sentence begins in Ephesians 1:15.
James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Versionalso you—being dead in trespasses and sins, in which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience, among whom we also all walked once in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and were by nature children of wrath—as also the others,... In the LSV, this single sentence begins in Ephesians 1:15 and ends in 2:10.
Modern English Version Modern Literal Version 2020	. Even you ^o being dead in <i>your^o</i> trespasses and sins, in which you ^o previously walked according-to the age of this world {i.e. current things of this world}, according-to the ruler of the authority of the air, of the spirit <i>which is</i> now working in the sons of disobedience; among whom we also all conducted ourselves previously in the lusts of our flesh, practicing the wills of the flesh and of the perceptions and we were children of wrath by nature, even as the rest.
New American Standard B. New European Version New King James Version New Matthew Bible NT (Variant Readings) And you [did he make alive], when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest—...
Niobi Study Bible R. B. Thieme, Jr. translation	. And you being spiritually dead in the sphere of your transgressions and sins, in which sphere you formerly walked according to the error of the cosmos, according to the supreme ruler of the authority of the atmosphere, the ruler of the spirit which now is operational in the sons of obstinacy. Among whom also formerly we all had our behaviour pattern in the lusts of our flesh [OSN], continually doing the desires

²¹ Online: <http://www.faraboveall.com/> by Graham Thomason.

of the flesh and the thoughts, and were continually by natural inherited endowment the posterity of wrath punishment, as also the rest of the human race.

R. B. Thieme, Jr. trans²²

And you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Among whom also formerly we have had our behavior patterns in the lust of the flesh or weaknesses of the Old Sin Nature, continually doing the desires of the flesh and thoughts which infiltrate the soul, and were by naturally inherited endowment of the genetic Old Sin Nature the posterity of wrath from the Justice of God, as also were the rest of the Human Race.

Revised Geneva Translation
Ron Snider translation

And you, although you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the ruler, the authority over the air, the spirit that is now working among the sons of disobedience. Among whom we too all formerly lived in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation

And you hath he revived, who were dead in trespasses and sins; In which in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our manner of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

World English Bible
Worrell New Testament

The gist of this passage:
1-3

Ephesians 2:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
humas (ὐμάς) [pronounced hoo-MOSS]	you [all], all of you; to you, towards you [all]	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	being, be, is, are; coming; having	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
nekroi (νεκροί) [pronounced nehk-ROY]	deaths, dead ones (actually or spiritually), deceased ones; corpses	masculine plural adjective; accusative case	Strong's #3498
There is both <i>the dead ones</i> and <i>deaths</i> (no definite article).			

²²From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf> This appears to be the RSV NT with many words and phrases being replaced by words and phrases used by R. B. Thieme, Jr. and R. B. Thieme, III.

Ephesians 2:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
paraptōmata (παραπτώματα) [pronounced par-ap-TOE-mah-tah]	<i>trespasses; sins, misdeeds; fallen beside or near something; lapses or deviations from truth and uprightness</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3900
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hamartiai (ἁμαρτίαι) [pronounced hahm-ahr-TEE-ī]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, dative, locative or instrumental case	Strong's #266
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: Even you (all) being dead by your trespasses and sins,...

There are no chapter or verse divisions in the original manuscripts. These were added later. Sometimes these divisions are brilliant and, at other times, they could have been done better. Let's affix this to the previous two verses:

Ephesians 1:22–2:1 He subordinated all (things) under His feet and He gave to Him the headship over all the church, which keeps on being His body, the fullness of the [Christ], the One filling all (things) in all [ways], even you (all) being dead by your trespasses and sins. (Kukis mostly literal translation)

The Ephesians were filled with all things (the Holy Spirit and Bible doctrine) in all ways (the function of the spiritual life), even those who were dead by their trespasses and their sins. This is potentially true for all believers, although a number of believers go negative after salvation.

The Ephesians were not physically dead in their trespasses and sins; they were spiritual dead. They were dead to God. They had no contact with God and no understanding of God.

Ephesians 2:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Ephesians 2:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hais (αἷς) [pronounced <i>hace</i>]	<i>to whom, in which, by that; what, whom, that, whose</i>	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
poté (ποτέ) [pronounced <i>poht-EH</i>]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	2 nd person plural, aorist active indicative	Strong's #4043
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
aiōn (αἰών) [pronounced <i>ī-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; accusative case	Strong's #165
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kósmos (κόσμος) [pronounced <i>KOSS-moss</i>]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, genitive/ablative case	Strong's #2889
toutou (τούτου) [pronounced <i>TOO-too</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Translation: ...by which [trespasses and sins] you (all) once walked according to the period of this world order,...

The preposition en followed by feminine plural relative pronoun means, *in the sphere of which things*, which would refer back to the trespasses and sins. It is in this sphere that the Ephesians once walked.

When did the Ephesians walk in this manner? When did they walk in the sphere of their trespasses and sins? This is when they lived during the age of the cosmic system or the world order. That is, this took place while they were unbelievers.

Paul's letters tend to be quite personal. Therefore, when we read things like this, we need to determine, *is Paul making a general doctrinal point or is he talking about the believers to whom he is writing specifically?* Here, that choice is easy to make. The verb is in the 2nd person plural, which would be a reference to the Ephesians. Paul is specifically speaking to the recipients of this letter about their own past behaviors.

See the [Doctrine of Walking](#), by R. B. Thieme, Jr., in the [Addendum](#).

Ephesians 2:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; accusative case	Strong's #758 (present participle of Strong's #757)
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>(office of) authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
aêr (ἀήρ) [pronounced ah-AYR]	<i>air, particularly the lower and denser air as distinguished from the higher and rarer air; the atmospheric region</i>	masculine singular noun, genitive/ablative case	Strong's #109

Translation: ...according to the ruler of the power of the air,...

The Ephesians lived in the cosmic system, which cosmic system operates according to the standards of the prince of the power of the air. This is obviously Satan, and this is another of the many statements in Scripture which tell us that Satan is in charge of the earth (within some limitations). That Satan is the ruler of this world is found in Luke 4:5-7 John 12:31, 14:30, 16:11 2Corinthians 4:4 Ephesians 2:2.

Ephesians 2:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
energēō (ἐνεργέω) [pronounced en-erg-EH-oh]	<i>working (for someone), producing, being effective (effectual); being operative, being at work, putting forth power; a worker/workers, being of aid to someone; displaying one's activity, showing one's self operation</i>	neuter singular, present active participle, genitive/ablative case	Strong's #1754
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
huioi (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5207
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
apeitheia (ἄπειθεια) [pronounced ap-Ī-thi-ah]	<i>obstinacy, obstinate opposition to the divine will; disbelief, unbelief, rebellious, disobedience</i>	feminine singular noun, genitive/ablative case	Strong's #543

Translation: ...the spirit [which is] now working in the children of disobedience,...

It is this spirit of Satan, the spirit of rebellion, which works in the children of disobedience—that is, those who have not believed in Jesus Christ.

Ephesians 2:1–2 Even you (all) being dead by your trespasses and sins, by which [trespasses and sins] you (all) once walked according to the period of this world order, according to the ruler of the power of the air, the spirit [which is] now working in the children of disobedience,... (Kukis mostly literal translation)

The believers in Ephesus previously were dead in their trespasses and sins (not physically dead, but dead to God). They walked during that time period according to the cosmic system according to the ruler of the cosmic system, who is Satan. This same spirit of Satan inspires all the children of disobedience—those who have not believed in Christ Jesus.

Ephesians 2:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced hois]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
anastrephô (ἀναστρέφω) [pronounced an-as-TREF-oh]	<i>to overturn; to return; by implication, to busy oneself, to remain, to live; to behave</i>	1 st person plural, aorist passive indicative	Strong's #390
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
epithumiai (ἐπιθυμῖαι) [pronounced ep-ee-thoo-MEE-eye]	<i>desires, cravings, longings, desires for what is forbidden, lusts</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1939
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Ephesians 2:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...among whom even we busied ourselves at one time in the desires of our flesh,...

Paul adds himself into the mix here by using the 1st person plural. He uses the verb *anastrephō* (ἀναστρέφω) [pronounced *an-as-TREF-oh*], which means, *to overturn; to return; by implication, to busy oneself, to remain, to live; to behave*. Strong's #390. We busied ourselves or we lived in the sphere of the desires of the flesh.

Ephesians 2:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poieō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, present active participle; nominative case	Strong's #4160
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
thelēmata (θελήματα) [pronounced theh-AY-maht-ah]	<i>wills, choices, inclinations, desires, pleasures; volition; things which one wishes or has determined shall be done; of the purposes of God to bless mankind through Christ; those things which God wishes to be done by us; commands, precepts, purposes, decrees</i>	neuter plural noun, accusative case	Strong's #2307
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Ephesians 2:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
dianoies (διάνοιες) [pronounced dee-AN-oy-ehç]	<i>minds as a faculties of understandings, feelings, desires; minds, spirits, ways of thinking and feeling; thoughts, either good or bad</i>	feminine plural noun; genitive/ablative case	Strong's #1271

Translation: ...carrying out the will of (our) flesh and (our) minds.

We acted in order to carry out the will of our flesh (a reference to the sin nature) and our minds (in the Greek, the definite article can sometimes be understood to act as a personal possessive pronoun).

Ephesians 2:3a-b ...among whom even we busied ourselves at one time in the desires of our flesh, carrying out the will of (our) flesh and (our) minds. (Kukis mostly literal translation)

Ephesians 2:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person plural, imperfect indicative	Strong's #1510
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
phusis (φύσις) [pronounced FOO-sihs]	<i>nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5449
orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; genitive/ablative case	Strong's #3709
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Ephesians 2:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
loipoi (λοιποῖ) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; nominative case	Strong's #3062

Translation: *We kept on being, by nature, children of wrath, even like the rest.* (Kukis mostly literal translation)

As unbelievers, we were, by nature, children of wrath. We were agitated in our souls, in rebellion against God. We were just like the rest of humanity. Paul writes this, including himself, despite his being a very moral and self-righteous pharisee. Human degeneration is not only about chasing after sensual desires. Moral and self-righteous types have their own desires, and they are just as degenerate as the desires of those who seek to satisfy their craven urges. Whether a person leans toward asceticism or lasciviousness, his life is all about craven desires.

Let me quickly add that there is, to some degree, and exception to this. There are people who live according to the laws of divine establishment. These can be people brought up with a great sense of the laws of divine establishment, including the divine institutions. People can live genuinely moral lives, adhering the laws of divine establishment. An excellent example of this are the children of President Donald Trump. There is no indication that he brought up his children in some church, studying the Bible, but he did bring them up to work and to apply self-discipline. Now, I have not done a careful study of any of Trump's children, but I am making this judgment based upon fairly superficial observations. Have any of them believed in Jesus Christ since 2016? I have no idea. Since his daughter has converted to Judaism, it is unlikely that she believes in Jesus Christ. People like this are generally going to have better lives, more productive lives and happier lives. These are not the standards of Satan but the standards of God (even though they may not realize that these are the standards of God).

Ephesians 2:3c *We kept on being, by nature, children of wrath, even like the rest.* (Kukis mostly literal translation)

Ephesians 2:1–3 *Even you (all) being dead by your trespasses and sins, by which [trespasses and sins] you (all) once walked according to the period of this world order, according to the ruler of the power of the air, the spirit [which is] now working in the children of disobedience, among whom even we busied ourselves at one time in the desires of our flesh, carrying out the will of (our) flesh and (our) minds. We kept on being, by nature, children of wrath, even like the rest.* (Kukis mostly literal translation)

Ephesians 2:1–3 *God has filled all believers in all ways, even those of you who were once dead in your trespasses and sins, by which trespasses and sins you once walked, living according to the customs of the cosmic system, in accordance with the prince of the power of the air (Satan), which spirit is even today working in the lives of the children of disobedience. We once lived among such, busying ourselves with the desires of our flesh, carrying out the will of our flesh and our minds. At that time, we kept on being, by our very nature, children of wrath, children standing against God.* (Kukis paraphrase)

Now, the God rich keeps on being in mercy through the great agapê love of his whom He loved us and being to us deaths by the trespasses, has made us alive with the Christ (by grace you (all) keep on being saved) and he has raised [us] and has seated [us] in the heavenlies in Christ Jesus so that He might show the ages to keep on arriving the surpassing wealth of the grace of Him in kindness toward us in Christ Jesus.

Ephesians
2:4–7

Now, the God keeps on being rich in mercy [to us] through His great agapê with which He loved us. Even when we kept on being dead by our trespasses [and sins], He has made us alive with the Christ ([for] by grace you (all) keep on being saved). Furthermore, He has raised [us] up and has seated [us] in the heavenlies in Christ Jesus so that He might demonstrate to the ages to come the surpassing wealth of His grace in the sphere of His integrity toward us in Christ Jesus.

God continues being rich in mercy and compassion toward us by His great love with which he loves us. Even back when we were dead by our trespasses and sins, God the Father made us alive with the Christ (for we are saved by grace). Furthermore, God has raised us up with Christ and seated us in the heavenlies in Christ Jesus, so that He might reveal to the ages to come the surpassing wealth of His grace which in the sphere of His integrity toward us, as we are in Christ Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now, the God rich keeps on being in mercy through the great agapê love of his whom He loved us and being to us deaths by the trespasses, has made us alive with the Christ (by grace you (all) keep on being saved) and he has raised [us] and has seated [us] in the heavenlies in Christ Jesus so that He might show the ages to keep on arriving the surpassing wealth of the grace of Him in kindness toward us in Christ Jesus.

Complete Apostles Bible But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in transgressions, made us alive together with Christ (by grace you have been saved), and raised us up together, and seated us together in the heavenlies in Christ Jesus, that in the coming ages He might show the surpassing riches of His grace in His kindness toward us in Christ Jesus.

Douay-Rheims 1899 (Amer.) But God (who is rich in mercy) for his exceeding charity wherewith he loved us Even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved) And hath raised us up together and hath made us sit together in the heavenly places, through Christ Jesus. That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus.

Holy Aramaic Scriptures
Original Aramaic NT .
But God who is rich in his compassion, because of his great love with which he loved us,
When we were dead in our sins, he gave us life together with The Messiah, and by his grace he saved us.
And he has raised us up with him and seated us with himself in Heaven in Yeshua The Messiah,
To show the coming ages the greatness of the riches of his grace and his sweetness, which has come upon us by Yeshua The Messiah.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But God, being full of mercy, through the great love which he had for us, Even when we were dead through our sins, gave us life together with Christ <i>by grace you have salvation</i> , So that we came back from death with him, and are seated with him in the heavens, in Christ Jesus; That in the time to come he might make clear the full wealth of his grace in his mercy to us in Christ Jesus:...
Bible in Worldwide English	But God was very, very kind. He loved us very, very much. We were dead because of the wrong things we had done. He has made us alive with Christ. You have been saved by his love and kindness. God raised us from death with Christ Jesus and gave us a place to sit with him in heaven. He did this to show us in all times to come how much he can bless people and how kind he is. It was Jesus Christ who brought this kindness to us.
Easy English Easy-to-Read Version—2008	. But God is rich in mercy, and he loved us very much. We were spiritually dead because of all we had done against him. But he gave us new life together with Christ. (You have been saved by God's grace.) Yes, it is because we are a part of Christ Jesus that God raised us from death and seated us together with him in the heavenly places. God did this so that his kindness to us who belong to Christ Jesus would clearly show for all time to come the amazing richness of his grace.
God's Word™	But God is rich in mercy because of his great love for us. We were dead because of our failures, but he made us alive together with Christ. (It is God's kindness that saved you.) God has brought us back to life together with Christ Jesus and has given us a position in heaven with him. He did this through Christ Jesus out of his generosity to us in order to show his extremely rich kindness in the world to come.
Good News Bible (TEV)	But God's mercy is so abundant, and his love for us is so great, that while we were spiritually dead in our disobedience he brought us to life with Christ. It is by God's grace that you have been saved. In our union with Christ Jesus he raised us up with him to rule with him in the heavenly world. He did this to demonstrate for all time to come the extraordinary greatness of his grace in the love he showed us in Christ Jesus.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	But God was merciful! We were dead because of our sins, but God loved us so much that he made us alive with Christ, and God's wonderful kindness is what saves you. God raised us from death to life with Christ Jesus, and he has given us a place beside Christ in heaven. God did this so that in the future world he could show how truly good and kind he is to us because of what Christ Jesus has done.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.

The Passion Translation	But God still loved us with such great love. He is so rich in compassion and mercy. Even when we were dead and doomed in our many sins, he united us into the very life of Christ and saved us by his wonderful grace! He raised us up with Christ the exalted One, <i>and we ascended with him into the glorious perfection and authority</i> of the heavenly realm, for we are now co-seated as one with Christ! Throughout the coming ages we will be the visible display of the infinite, limitless riches of his grace and kindness, which was showered upon us in Jesus Christ.
Plain English Version UnfoldingWord Simplified T.	. But God is very merciful to us, because he loves us very much. God loved us so much that even when we were spiritually dead and constantly sinning, he made us alive by joining us to the Messiah. Remember: God was very kind to you in a way that you did not deserve when he saved you from being spiritually dead. When God saved us, it was like he raised us up from our graves along with Jesus and made us alive again with him, and then he gave us seats of honor to rule with the Messiah Jesus in heaven. He did that to show to everyone in all future times how exceedingly gracious he is in being kind to us by joining us to the Messiah Jesus.
Williams' New Testament	But God, who is so rich in mercy on account of the great love He has for us, has made us, though dead because of our shortcomings, live again in fellowship with Christ -- it is by His unmerited favor that you have been saved. And He raised us with Him and through union with Christ Jesus He made us sit down with Him in the heavenly realm, to show, throughout the coming ages, the boundless generosity of His unmerited favor shown us in His goodness to us through Christ Jesus.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . . But God (being rich in forgiving kindness because of His great love that He loved us with) brought even us (who were dead with the infractions) to life together with the Anointed King. You are <i>people</i> who have been rescued by generosity. And He brought <i>us</i> back to life together and seated us together in the heavenly <i>regions</i> in <i>the</i> Anointed King Jesus so that He might display in the upcoming spans of time the superior wealth of His generosity in kindness on us in <i>the</i> Anointed King Jesus.
Common English Bible Len Gane Paraphrase	. But God who is rich in mercy, for his great love in which he loved us, even when we were dead because of sins, he has made us alive with Christ, for you are saved by grace. He has raised us up together and made us sit together in the heavenly places in Christ Jesus, so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.
A. Campbell's Living Oracles	But God being rich in mercy, through his great love with which he loved us, even us, who were dead in trespasses, he has made alive together with Christ; (by favor you are saved;) and has raised us up together, and has set us down together in heavenly places with Christ Jesus; that he might show, in the ages to come, the exceeding riches of his favor in his kindness toward us by Christ Jesus.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . Yet God, in his abundant compassion, and because of the great love with which he loved us, Even though we were 'dead' because of our offenses, gave Life to us in giving Life to the Christ. (By God's loving-kindness you have been saved.) And, through our union with Christ Jesus, God raised us with him, and caused us to sit with him on high, In order that, by his goodness to us in Christ Jesus, he might display in the ages to come the boundless wealth of his loving- kindness.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	But God in his generous mercy, because of the amazing love he had for us even while we were dead in our sins, has made us alive together with Christ. Trusting in him has saved you! He raised us up with Christ, and in Christ Jesus seated us with him in heaven, so that in all eternity to come he could demonstrate the amazing extent of his grace in showing us kindness through Christ Jesus.
The Heritage Bible	.	And God, being rich in mercy, through his much love with which he loved us, Also our being dead by transgressions, he has made us alive together with Christ - by grace you are saved ⁵ - And has raised us up together, and seated us together in the heavenlies in Christ Jesus, That he might show in the ages coming on the surpassing riches of his grace in moral excellence upon us in Christ Jesus.
International Standard V	.	⁵ 2:5 you are saved ; both the verb to be and the verb to be saved are here; literally it is, you are having been saved. But God, who is rich in mercy, because of his great love for us [Lit. love with which he loved us] even when we were dead because of our offenses, made us alive together with [Other mss. read in] the Messiah [Or Christ] (by grace you have been saved), raised us up with him, and seated us with him in the heavenly realm in the Messiah [Or Christ] Jesus, so that in the coming ages he might display the limitless riches of his grace that comes to us through his kindness in the Messiah [Or Christ] Jesus.
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	But God, who is rich in mercy, because of his great love with which he loved us, even when we were dead in misdeeds, made us alive along with Christ — by grace we have been saved — and raised us up with him and made us sit with him in the heavenly heights in Christ Jesus, that he might show in the ages to come the surpassing richness of his grace in his kindness to us in Christ Jesus.
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	immeasurably
Urim-Thummim Version	.	But Elohim, who is rich in mercy, for his great brotherly love in which he Loved us, even when we were dead in sins, has rescued us together with Christ, (by Grace you are saved;) And has raised us up together and made us sit together in the cosmos in Christ Jesus: That in the ages to come he might show the exceeding riches of his Grace in integrity toward us through Christ Jesus.
Weymouth New Testament	.	But God, being rich in mercy, because of the intense love which He bestowed on us, caused us, dead though we were through our offences, to live with Christ--it is by grace that you have been saved--raised us with Him from the dead, and enthroned us with Him in the heavenly realms as being in Christ Jesus, in order that, by His goodness to us in Christ Jesus, He might display in the Ages to come the transcendent riches of His grace.
Wikipedia Bible Project	.	
Worsley's New Testament	.	superabundant

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But God, who is rich in mercy, revealed his immense love. As we were dead through our sins, he gave us life with Christ. By grace you have been saved! And

he raised us to life with Christ, giving us a place with him in heaven. V. 7 will be placed with the next passage for context.

34:6; Rom 5:8 2Tim 2:12

New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
 Eth Cipher Translation

But **Elohiym**, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, has quickened us together with **Mashiach**, (by grace ye are saved;) And has raised us up together, and made us sit together in heavenly places in **Mashiach Yahusha**: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through **Mashiach Yahusha**.

Hebraic Roots Bible

But YAHWEH, being rich in mercy, because of His great love with which He loved us, even when we were dead in our sins, He made us alive together with Messiah by whose grace we are saved; and raised us up together and seated us together in heaven through Messiah Yahshua, that in the ages to come, He might demonstrate, the exceeding great riches of His grace in kindness toward us in Messiah Yahshua.

Holy New Covenant Trans.

However, God was rich in mercy because of His great giving to us, for our good, expecting nothing in return, which He had for us. While we were spiritually dead in sins, God made us alive with Christ. (You have been saved by God's help in time of need.) And God raised us from spiritual death and seated us in the heavenly world with Christ Jesus. God wanted to show the superior riches of His help in time of need for all time. He did this by using Jesus to be kind to us.

The Scriptures 2009

But Elohim, who is rich in compassion, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Messiah – by favour you have been saved – and raised us up together, and made us sit together in the heavenlies in Messiah עשוהי, in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah עשוהי.

Tree of Life Version

But God was rich in mercy, because of His great love with which He loved us. Even when we were dead in our trespasses, He made us alive together with Messiah. (By grace you have been saved!) And He raised us up with Him and seated us with Him in the heavenly places in Messiah Yeshua—to show in the olam ha-ba the measureless richness of His grace in kindness toward us in Messiah Yeshua.

Weird English, ©18 English, Anachronistic English Translations:

Accurate New Testament

...The but God {is} Rich Being in caring because of the much love [of] him whom [He] loves us and being us dead [in] the errors [He] makes (living together) [with] the christ [by] favor [You*] are Having Been Saved and [He] raises (together) {us} and [He] sits (down together) {us} in the [things] heavenly in christ Jesus that [He] may show in the ages the [ones] coming the surpassing wealth [of] the favor [of] him in kindness to us in christ jesus...

Alpha & Omega Bible
 Awful Scroll Bible

What is more, God being rich from-within Kindness, by His great Dear Love with which He Dearly Loves us, even we being dead in falls-aside, produces- us -alive-together-with the Anointed One, by Grace yous are having been preserved sound, and He raises- us -up-together, even sits- us -down-together, from-within that upon-

the-Expanse, by-within the Anointed One, Jesus, in order that, from-among the ages coming-upon, He Himself should show-from-among us, the throwing-beyond riches of His Grace, from-within serviceableness toward us by-within the Anointed One, Jesus!

Concordant Literal Version ...yet God, being rich in mercy, because of His vast love with which He loves us" (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved!)" and rouses us together and seats us together among the celestials, in Christ Jesus, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus."

exeGesés companion Bible ...and Elohim, being rich in mercy, for his vast love wherewith he loved us, even being dead in backslidings, co-enlivened us with the Messiah - by charism you are saved; and co-raised and co-seated us in the heavenlies in Messiah Yah Shua: so that in the eons to come he indicates the exceeding riches of his charism in his kindness toward us in Messiah Yah Shua...

God's Truth (Tyndale) Orthodox Jewish Bible . But Hashem, being rich in rachamim (mercy), because of His ahavah harabba (great love) with which He loved us, Even when we were dead in our peysha'im, He made us alive together with Rebbe, Melech HaMoshiach (by the unmerited Chen v'Chesed Hashem you have been delivered in your personal Geulah and the Yeshu'at Eloheinu), [TEHILLIM 103:12] And raised us up with Moshiach and seated us with Him in Shomayim in Rebbe, Melech HaMoshiach Yehoshua, In order that, in the Olam HaBah, He might display the surpassing osher of the Chen v'Chesed Hashem of Him in chesed toward us in Rebbe, Melech HaMoshiach Yehoshua.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version . But God, who has great love for us and abundant mercy [toward us], restored [spiritual] life to us with Christ, even though we were [spiritually] dead because of our sins --- it is by God's unearned favor that you have been saved. God raised us up with Christ [See Col. 2:12] and seated us with Him in the heavenly realms [i.e., in the church. See 1:3] in [fellowship with] Christ Jesus. This was so that, to future ages [of people on earth and in heaven], God could demonstrate the tremendous abundance of His unearned favor, expressed by His kindness to us in [fellowship with] Christ Jesus.

Brodie's Expanded Trans. But God [the Father] Who is rich in mercy, because of His great love with which He loved us, Even when we were [spiritually] dead in transgressions, made us alive [regeneration] together with Christ), you were by grace saved in the past with the result that you will keep on being saved in the future, And He [the Father] raised [resurrected] us together with Him [Jesus Christ] and caused us to sit together with Him in heavenly places in Christ Jesus, So that in the ages which are to come [Millennial and Perfect], He [God the Father] might exhibit the riches [escrow blessings] which surpass [super-abound] His grace in generosity toward us [mature believers] by means of Christ Jesus, ...

The Expanded Bible
Jonathan Mitchell NT

But God, continuously being wealthy and rich in mercy, because of His vast (much; great in magnitude and quantity; outstretched; long-lasting; repeated) Love in (or: with) which He focused love on (or: loves and accepts) us [p46 reads: had mercy on us],

even us, being continuously dead ones by (or: in; to; with) the results and effects of stumblings aside (wrong steps; offences) [p46 reads: ... in (to; by) the bodies; other MSS: by the failure (s) to hit the mark (sin/sins); B reads: within the stumblings aside and the cravings (lusts)], He made alive together by (or: joins us in common life with, for and in; [p46, B: within; in union with]) the Christ by Grace and joyous favor you continually exist, being folks having been delivered (rescued and saved, so that you are now safe; made whole)!

and He jointly roused and raised (or: suddenly awakens and raises) [us] up, and caused [us] to sit (or: seats [us]) together within the things situated upon [thus, above] the heavens (or: in union with the full, perfected heavenlies; or, although neuter: among those comprising the complete and perfected heavenlies; among the ones [residing] upon the atmospheres; in union with the celestials) within and in union with Christ Jesus,

to the end that within the continuously oncoming ages (the indefinite time periods continually and progressively coming upon and overtaking [us]) He may exhibit (display; point out; give proof of) the continuously transcending (being cast beyond; overshooting) riches and wealth of His grace and favor, in useful goodness (beneficial kindness) [flooding] upon us, within Christ Jesus (or: in union with [the] Anointed Jesus).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B.

But ||God|| <Being rich in mercy>
||By reason of the great love wherewith he loved us||
<Although we were' dead by our offences>^k
Gave us life together with the Christ,—
|By favour| ye have been saved,—
And raised us up together,
And seated us together in the Heavenlies,^l
||In Christ||:
That he might point out_l in the oncoming ages_l The surpassing' riches of his
favour in graciousness upon us_l
||In Christ Jesus||;...

k Col. ii. 13.

l See chap. i. 20; cp. i. 3; iii. 10; vi. 12.

The Spoken English NT

But God is rich in mercy! Because of the great love that God has for us, even though we were dead in our offenses, God brought us to life with Christ. You've been rescued by God's grace. And God has raised you up and enthroned you with Christ Jesus in heaven. That way, during the coming ages God can show the unbelievable^e riches of God's grace in the kindness shown to us in Christ Jesus.

e. Lit. "surpassing".

Updated ASV

But God, being rich in mercy, because of his great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ^[17] (by grace you have been saved), and raised us up with him, and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the surpassing riches of his grace in kindness toward us in Christ Jesus.

[17] Two early MSS read *in Christ*

Wilbur Pickering's New T.

But God—being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions—made us alive together with Christ (by grace you have been saved) and raised us up together and seated us together in the heavenly realms in Christ Jesus,⁴ in order that in the coming ages He might display the surpassing riches of His grace, through His kindness toward us in Christ Jesus.

(4) This is tremendous! Here we have our authority. Christ is now seated at the Father's right, 'far above' the enemy and his hosts. This verse affirms that we are there too! So in Christ we also are far above the enemy and his hosts. We should be consciously operating on that basis.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

. are coming

Analytical-Literal Translation

But God, being rich [fig., abundant] in mercy, because of His great love [with] which He loved us, even while we were dead in transgressions, made us to live together with Christ (by grace you_p have been saved), and He raised [us] up together and seated [us] together in the heavenlies [or, heavenly [realms]] in Christ Jesus, so that He should show in the ages, the ones coming, the surpassing riches [fig., abundance] of His grace in kindness toward us in Christ Jesus!

Berean Literal Bible

Bill Puryear translation

But God, who is rich in mercy, because of His great unconditional love, with which He loved us, even when we were dead in transgressions, caused [us] to be made alive in association with Christ (by grace you have been saved with the result that you are saved) and caused us to be raised up together with Him and caused [us] to sit together with [Him] in heaven in Christ Jesus, in order that He might show in the coming ages the surpassing riches of His grace in generosity toward us in Christ Jesus.

C. Thomson updated NT

Charles Thomson NT

...then God, who is rich in mercy, on the account of the great love with which he loved us, even when we were dead in those trespasses, did bring us to life with the Christ, (by grace you are saved) and did raise us up, and place us with him in the heavenly kingdom in Christ Jesus, in order that he might, in the ages which are to come, display the immense riches of his favour by kindness to us in Christ Jesus.

Context Group Version

...but God, being rich in generosity, for his great allegiance with which he gave allegiance to us, even when we were dead through our trespasses, made us alive together with the Anointed, (by favor you (pl) have been rescued) and raised us up with him, and made us to sit with him in the celestial [places], in the Anointed Jesus: that in the ages to come he might show the exceeding riches of his favor in kindness toward us in the Anointed Jesus:...

English Standard Version

Far Above All Translation

. immeasurable

...but God, being rich in mercy, on account of his great love *with* which he loved us, made us, being dead to transgressions, alive together with Christ – you have been saved by grace – and raised *us* together and seated *us* together in the upper-heavenly *places* in Christ Jesus, that in the ages to come he might exhibit the exceeding richness of his grace in kindness to us in Christ Jesus,... Vv. 1–10 is a single sentence in the FAAT.

Green's Literal Translation	But God, being rich in mercy, because of His great love with which He loved us, even we being dead in deviations, He made us alive together with Christ (by grace you are being saved), and raised us up together and seated us together in the heavenlies in Christ Jesus, that He might demonstrate in the ages coming on, the exceeding great riches of His grace in kindness toward us in Christ Jesus.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But God, being rich in mercy, because of his much love* <i>with</i> which he loved* us, even us being dead in <i>our</i> trespasses, he made* <i>us</i> alive together-with the Christ; you° are saved in <i>his</i> grace. And God raised <i>us</i> up together-with <i>him</i> and seated us together-with <i>him</i> in the heavenly places in Christ Jesus; in-order-that in the coming ages, he might show the surpassing riches of his grace in kindness upon us in Christ Jesus.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	But the God Who is rich in mercy because of His great love with which He loves us. Although we were dead in our transgressions, He made us alive together in association with the Christ, (by means of grace you have been completely and permanently saved); and has both raised us up together, and has seated us together with Him in the heavenlies in Christ Jesus; that in the approaching ages [phase 3] He might demonstrate His surpassing grace riches in generosity toward us in Christ Jesus.
R. B. Thieme, Jr. trans2	But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that, in the approaching Ages of the eternal future, he, God, might demonstrate his surpassing grace riches in generosity for us who are in Christ Jesus. It appears that only v. 7 was <i>Thiimerized</i> .
Revised Geneva Translation	.
Ron Snider translation	But God, being rich in mercy, because of His great love with which He loved us, even though we were dead in our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

4-7

Ephesians 2:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
plousios (πλούσιος) [pronounced <i>PLOO-see-oss</i>]	<i>rich, wealthy; abounding with or having much of [whatever]; affluent man, prosperous person</i>	masculine singular adjective; nominative case	Strong's #4145
ōn/ousa/on (ὄν/ούσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
eleos (ἔλεος) [pronounced <i>EHL-eh-oss</i>]	<i>grace, mercy, kindness, compassion; clemency</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1656

Translation: Now, the God keeps on being rich in mercy [to us]...

God is rich toward us when it comes to His eleos (ἔλεος) [pronounced *EHL-eh-oss*], which refers to His *grace, mercy, kindness, compassion; clemency*. Strong's #1656. Bear in mind that, whenever these words refer to an emotion, then this is not God, but a word used that we can relate to, in order for us to understand God.

When we think about the word *mercy*, there is a **scene** where John Turrurro begs for his life in Miller's Crossing (a movie I have not seen, but I am aware of this scene). Mercy from God is not the same. We do not make ourselves as pitiful as possible and God, feeling enough compassion toward us, says, "Ah, okay, let the guy go!" Even though we have a word which can mean compassion, this is an anthropopathism, when an attribute of man is given to God that we might better understand God's reasons for doing things.

God is able to be rich in mercy toward us because of the sacrifice of His Son. God cannot be compassionate toward us out of some divine emotion, because God is not emotional. God does not feel one thing one minute (I oughtta crush that person like an ant) to feeling compassion the next (okay, okay, you're off the hook). What has been satisfied is God's righteousness and God's justice. Because of this, God is able to be merciful to us. This mercy cannot be the result of great emotion, because that would violate God's integrity.

Ephesians 2:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective; accusative case	Strong's #4183
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, accusative case	Strong's #26
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, aorist active indicative	Strong's #25
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...through His great agapê with which He loved us.

God has a great agapê love with which He loves us. The verb is in the aorist tense, so it refers back to the moment of salvation. We heard the gospel message and we believed. As a result, God loved us. Furthermore, His love for us is great, because of what His Son did for us on the cross.

This is a non-motional love; this is a love based upon justice and principle.

Ephesians 2:4 Now, the God keeps on being rich in mercy [to us] through His great agapê with which He loved us. (Kukis mostly literal translation)

Ephesians 2:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
ἡμᾶς (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
νεκροί (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; accusative case	Strong's #3498
There is both <i>the dead ones</i> and <i>deaths</i> (no definite article).			
τοῖς (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
παραπτώματα (παραπτώματα) [pronounced <i>par-ap-TOE-mah-tah</i>]	<i>trespasses; sins, misdeeds; fallen beside or near something; lapses or deviations from truth and uprightness</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3900

Translation: Even when we kept on being dead by our trespasses [and sins],...

When we come to God, we are dead to Him by means of our trespasses and sins (I include both of things, hearkening back to the previous verses). This is our state of being before God.

This is known as retroactive positional truth. We are dead in our trespasses and sins, but we are dead in Christ. That is, we are identified with Jesus Christ in His spiritual death, when our sins were poured out upon Him on the cross.

Ephesians 2:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
συζωποιοῦν (συζωποιοῦν) [pronounced <i>sood-zo-op-oy-eh'-o</i>]	<i>to make alive together with (of Christians, with Christ); to reanimate conjointly with</i>	3 rd person singular, aorist active indicative	Strong's #4806
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Ephesians 2:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: ...He has made us alive with the Christ...

God makes us alive in Christ. This is salvation. We were dead to God and He made us alive. But the key is, we are made alive *in Christ*. It is not because we have given up something for God or turned our lives around or we used to be bad and now we are good. We are made alive in Christ, because we have believed in Him.

Ephesians 2:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
sôzō (σώζω) [pronounced SOHD-zoh]	<i>saved, being kept safe and sound, rescuing from danger or destruction; being (made) well (whole)</i>	masculine plural, perfect passive participle; nominative case	Strong's #4982

Translation: ...([for] by grace you (all) keep on being saved).

Parenthetically, Paul reminds the Ephesians that we are saved by grace.

Ephesians 2:5 Even when we kept on being dead by our trespasses [and sins], He has made us alive with the Christ ([for] by grace you (all) keep on being saved). (Kukis mostly literal translation)

Ephesians 2:6

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sunegeirō (συνεγείρω) [pronounced soon-ehg-ī-row]	<i>to raise together, to cause to raise together; to raise up together from mortal death to a new and blessed life dedicated to God; to rouse (from death) in company with, (figuratively) to revivify (spiritually) in resemblance to</i>	3 rd person singular, aorist active indicative	Strong's #4891

Ephesians 2:6

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sunkathízō (συγκαθίζω) [pronounced soong-kath-IHD-zoh]	<i>to sit down with; to make to sit together, to give (or take) a seat in (with) company</i>	3 rd person singular, aorist active indicative	Strong's #4776
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοίς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
epouranios (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss]	<i>heavenly; celestial; existing in heaven, the heavenly realm, the heavenly regions (places); heaven itself, of the stars; the heavens, of the clouds</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #2032
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: Furthermore, He has raised [us] up and has seated [us] in the heavenlies in Christ Jesus...

God raises us up and seats us in the heavenlies in Christ Jesus. Now, are we physically in heaven? No! We are still on earth with a sin nature. We are positionally in heaven in Christ. That is our eternal position and we cannot lose this, no matter what we do or don't do.

This is known as current positional truth. That is, this is our state of being right now (currently). We are in Christ Jesus Who is seated in the heavenlies (positional truth).

Ephesians 2:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Ephesians 2:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
endeiknumi (ἐνδείκνυμι) [pronounced en-DIKE- noo-mee]	<i>to point out; to show, to demonstrate, to prove, whether by arguments or by acts; to manifest, to display, to put forth</i>	3 rd person singular, aorist middle subjective	Strong's #1731
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
aiōnes (αιῶνες) [pronounced ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; dative, locative or instrumental case	Strong's #165
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
eperchomai (ἐπέρχομαι) [pronounced ehP-EHR- khom-ahēe]	<i>supervening, arriving, occurring, attacking, (figuratively) one having influence; coming (in, upon)</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #1904

Translation: ...so that He might demonstrate to the ages to come...

By our salvation, by our being in Christ, God is able to demonstrate or show something to the ages to come.

The idea of ages to come is a concept; but God demonstrates this to man and to angels in the periods of time which will come to be.

Ephesians 2:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hyperballō (ὑπερβάλλω) [pronounced hoop-er- BAHL-lo]	<i>surpassing, the one surpassing in throwing, being throw over or beyond any thing; transcending, exceeding, excelling</i>	neuter singular, present active participle; accusative case	Strong's #5235

Ephesians 2:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ploutos (πλοῦτος) [pronounced PLOO-toss]	<i>wealth, riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i>	masculine singular noun, accusative case	Strong's #4149
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...the surpassing wealth of His grace...

God is able to demonstrate the surpassing wealth of His grace. God has an amazing amount of grace, which He can hand out in great quantities, because of Jesus paying for our sins on the cross.

Ephesians 2:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
chrēstótēs (χρηστότης) [pronounced khray-STOT-ace]	<i>(moral) goodness, moral excellence (in character or demeanor), integrity; benignity, kindness; God's gracious policy based upon His integrity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5544
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Ephesians 2:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: ...in the sphere of His integrity toward us in Christ Jesus. (Kukis mostly literal translation)

The surpassing wealth of grace is found in the integrity of God which is pointed toward us, this integrity being in Christ Jesus.

Our fundamental point of contact with God is His righteousness and His justice. Now, apart from Jesus Christ, obviously we do not want God's righteousness and justice because we would be condemned to separation forever from God. However, because we are in Christ, we are saved, because God justice is satisfied and His righteousness has been met.

Ephesians 2:6–7 Furthermore, He has raised [us] up and has seated [us] in the heavenlies in Christ Jesus so that He might demonstrate to the ages to come the surpassing wealth of His grace in the sphere of His integrity toward us in Christ Jesus. (Kukis mostly literal translation)

Ephesians 2:4–7 Now, the God keeps on being rich in mercy [to us] through His great agapê with which He loved us. Even when we kept on being dead by our trespasses [and sins], He has made us alive with the Christ ([for] by grace you (all) keep on being saved). Furthermore, He has raised [us] up and has seated [us] in the heavenlies in Christ Jesus so that He might demonstrate to the ages to come the surpassing wealth of His grace in the sphere of His integrity toward us in Christ Jesus. (Kukis mostly literal translation)

Ephesians 2:4–7 God continues being rich in mercy and compassion toward us by His great love with which he loves us. Even back when we were dead by our trespasses and sins, God the Father made us alive with the Christ (for we are saved by grace). Furthermore, God has raised us up with Christ and seated us in the heavenlies in Christ Jesus, so that He might reveal to the ages to come the surpassing wealth of His grace which in the sphere of His integrity toward us, as we are in Christ Jesus. (Kukis paraphrase)

When broken down into its component parts, this passage is even stronger than it appears as a whole.

For by the grace we keep on being saved through faith and this [is] not out from yourselves—of God the gift—not out from works, that no one should boast. For of Him we keep on being workmanship, being created in Christ Jesus upon works, good (ones), which previously prepared the God, that in them we might have walked.

Ephesians
2:8–10

For [it is] by grace [that] we keep on being saved through faith and this [is] not out from yourselves—[it is] the gift of God—not out from works, that no one should boast. For we keep on being His workmanship, being transformed in Christ Jesus with good works, which the God previously prepared, that we might walk in them.

For it is because of grace that we keep on being saved through the exercise of faith, and that this is not something inherent in yourselves—salvation is the gift of God—it is not the result of works, so that no person should boast. However, after salvation, we keep on being His workmanship, being transformed in Christ Jesus with a set of good works, which works God pre-designed for us, that we might live our lives in them.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For by the grace we keep on being saved through faith and this [is] not out from yourselves—of God the gift—not out from works, that no one should boast. For of Him we keep on being workmanship, being created in Christ Jesus upon works, good (ones), which previously prepared the God, that in them we might have walked.
Complete Apostles Bible	For by grace you are saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His handiwork, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.
Douay-Rheims 1899 (Amer.)	For by grace you are saved through faith: and that not of yourselves, for it is the gift of God. Not of works, that no man may glory. For we are his workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them.
Holy Aramaic Scriptures Original Aramaic NT	. For it is by his grace that we have been saved through faith, and this faith was not from you, but it is the gift of God, Not of works, lest anyone should boast. For we are his creatures who are created in Yeshua The Messiah for good works, those things which God had from the first prepared that we should walk in them.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Because by grace you have salvation through faith; and that not of yourselves: it is given by God: Not by works, so that no man may take glory to himself. For by his act we were given existence in Christ Jesus to do those good works which God before made ready for us so that we might do them.
Bible in Worldwide English	You have been saved by Gods love and kindness because you believed. It was not because of anything you did, but it was a gift from God.

You were not saved by trying to do what the law says. So no one can be proud about it.

God has made us. In Jesus Christ God made us so that we can do good things. He planned that we should live that way.

Easy English
Easy-to-Read Version—2008

I mean that you have been saved by grace because you believed. You did not save yourselves; it was a gift from God. You are not saved by the things you have done, so there is nothing to boast about. God has made us what we are. In Christ Jesus, God made us new people so that we would spend our lives doing the good things he had already planned for us to do.

God's Word™

God saved you through faith as an act of kindness. You had nothing to do with it. Being saved is a gift from God. It's not the result of anything you've done, so no one can brag about it. God has made us what we are. He has created us in Christ Jesus to live lives filled with good works that he has prepared for us to do.

Good News Bible (TEV)

For it is by God's grace that you have been saved through faith. It is not the result of your own efforts, but God's gift, so that no one can boast about it. God has made us what we are, and in our union with Christ Jesus he has created us for a life of good deeds, which he has already prepared for us to do.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version
Contemporary English V.

You were saved by faith in God, who treats us much better than we deserve. This is God's gift to you, and not anything you have done on your own. It isn't something you have earned, so there is nothing you can brag about. God planned for us to do good things and to live as he has always wanted us to live. That's why he sent Christ to make us what we are.

Goodspeed New Testament
The Living Bible
New Berkeley Version
New Living Translation
The Passion Translation

For it was only through this wonderful grace that we believed in him. Nothing we did could ever earn this salvation, for it was the gracious gift from God that brought us to Christ! So no one will ever be able to boast, for salvation is never a reward for good works or human striving. We have become his poetry, a re-created people that will fulfill the destiny he has given each of us, for we are joined to Jesus, the Anointed One. Even before we were born, God planned in advance our destiny and the good works we would do *to fulfill it!*

Plain English Version
UnfoldingWord Simplified T.

So God was very kind to you in a way that you did not deserve when he saved you from being spiritually dead. He did this because you trust in Jesus. You have not saved yourselves; this is a gift from God—a gift that no one can earn, so no one can boast and say that he has saved himself. So God is making us what he wants us to be; through the Messiah Jesus he has created us as new people to do good things— things that God had previously prepared for us to do.

Williams' New Testament

For it is by His unmerited favor through faith that you have been saved; it is not by anything that you have done, it is the gift of God. It is not the result of what anyone can do, so that no one can boast of it. For He has made us what we are, because

He has created us through our union with Christ Jesus for doing good deeds which He beforehand planned for us to do.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, with the generosity you are people who have been rescued through trust. And this is not from you. <i>It is</i> the contribution of God, not from actions, so that no one would brag. You see, we are what He made, who were created in <i>the</i> Anointed King Jesus based on good actions that God had ready beforehand so that we might traipse around in them.
Common English Bible	.
Len Gane Paraphrase	For you are saved by grace through faith, and that thing is not of yourselves, it is the gift of God, not of works, lest anyone should boast. For we are his workmanship created in Christ Jesus for good works, which God has planned that we should live our lives doing them.
A. Campbell's Living Oracles	For by favor you are saved through faith; and this salvation not by yourselves; it is the gift of God—not by works, that no one may boast. For we are his workmanship, created in Christ Jesus to good works, for which God before prepared us, that we should walk in them.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For it is by God's loving-kindness that you have been saved, through your faith. It is not due to yourselves; the gift is God's. It is not due to obedience to Law, lest any one should boast. For we are God's handiwork, created, by our union with Christ Jesus, for the good actions in doing which God had pre-arranged that we should spend our lives.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	For you've been saved by grace through trusting in him—it's not through yourselves, it's the gift of God! This has nothing to do with human effort, so don't be proud of yourselves. We're the product of what God does, created in Christ Jesus to do good, which God already planned that we should do.
The Heritage Bible	Because by grace you are saved, through faith, and that absolutely not out of yourselves; it is the gift of God, Absolutely not out of works, so that no one should boast, Because we are his workmanship, created in Christ Jesus upon inherent good works, ¹⁰ which God has prepared beforehand so that we should walk in them. ¹⁰ 2:10 We are God's workmanship, created in Christ Jesus upon the inherent good works which Jesus did. God prepared these inherent good works beforehand in Jesus [from the foundation of the world, 1 Pet 1:20.] By His new creation workmanship in Christ in us we are enabled to walk in those inherent good works.
International Standard V	For by such grace you have been saved through faith. This does not come from you; it is the gift of God and not the result of actions, to put a stop to all boasting. [Lit. works, lest anyone boast] For we are God's [Lit. his] masterpiece, [Or workmanship] created in the Messiah [Or Christ] Jesus to perform good actions that God prepared long ago to be our way of life. [Lit. so that we might walk in them]

Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, that no one may boast. For we are his work, formed in Christ Jesus for good works in which God had prepared beforehand to have us live.
Leicester A. Sawyer's NT	For by grace are you saved through the faith; and that not of you; [it is] the gift of God; not of works, that no one may boast; for we are his creation, created in Christ Jesus for good works, in which God before appointed that we should walk.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For it is by grace that you have been saved through faith; and that not of yourselves. It is God's gift, and is not on the ground of merit--so that it may be impossible for any one to boast. For we are God's own handiwork, created in Christ Jesus for good works which He has pre-destined us to practise.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In showing us such kindness in Christ Jesus, God willed to reveal and unfold in the coming ages the extraordinary riches of his grace. By the grace of God you have been saved through faith. This has not come from you: it is God's gift. This was not the result of your works, so you are not to feel proud. What we are is God's work. He has created us in Christ Jesus for the good works he has prepared that we should devote ourselves to them. V. 7 is included for context. 2Cor 5:17
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	For by grace are ye saved through faith; and that not of yourselves: it is the gift of Elohiym : Not of works, lest any man should boast. For we are his workmanship, created in Mashiach Yahusha unto good works, which Elohiym has before ordained that we should walk in them.
Hebraic Roots Bible	.
Holy New Covenant Trans.	You have been saved by God's help in time of need through faith. Deliverance from sin does not come from you; it is God's gift. It does not come from human effort. If that were true, someone could brag about earning it. We are what God made. In Christ Jesus we have been created for doing good deeds. God prepared these good deeds long ago so that we could live by them.
The Scriptures 2009	For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim, it is not by works, so that no one should boast. For we are His workmanship, created in Messiah עֵשׂוּהי unto good works, which Elohim prepared beforehand that we should walk in them.
Tree of Life Version	For by grace you have been saved through faith. And this is not from yourselves—it is the gift of God. It is not based on deeds, so that no one may boast. For we are His workmanship—created in Messiah Yeshua for good deeds, which God prepared beforehand so we might walk in them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[by] the for favor [You*] are Having Been Saved through faith and This not {is} from you* [from] god {is} The Gift not {It is} from works that not Someone may boast [of] him for [We] are Product Being Created in christ jesus at works good which* prepares The God that in them [We] may walk...
Alpha & Omega Bible Awful Scroll Bible	. For by Grace yous are having been preserved sound through Confidence, but this-same thing is not out of yous, it is the Gift of God, not by works, in-order- that -not anyone may boast. For we are the preparation being created by-within the Anointed One, Jesus, to good works which God readies-before, in order that, we should walk-about from-within them.
Concordant Literal Version	For in grace, through faith, are you saved, and this is not out of you; it is God's approach present, not of works, lest anyone should be boasting." For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them."
exeGeses companion Bible	...- for you are saved by the charism through the trust; and that not of yourselves: it is the oblation of Elohim: not of works, lest anyone boast. For we are his doing, created in Messiah Yah Shua to good works, which Elohim previously prepared that we walk in them.
God's Truth (Tyndale) Orthodox Jewish Bible	. For by unmerited Chen v'Chesed Hashem you have been delivered from Hashem's Mishpat (Judgment) and granted a share in the Geulah (Redemption), through emunah; and this is not [an ainfal (intuitive idea)] of yourselves, it is a matnat Hashem (gift of G-d); Not the result [of the zchus (merit)] of doing ma'asim (works) [Ac 15:1; Ga 5:3 4], so that before Hashem no man should be a ravrean (boaster, braggart). [DEVARIM 9:5] For we are His masterpiece, having been created in Moshiach Yehoshua for ma'asim tovim, which Hashem prepared beforehand, that the derech of our halakhah should be in them.[YESHAYAH 29:23; 42:7; 60:21;]
Rotherham's Emphasized B.	For [by his favour] have ye been saved, through means of faith, And this [hath come to pass]— Not from you, [Of God] the free-gift! Not from works, lest anyone should boast. [[His]] in fact we are—his [workmanship], Created in Christ Jesus upon a footing of good works, Which God prepared beforehand, That [therein] we might walk.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. For you have been saved by God's unearned favor, through [your] faith, and that [salvation] was not the result of your own doing; it was the gift from God. It was not the result of your own [good] deeds [See Titus 3:5], so that no one could boast [about it]. For we [Christians] are the product of God's workmanship, [re-] created in [fellowship with] Christ Jesus for [the purpose of] doing good deeds. God had previously determined that this should be our practice.
---	--

Brodie's Expanded Trans. For you were saved by grace [means] in the past through faith [agency] with the result that you will keep on being saved in the future, and this [salvation by grace through faith] is not out from yourselves [your will doesn't call grace or faith into being], rather it is a gift from God [source],
Not through works [self-effort or self-will], so that no one might boast.
For we are His [the Father's] workmanship, created in Christ Jesus [positional truth by means of divine sovereignty] for good works [the use of our spiritual assets] which God planned in advance so that we might walk by them [functioning inside the sphere of love and power].

The Expanded Bible
Jonathan Mitchell NT

.
For you see, by (or: to; in; for; with) the grace and joyous favor you are (you continuously exist being) folks having been delivered (rescued; kept safe; saved; made whole; restored to your original state and condition) so as to now be enjoying salvation through [some MSS add: the] faith (or: trust; confidence), and this not forth from out of you folks, [it is] the gift of and from God (or: the gift which is God; or: the gift whose source is God),
not out of works (or: not forth from the midst of actions or deeds done; = not self-produced), to the end that no one could boast,
or the fact is, we are (continually exist being) the effect of what He did (or: His creation; the thing He has constructed; the result of His work; His achievement; His opus; the effect of His Deed): people being founded from a state of disorder and wildness (being framed, built, settled and created), within and in union with Christ Jesus, upon good works (virtuous actions; excellent deeds) which God made ready (prepared; or: prepares) beforehand, to the end that we may walk about (= live our lives) within and in union with them.

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B. .
The Spoken English NT .

Because you've been rescued by grace, through faith. And it doesn't come from you: it's God's gift.
It doesn't come from anything you do,^f so nobody can brag about it.
After all, we're God's creation. We've been created in Christ Jesus to do good things-things God has prepared ahead of time so that we can live them out.^g
f. Lit. "Not from works".
g. Lit. "walk around in them".

Updated ASV

For by grace you have been saved through faith; and this[18] is not of your own doing, it is the gift of God; not a result of works, so that no man may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

[18] That is, this salvation

Wilbur Pickering's New T.

For by grace you have been saved, through the faith⁵—and this not of yourselves, it is the gift of God—not by works, so that no one may boast. You see, we are His 'poem',⁶ created in Christ Jesus for good works,⁷ which God prepared in advance in order that we should walk in them.⁸

(5) The Text has 'the' faith; the reference is to a specific faith.

(6) The English word 'poem' comes from the Greek word here, poiema, and is one of its meanings. Just as each poem is an individual creation of the poet, so we are individual creations, not produced by a production line in a factory.

(7) We are not saved by good works, but for good works. We do good works because we are saved.

(8) 'prepared in advance'—I imagine that this refers to God's moral code, the rules of conduct that everyone should follow (if everyone did we wouldn't need jails, rescue missions, etc.).

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version	For by grace you have been saved through faith, and this especially is not of your own selves; it is the gift of God, Not of works, so that no one may boast. For we are His workmanship, being created in Christ Jesus unto the good works that God ordained beforehand in order that we might walk in them.
Analytical-Literal Translation	For by grace you _p have been saved, through faith, and this [is] not from you _p ; [it is] the gift of God, not by works, so that no one shall boast. For we are His workmanship, having been created in Christ Jesus for good works, which God prepared beforehand so that we should walk about [fig., conduct ourselves] in them.
Berean Literal Bible Bill Puryear translation	. For on the basis of grace you have been saved with the result that you are saved through faith; and this [salvation] [is] not from the source of yourselves; [it is] a gift from God, not by works, in order that no one may boast [take pride in themselves]. For we are His creation, having been created in Christ Jesus for intrinsically good actions which God prepared in advance, that we should walk in them.
C. Thomson updated NT Charles Thomson NT Context Group Version	. . fitted ...for by favor have you (pl) been rescued through trust; and that not from yourselves, [it is] the gift of God; not from works, that no man should boast. For we are his workmanship, created in the Anointed Jesus for good works, which God prepared in advance that we should walk in them. This long sentence began in v. 1.
English Standard Version Far Above All Translation Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020	. own doing For* you ^o are saved by the grace through the faith, and this thing, the gift of God, is not from you ^o ; not from works, in-order-that not anyone should boast. For* we are his product, having been created in Christ Jesus upon good works, in which God prepared beforehand in-order-that we should walk in them.
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation For you see by the grace you have been completely and permanently saved through faith; even this [salvation, the entire plan of God] is not out from the source of you; the free gift is from the source of God—not from the source of works, that no one should boast.

For we are His production [we have the provision of computer assets in our very own portfolio; i.e., election and predestination], **having been created in Christ Jesus** [the formation of the royal family of God and a new spiritual species resulting in positional sanctification by which every believer becomes the heir of God and has equal privileges under predestination] **for good achievements** [in momentum in the divine dynasphere as a part of equal privilege of election] **which God has prepared in advance** [divine provision of your portfolio of invisible assets], **that we should walk by means of them** [utilization of our computer assets].

R. B. Thieme, Jr. trans2

For by Grace you have been saved now with the result that you keep on being saved always, through faith (alone in Jesus Christ alone) and that Salvation, not from yourselves, (nor anything you do) [it is] (implied as a dramatic elipsis shouting at you) the gift of God,

not as a result of works, that no one should be arrogant or ever boast (going beyond his limitations).

For we are his workmanship, created in Christ Jesus via Salvation Adjustment to the Justice of God for good works, which God prepared beforehand, that we should walk in them.

Revised Geneva Translation

Ron Snider translation

For on the basis of grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His handiwork, created in Christ Jesus for good works, which God prepared beforehand so that we might walk in them.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Translation

World English Bible

Worrell New Testament

The gist of this passage:

8-10

Ephesians 2:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
charis (χάρις) [pronounced KHAHR-iç]	grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks	feminine singular noun; dative, locative or instrumental case	Strong's #5485
este (ἐστέ) [pronounced ehs-TEH]	to be; you [all] are; this is the 2 nd person plural of "to be"	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)

Ephesians 2:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôzô (σώζω) [pronounced SOHD-zoh]	<i>saved, being kept safe and sound, rescuing from danger or destruction; being (made) well (whole)</i>	masculine plural, perfect passive participle; nominative case	Strong's #4982
These last three words are a repeat of v. 5c.			
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: For [it is] by grace [that] we keep on being saved through faith...

Paul, back in v. 5, referenced salvation, being saved through faith. He wants to make even a stronger statement than he did earlier, and explain our relationship with works.

It is by grace that we keep on being saved, and this done on our part through faith. That is, something which requires no effort and no commendation. We simply hear something—specifically we hear the gospel message—and we believe it. I remember calling God on this. I was reading John 3, and pointed to one of the verses in that chapter (v. 16, v. 36?) and prayed something like, *I am holding you God to this promise*. From me, that was no effort, no works, nothing by which I could claim goodness. God made the promise and I believed that promise. We are saved through faith, the system of perception which is most basic system. This is something that we all have when it comes to perception.

From the beginning, our parents tell us something and we believe it. For many years, I believed a fat man in a red suit went around the world handing out presents. This obviously defies the most basic logic, and yet, I believed it. It was Christmas lie, deception, fantasy that nearly all children are told regarding Christmas and every child who hears this from his parents believes it. And is there a single children's movie out there that questions the existence of Santa Claus? A movie for kids under six years old? So, having faith and directing it toward something is not of any value. The value is in what we direct our faith toward. We direct this faith toward Santa Claus and our faith is valueless; we direct our faith toward Jesus Christ, and this is the greatest decision that we could make.

Ephesians 2:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tóuto (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Ephesians 2:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...and this [is] not out from yourselves...

This does not refer back to grace or to faith because those are both feminine singular nouns, and *this* is a neuter singular demonstrative pronoun. It refers back to the general concept of salvation. This salvation, this act of being saved, does not emanate from ourselves, it is not out from us; it is from God. Therefore, there is no credit which we can claim.

Ephesians 2:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dōron (δῶρον) [pronounced DOH-ron]	<i>a gift, present; the offering of a gift or of gifts; sacrifice</i>	neuter singular noun; nominative case	Strong's #1435

Translation: ...—[it is] the gift of God—...

It is the gift of God (notice that *gift* is a neuter singular noun). The gift is salvation.

Ephesians 2:8 For [it is] by grace [that] we keep on being saved through faith and this [is] not out from yourselves—[it is] the gift of God—... (Kukis mostly literal translation)

Ephesians 2:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Ephesians 2:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter singular noun, genitive/ablative case	Strong's #2041

Translation: ...not out from works,...

This gift is not a result of works; it does not come out from works.

Ephesians 2:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
kaucháomai (καυχάομαι) [pronounced kow-KHAH-om-ahee]	<i>to boast, to show pride, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense)</i>	3 rd person singular, aorist (deponent) middle/passive subjective	Strong's #2744

Translation: ...that no one should boast.

Because salvation is not a matter of works, no one can boast. No one can claim to be saved by being great or good or worthy.

Ephesians 2:9 ...not out from works, that no one should boast. (Kukis mostly literal translation)

Ephesians 2:8–9 For [it is] by grace [that] we keep on being saved through faith and this [is] not out from yourselves—[it is] the gift of God—not out from works, that no one should boast. (Kukis mostly literal translation)

Ephesians 2:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Ephesians 2:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
esmen (ἐσμέν) [pronounced <i>ehs-MEHN</i>]	<i>we are; we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
poíēma (ποίημα) [pronounced <i>POY-ay-mah</i>]	<i>that which is made; a work; workmanship (often of God)</i>	neuter singular noun; nominative case	Strong's #4161

This word is only found twice in the New Testament: here and in Romans 1:20.

Translation: For we keep on being His workmanship,...

However, this does not separate us from works altogether. We keep on being God's workmanship. That is, post-salvation, God has plans for us.

Ephesians 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ktízō (κτίζω) [pronounced <i>KTID-zoh</i>]	<i>creating, Creator; making, fabricating, forming, shaping, completely changing or transforming; making habitable, founding (a city, colony, state)</i>	masculine plural, aorist passive participle; nominative case	Strong's #2936
Mark, Paul and John are the only ones in the New Testament to use this word. However, the writer of Hebrews uses its cognate.			
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909

Ephesians 2:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2041
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #18

Translation: ...being transformed in Christ Jesus with good works,...

We are *transformed* in Christ Jesus. Now, we already exist physically and soulishly, but our spirit is made alive. Whether the human spirit is created right here at salvation or whether it is a dormant faculty which God revives, I don't know. But that is one of the big changes which occurs at salvation. We did not have a function human spirit before, but we do now.

The word used here is the aorist passive participle of ktízō (κτίζω) [pronounced KTID-zoh], and this verb means, *creating, Creator; making, fabricating, forming, shaping, completely changing or transforming; making habitable, founding (a city, colony, state)*. I think the words *fabricating, forming, transforming* are probably more apt here than *creating*.

We are transformed in Christ Jesus along with good works. God transformed us for good works. That we might take part in good works.

Ephesians 2:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced hoïç]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
proetoimázō (προετοιμάζω) [pronounced pro-et-oy-MAHJD-zo]	<i>to previously prepare, to make ready beforehand, to ordain before</i>	3 rd person singular, aorist active indicative	Strong's #4282
This word only occurs twice in the New Testament; here and in Romans 9:23.			
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...which the God previously prepared,...

These good works were prepared by God in eternity past, developed for each one of us. God has a specific set of works for us to accomplish.

Ephesians 2:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person neuter plural personal pronoun; locative, dative or instrumental case	Strong's #846
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	1 st person plural, aorist active subjunctive	Strong's #4043

I would have expected the presence tense here; but it is an aorist tense instead.

Translation: ...that we might walk in them. (Kukis mostly literal translation)

God has pre-designed these good works, and these are for us to walk in. The subjunctive mood is used here, because we might go along with God's program and we might not.

Ephesians 2:10 For we keep on being His workmanship, being transformed in Christ Jesus with good works, which the God previously prepared, that we might walk in them. (Kukis mostly literal translation)

Ephesians 2:8–10 For [it is] by grace [that] we keep on being saved through faith and this [is] not out from yourselves—[it is] the gift of God—not out from works, that no one should boast. For we keep on being His workmanship, being transformed in Christ Jesus with good works, which the God previously prepared, that we might walk in them. (Kukis mostly literal translation)

Ephesians 2:8–10 For it is because of grace that we keep on being saved through the exercise of faith, and that this is not something inherent in yourselves—salvation is the gift of God—it is not the result of works, so that no person should boast. However, after salvation, we keep on being His workmanship, being transformed in Christ Jesus with a set of good works, which works God pre-designed for us, that we might live our lives in them. (Kukis paraphrase)

Consequently, remember that once you (all), the gentiles, [were] in the flesh, those being called uncircumcised under the one being called circumcised in flesh made by hands, that you (all) were in the time to him separate (from) Christ, having been alienated from the state of the Israel and strangers from the covenants of the announcement, a hope [you all] do not have and without God in the cosmos. Now, at this moment, in Christ Jesus, you (all), the ones once being at a distance, have become near in the blood of the Christ.

Ephesians
2:11–13

Therefore, remember that you (all), the gentiles, [were] in the flesh at one time, those ones being designated uncircumcised by the one being designated circumcised (in [his] flesh, done by hands), that you (all) were, at that time, separate (from) Christ, having been alienated from the commonwealth of Israel and [being] without a share in the covenants of the promise, a hope [that you all] do not have so that [you all were] without God in the world. But, at this time, you (all) [are] in Christ Jesus. You (all) were once at a distance [from these things] have become near by the blood of the Christ.

Therefore, keep remembering that you, the gentiles, were strictly associated with the flesh at one time. Those who were circumcised designated you as being uncircumcised, despite circumcision being a rite done by hands in the flesh. But, at the time, you were separate from the Messiah, having been alienated from the commonwealth of Israel and having no share in the covenants of promise, without hope and without God in this world. But now, you are all in Christ Jesus. You were once a distance from these things, but now, you are brought near by the blood of Christ.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Consequently, remember that once you (all), the gentiles, [were] in the flesh, those being called uncircumcised under the one being called circumcised in flesh made by hands, that you (all) were in the time to him separate (from) Christ, having been alienated from the state of the Israel and strangers from the covenants of the announcement, a hope [you all] do not have and without God in the cosmos. Now, at this moment, in Christ Jesus, you (all), the ones once being at a distance, have become near in the blood of the Christ.
- Complete Apostles Bible Therefore remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is called the Circumcision made by hands in the flesh--that at that time you were apart from Christ, being estranged from the commonwealth of Israel and strangers to the covenants of promise, not having hope and atheists in the world.
But now in Christ Jesus, you who once were far away have come to be near by the blood of Christ.
- Douay-Rheims 1899 (Amer.) For which cause be mindful that you, being heretofore gentiles is the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands:
That you were at that time without Christ, being aliens from the conversation of Israel and strangers to the testament, having no hope of the promise and without God in this world.
But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ.
- Holy Aramaic Scriptures
Original Aramaic NT .
Because of this, be mindful that you Gentiles from the first were of the flesh, and that you were called uncircumcision by that which is called circumcision and is a work of the hands in the flesh.

And you were at that time without The Messiah, and you were aliens from the government of Israel and strangers to The Covenant of The Promise and you were without hope and without God in the world.

But now you are in Yeshua The Messiah, when from the first you were distant, and you have come near by the blood of The Messiah.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For this reason keep it in mind that in the past you, the Gentiles in the flesh, who are looked on as being outside the circumcision by those who have circumcision, in the flesh, made by hands;

That you were at that time without Christ, being cut off from any part in Israel's rights as a nation, having no part in God's agreement, having no hope, and without God in the world.

But now in Christ Jesus you who at one time were far off are made near in the blood of Christ.

Bible in Worldwide English

So remember that you were not born Jews. (They call you The Uncircumcised).

Remember you did not know Christ at that time. You were far away from the people of Israel. You had no part in the agreements which God promised to them. You had no hope and you were without God in this world.

At one time you were far away, but now you have been brought near to God by the blood *death* of Jesus Christ.

Easy English

Easy-to-Read Version—2008

You were not born as Jews. You are the people the Jews call "uncircumcised." Those Jews who call you "uncircumcised" call themselves "circumcised." (Their circumcision is only something they themselves do to their bodies.) Remember that in the past you were without Christ. You were not citizens of Israel, and you did not know about the agreements with the promises that God made to his people. You had no hope, and you did not know God. Yes, at one time you were far away from God, but now in Christ Jesus, you are brought near to him. You are brought near to God through the blood sacrifice of Christ.

God's Word™

Remember that once you were not Jewish physically. Those who called themselves "the circumcised" because of what they had done to their bodies called you "the uncircumcised." Also, at that time you were without Christ. You were excluded from citizenship in Israel, and the pledges God made in his promise were foreign to you. You had no hope and were in the world without God. But now through Christ Jesus you, who were once far away, have been brought near by the blood of Christ.

Good News Bible (TEV)

You Gentiles by birth---called "the uncircumcised" by the Jews, who call themselves the circumcised (which refers to what men do to their bodies)---remember what you were in the past. At that time you were apart from Christ. You were foreigners and did not belong to God's chosen people. You had no part in the covenants, which were based on God's promises to his people, and you lived in this world without hope and without God. But now, in union with Christ Jesus you, who used to be far away, have been brought near by the blood of Christ.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version
Contemporary English V.

.
Don't forget that you are Gentiles. In fact, you used to be called "uncircumcised" by those who take pride in being circumcised. At that time you did not know about Christ. You were foreigners to the people of Israel, and you had no part in the promises that God had made to them. You were living in this world without hope and without God, and you were far from God. But Christ offered his life's blood as a sacrifice and brought you near God.

Goodspeed New Testament
The Living Bible
New Berkeley Version
New Living Translation
The Passion Translation

.
.
.
.
So don't forget that you were not born as Jews and were uncircumcised (circumcision itself is just a work of man's hands); you had none of the Jewish covenants and laws; you were foreigners to Israel's incredible heritage; you were without the covenants and prophetic promises of the Messiah, the promised hope, and without God. *Yet look at you now! Everything is new!* Although you were once distant and far away from God, now you have been brought delightfully close to him through the sacred blood of Jesus—you have actually been united to Christ!

Plain English Version
UnfoldingWord Simplified T.

.
So remember that previously you who are non- Jewish people according to physical descent did not belong to God's people. The Jews insulted you by calling you "the uncircumcised." They call themselves "the circumcised." By this they mean that they, not you, are God's people, although circumcision is something that humans do that only changes the body, not something that God does that changes the spirit. Remember that, at that time, you were apart from the Messiah. You were foreigners to the people of Israel. You did not share in the things that God promised in his agreements with them. You did not confidently expect that God would save you. No, you were living in this world completely without God. But now because you have trusted in the Messiah Jesus, God has brought you near to himself, even though before that you were very far away. This was possible because the Messiah died on the cross for you.

Williams' New Testament

So remember that you were once heathen in a physical sense, called the uncircumcised by those who call themselves the circumcised -- though only in a physical sense, by human hands. At that time you were without any connection with Christ; you were aliens to the commonwealth of Israel, strangers to the sacred compacts made by God's promise, with no hope, and no God in the world. But now through your union with Christ Jesus you who were once far away have through the blood of Christ been brought near.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

.
.
For this reason, remember that in the past you were the non-Jews in *the* physical body, the people who are called Uncircumcision by what is called Circumcision (handmade in *the* physical body), because at that time you were without *the* Anointed King, having been alienated from the citizenship of Israel and strangers to the treaties of the promise having no anticipation of *good*, and godless in the world. But right now, in the Anointed King Jesus, you, the *people* who were a long way away in the past, became near in the blood of the Anointed King.

Common English Bible

.

Len Gane Paraphrase	Therefore remember that you in the past, Gentiles by nature, who are labeled uncircumcision by those who are called the Circumcision (by man's hands) by nature. For at that time you were without Christ, alienated from the commonwealth of Israel and without a share in the Covenants of Promise, having no hope and without God in the world, but now in Christ Jesus you who at one time were far away are brought close by the blood of Christ.
A. Campbell's Living Oracles	Wherefore, remember that you, formerly Gentiles in the flesh, (those called the uncircumcision, by them called the circumcision in the flesh, made by hands,) were in the world at that time, without Christ, being aliens from the commonwealth of Israel, and strangers to the institutions of promise; having no hope, and without God: but now, in Christ Jesus, you were formerly far off, are brought nigh by the blood of Christ.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Remember, therefore, that you were once Gentiles yourselves, as your bodies showed; you were called 'The Uncircumcised' by those who were called 'The Circumcised'--circumcised only by the hand of man! Remember that you were at that time far from Christ; you were shut out from the citizenship of Israel; you were strangers to the Covenants founded on God's Promise; you were in the world without hope and without God. But now, through your union with Christ Jesus, you who once were 'far off' have, by the shedding of the blood of the Christ, been brought 'near.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version So you who are "foreigners" humanly-speaking, called "uncircumcised" by those who are "circumcised"* (which is only a procedure carried out by human beings), you need to remember that once you had no relationship to Christ. You were barred as foreigners from being citizens of Israel, strangers to the covenant God had promised. You had no hope and you lived in the world without God. But now, in Christ Jesus, you who were once a long way off have been brought near by the blood of Christ.
The Heritage Bible	Therefore remember, that you were for some time ethnics in flesh, those called Uncircumcision by those called Circumcision in the flesh, handmade, That at that time you were apart from Christ, having been alienated from the citizenship of Israel, and foreigners from the covenants of promise, having no hope, and atheists ¹² in the world; And now in Christ Jesus you who for some time were far away have become near in the blood of Christ,. ¹² 2:12 atheists , <i>atheos</i> , without God. Those who had not believed into the true and living God in reality are atheists, without God, even though they believe in and worship many gods, because all the other so-called gods are not gods, 2 Kng 19:18; 2 Chr 13:9; Isa 37:19; Jer 2:11; 5:7; 16:20; Act 19:26; 1 Cor 10:20; Gal 4:8; the other gods are either idols which are nothing, or demons who are not gods, but unclean spirits, so, they are still without God, that is, atheists.
International Standard V	All Believers are One in the Messiah So then, remember that at one time you gentiles by birth [Lit. in the flesh] were called "the uncircumcised" by those who called themselves "the circumcised." They underwent physical circumcision done by human hands. At that time you were

without the Messiah, [Or Christ] excluded from citizenship in Israel, [Or from the commonwealth of Israel] and strangers to the covenants of promise. You had no hope and were in the world without God. But now, in union with the Messiah [Or Christ] Jesus, you who once were far away have been brought near by the blood of the Messiah. [Or Christ]

Lexham Bible
Montgomery NT
NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT

Wherefore, remember that you were formerly gentiles by birth, called uncircumcision by that called circumcision made in the flesh by the hand, that at that time you were without Christ, alienated from the polity of Israel, and strangers to the covenants of promise, having no hope and without God in the world; but now, in Christ Jesus you who were formerly far off have been made nigh by the blood of Christ.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

Therefore remember, that you being in times past Gentiles in the flesh, who are called Uncircumcision by what is called the Circumcision in the flesh made by hands; That at that time you were without Christ, being aliens from the commonwealth of Israel, and foreigners from the Covenants of Promise, having no hope, and without Elohim in the cosmos: But now in Christ Jesus you who sometimes were far off are made near by the blood of Christ.

Weymouth New Testament

Therefore, do not forget that formerly you were Gentiles as to your bodily condition. You were called the Uncircumcision by those who style themselves the Circumcised--their circumcision being one which the knife has effected. At that time you were living apart from Christ, estranged from the Commonwealth of Israel, with no share by birth in the Covenants which are based on the Promises, and you had no hope and no God, in all the world. But now in Christ Jesus you who once were so far away have been brought near through the death of Christ.

Wikipedia Bible Project
Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Christ is our Peace**

- Remember that you were pagans even in your flesh and the Jews, who call themselves Circumcised (because of a surgical circumcision), called you Uncircumcised. At that time you were with out Christ, you did not belong to the community of Israel; the covenants of God and his promises were not for you; you had no hope and were without God in this world. But now, in Christ Jesus and by his blood, you who were once far off have come near.

Col 2:11; Rom 9:4 Col 1:21 1Thes 4:13; Is 57:19

Footnote for v. 11 is placed in the **Addendum**.

New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cipher Translation	Wherefore remember, that ye being in time past the other nations in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Mashiach , being aliens from the Devarym of Yashar'el, and strangers from the covenants of promise, having no hope, and without Elohiym in the world: But now in Mashiach Yahusha ye who sometimes were far off are made nigh by the blood of Mashiach .
Hebraic Roots Bible Holy New Covenant Trans.	. Physically you are not Jewish. Those who have been physically circumcised called you "the uncircumcised". Do you remember? At that time you were without Christ. You were foreigners. You could not be part of Israel. You were strangers to the covenants of God's promise. You had no hope. You were in the world without God. You used to be far away but now, in Christ Jesus, you have come near. This was made possible by the blood of Christ.
The Scriptures 2009	Therefore remember that you, once nations ^c in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands, that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world. But now in Messiah עֲשׂוּיָהּ you who once were far off have been brought near by the blood of the Messiah.
Tree of Life Version	°See 1Corinthians 12:2. Therefore, keep in mind that once you—Gentiles in the flesh—were called "uncircumcision" by those called "circumcision" (which is performed on flesh by hand). At that time you were separate from Messiah, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Messiah Yeshua, you who once were far off have been brought near by the blood of the Messiah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...so remember! for ever You* {were} The Aliens in flesh The [Men] Being Said Uncircumcision by the being said circumcision in flesh handmade for [You*] were [in] the time that apart [from] christ Having Been Alienated [from] the citizenship [of] the israel and Foreign [from] the contracts [of] the promise hope not Having and Godless in the world now but in christ jesus You* The [Men] ever Being far become near in the blood [of] the christ...
Alpha & Omega Bible Awful Scroll Bible	. Through-which, be mindful, certainly-of-which yous at one time were a nation from-within the flesh, the ones being called the un-cutting-around, by the ones being called the cutting-around, from-within the flesh made-by-hands, certainly-of-which yous, from-within that time were separate of the Anointed One, having been other-than-from the citizenship of Israel, and aliens to the Set-forth-throughout of the heralding-beforehand, holding not expectation, and without-God, from-within the world. But now by-within the Anointed One, Jesus, yous who at one time are being far away, come to be near by-within the blood of the Anointed One.
Concordant Literal Version exeGesés companion Bible	. <u>SHALOM THROUGH THE BLOOD OF MESSIAH</u> So remember that you, ever goyim in the flesh, who are worded, Uncircumcision by those worded, Circumcision - in the flesh - handmade; that at that season you, being apart from Messiah, being alienated from the citizenship of Yisra El; strangers from the covenants of the pre-evangelism

having no hope and atheist in the cosmos:
and now in Messiah Yah Shua
- being formerly afar
you became near by the blood of the Messiah.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Therefore, have zikaron (remembrance) that formerly you, the Goyim in the flesh, who are called "arelim" (uncircumcised ones) by the ones being called "nimolim" (circumcised ones) which is a Bris Milah performed in the flesh by human hands
Have zikaron (remembrance) that you were at that time bazunder (unrelated and separate) from Rebbe, Melech HaMoshiach, having been alienated from the torat haEzrakhut (the citizenship) in the Am Brit, from Yisroel, being zarim (strangers) to the Beritot HaHavtacha, farloiren (lost) and having no tikvah (hope) and without G-d in the Olam Hazeh. [YESHAYAH 14:1; 65:1]
But now in Rebbe, Melech HaMoshiach Yehoshua, you, who formerly where in the outermost courts, have been brought near by the kapporah of the dahm of Moshiach.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
So, you Gentiles by birth should remember what you once were. You are called "Uncircumcision" by those who are called "Circumcision" [i.e., the Jews], (which refers to a physical procedure performed by people). [Remember] that you were at that time without Christ; [you were] excluded from citizenship in the nation of Israel; [you were] foreigners regarding the Agreements of [God's] promises. You had no hope and were without God in the world. But now [that you are] in [fellowship with] Christ, you [Gentiles], who were once far away [from God], have been brought near [to Him] through the blood of Christ.

Brodie's Expanded Trans.

Therefore, remember that you were once Gentiles in the flesh [racial inferiority and prejudice], who were called a foreskin [racial slur] by those [Jews] who called themselves the circumcision by means of human hands [ritual circumcision].
Also remember that at that time [during your pre-salvation experience] you were separated from Christ, being excluded from the citizenship of Israel, even aliens to the covenants of promise [given to Israel only and have no relation to the Church], having no hope [confidence in the future] and without God [atheists] in the cosmic system.
But now [in the Church Age] you [Gentiles] are in Christ Jesus [by the baptism of the Holy Spirit]. You who were once far away [during the dispensation of Israel] have become near [salvation for the Gentiles] by the blood of Christ [representative analogy for His spiritual death on the cross].

The Expanded Bible
Jonathan Mitchell NT

.
On which account (or: Wherefore) you must continuously call to mind (or: keep in mind; remember) that once you, the nations (multitudes; ethnic groups; Gentiles; non-Israelites) in flesh (= in your physical beings and cultural heritages) the ones habitually termed (spoken of as; called; said to be) "uncircumcision" by the one (or: that) habitually being termed "circumcision," in flesh (= in body and culture/religion): made by hand,
that (or: because) you were, and continued on being for that season (or: in that appointed situation), apart from Christ ([the] Anointed One; = [the] Messiah): people having been alienated from the state of being a citizen (or: estranged from citizenship in the commonwealth) of Israel and [being] strangers pertaining to the arrangements of (or: foreigners from covenants and testamentary dispositions whose origin is) The Promise (or the assurance), continually having no expectation

(or: hope), and [were] folks without God (or: godless; atheists) within the ordered System (world of culture, religion and governments).

But now, within, in union with and centered in Christ Jesus, you the folks once being (continuously existing) far off (or: at a distance) came to be (were birthed; are generated; are suddenly become) near, immersed within and in union with the blood of the Christ (the Anointed One).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Jewish and Gentile Believers United in Christ

Therefore remember that formerly you, the Gentiles in the flesh, the so-called uncircumcision by the so-called circumcision in the flesh, made by hands, that you were at that time apart from Christ, alienated from the citizenship of Israel, and strangers to the covenants of promise, not having hope, and without God in the world. But now in Christ Jesus you, the ones who once were far away, have become near by the blood of Christ.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B.

Wherefore, keep in remembrance—

That [at one time] ||ye, the nations in flesh||

<Who are called Uncircumcision by the so'- called Circumcision in flesh, made by hand>^m

That ye were ||in that season||,

Separate from Christ, Alienated from the citizenship of Israel, and strangers from the covenants of promise, Having no |hope| And godless in the world;

But ||just now, in Christ Jesus||,

||Ye, who at one' time were afar off||ⁿ

Were made nigh in the blood of the Christ;...

^m Ro. ii. 28.

ⁿ Is. lvii. 19; lii. 7.

The Spoken English NT

Christ has Brought you Believing Gentiles into God's Family

So, remember back then? (I'm talking to you who are physically "Gentiles".^h You're called "the uncircumcision" by those who call themselves "the circumcision"—which is just a human procedure done on flesh.)ⁱ

Well, at that time, you were separated from Christ. You were shut out from the community of Israel, and you were foreigners to God's promised covenants.^j You had no hope, and you were without God in the world.

But now, in Christ Jesus, you're not far away anymore: you've been brought in close by the blood of Christ.^k

h. "Physically 'Gentiles' ": lit. "Gentiles in the flesh".

i. Lit. "by what is called 'the circumcision'—performed by hands on flesh". In Jewish thinking, things done "by hands" are by definition not things created/done by God (see e.g. Mark 14:58). See "Bible Words" under "circumcise."

j. Lit. "foreigners to the covenants of the promise".

k. Lit. "But now, in Christ Jesus, you who were once far away have been brought near by the blood of Christ".

Wilbur Pickering's New T.

Once far, now near in Christ

So then, remember that once you physical Gentiles—called 'uncircumcision' by the so-called 'circumcision' (that made in flesh with hands)— that at that time you were

apart from Christ, excluded from citizenship in Israel and strangers to the covenants of the promise,⁹ having no hope and without God in the world. But now in Christ Jesus you who once were far away have come to be near through the blood of the Christ.

(9) 'the promise'—that's what the Text says. The various covenants recorded in the Old Testament differ considerably from each other, but one might say that there is one promise common to all: God promises to bless obedience, those who obey Him. To obey God one needs to have some contact with Him. Without such contact one has no hope.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For this reason, be remembering that you_p at one time [were] the Gentiles in [the] flesh, the ones called Uncircumcision by the ones called Circumcision, performed by human hands in the flesh—that you_p were at that time apart from [or, without] Christ, having been separated from [or, a foreigner to] the citizenship [fig., community] of Israel and strangers to [fig., excluded from] the covenants of the promise, having no hope [or, confident expectation] and without God in the world. But now, in Christ Jesus, you_p, the ones at one time being far away, became near by the blood of Christ.

Berean Literal Bible .

Bill Puryear translation

Therefore, remember that once you [were] Gentiles in the flesh who were called 'foreskin' by the so-called made by human hands 'circumcision', [remember] that at that time you were separated from Christ, having been excluded from the rights and privileges of being a citizen of Israel and aliens to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus, you who were once far away have been brought near by means of the blood of Christ.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Therefore remember, that once you (pl), the ethnic groups in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that you (pl) were at that time separate from the Anointed, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no abiding confidence and without God in the world. But now in the Anointed Jesus you (pl) that once were far off are made near in the blood of the Anointed.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Hence remember^o, that previously you^o, (the Gentiles in the flesh), the ones called* uncircumcision by what is called* circumcision, made* by hands in the flesh; that you^o were separate from Christ at that time, having been alienated from the citizenship of Israel and strangers from the covenants* of the promise, having no hope and were godless in the world. But now in Christ Jesus you^o who are previously from afar became near *to him* in the blood of the Christ..

New American Standard .

New European Version .

New King James Version .

New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	For this reason remember that at one time you all, the Gentiles in the flesh, the ones being called uncircumcision by the ones being designated circumcision in the flesh, accomplished by human hands, [remember that] at that period of time you were separated from Christ, having been alienated from the citizenship of Israel, and aliens from the covenants of the promise, not having future expectation, godless in the cosmos; but now in Christ Jesus, you all, the ones being formerly far away, have become near by means of the blood of Christ.
R. B. Thieme, Jr. trans2	Therefore remember that at one time you Gentiles in the flesh, called the uncircumcision by what is called the circumcision, which is made in the flesh by hands -- remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who were formerly far off have been brought near by the blood of Christ.
Revised Geneva Translation	.
Ron Snider translation	Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision " by those known as "Circumcision," which is performed in the flesh by human hands--remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have become near by means of the blood of Christ.
Updated ASV	Unity in Christ Therefore, remember that at one time you, people of the nations by fleshly descent, were the ones called "uncircumcision" by those called "circumcision," which is made in the flesh by human hands, remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

11-13

Ephesians 2:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (δίό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
mnēmoneúō (μνημονεύω) [pronounced mnay-mon-YOO-oh]	<i>remember; be mindful of, call to mind; think of and feel for a person or thing; hold in memory, keep in mind; make mention of</i>	2 nd person plural, present active imperative	Strong's #3421

Ephesians 2:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561

Translation: Therefore, remember that you (all), the gentiles, [were] in the flesh at one time,...

The people to whom Paul is writing, the Ephesians, are primarily gentiles. In Rome, there was apparently a significant contingent of Jews there, but apparently, not as many in Ephesus.

At one time, the gentiles were completely associate with the flesh. They were in the flesh, as Paul writes here.

Ephesians 2:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Ephesians 2:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present passive participle, nominative case	Strong's #3004
ἀκροβυστία (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, nominative case	Strong's #203
ὑπὸ (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
λέγω (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present passive participle, nominative case	Strong's #3004
περιτομή (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061

Notice the singular here; compare to the plural found previously.

Translation: ...those ones being designated uncircumcised by the one being designated circumcised...

The ones who were known as the circumcision designated the gentiles as being the uncircumcision. As we know about the self-righteous Jews at that time, they looked down on the gentiles, despite being subject to their laws and control.

The Jews had a rich history of greatness and sophistication and brilliance, as well as a relationship with God (which they all believed that they had, even if many of them did not). In cultural development, the Jews were hundreds of years beyond the gentiles.

Even today, when listening to teachers of the Jewish people and listening to teachers of the Arabs (the cousins of the Jews), the difference can seem stark. The Jews, even though closely tied to a religion that is over 3000 years old, can seem light years ahead of those with ties to a religion which is about 1400 years old, but seeming amazingly barbaric by contrast.

When making such contrasts, I am not comparing specifically Jews to Arabs, but Jews to religious Arabs.

Ephesians 2:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
This exact same phrase was found in v. 11b.			
cheiropoiētos (χειροποίητος) [pronounced khi-rop-OY-ay-toss]	<i>handmade, made by hands, constructed using hands; manufactured of human construction, made by (make with) hands, constructed by human skill</i>	feminine singular adjective; genitive/ablative case	Strong's #5499

Translation: ...(in [his] flesh, done by hands),...

Paul adds, parenthetically I think, that circumcision is all a matter of what is done by skilled hands in the flesh.

Paul is setting up this sly contrast, where gentiles were once in the flesh, but here, they are differentiated from the Jews simply by what is done in the flesh. So Paul, a Jew by birth and certainly circumcised, is minimizing this aspect of the Jewish culture.

Ephesians 2:11 **Therefore, remember that you (all), the gentiles, [were] in the flesh at one time, those ones being designated uncircumcised by the one being designated circumcised (in [his] flesh, done by hands),...** (Kukis mostly literal translation)

Ephesians 2:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	2 nd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2540

Ephesians 2:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinō (ἐκεῖνῳ) [pronounced ehk-INE-oh]	to him [it], of him [it], by him [it]; his, its; that	3 rd person masculine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
chōris (χωρίς) [pronounced khoh-REECE]	separate [ly], apart [from]; without [any]; beside [s]; by itself	adverb of separation	Strong's #5565
Christos (χριστός) [pronounced krees-TOHSS]	anointed, anointed one, Messiah; transliterated, Christ	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...that you (all) were, at that time, separate (from) Christ,...

The gentiles to whom Paul writes were, at one time, separate from the Messiah, from the Anointed One, from the Promised One to the Jews.

The implication is, they are no longer separate from the Jewish Messiah.

Ephesians 2:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apallotriōō (ἀπαλλοτριώω) [pronounced ap-al-lot-ree-OH-oh]	being alienated, being estrange; shutting out from one's fellowship and intimacy; (passively and figuratively) being a non-participant	masculine plural, perfect passive participle; nominative case	Strong's #526
tês (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
politeía (πολιτεία) [pronounced pol-ee-TĪ-ah]	the administration of civil affairs; a state or commonwealth; citizenship, the rights of a citizen	feminine singular noun, genitive/ablative case	Strong's #4174
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
Israēl (Ἰσραήλ) [pronounced is-rah-ALE]	he shall be a prince of God; transliterated Israel	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...having been alienated from the commonwealth of Israel...

The gentiles were once alienated, shut out from, estranged from the commonwealth of Israel (even though Israel was no longer a sovereign state).

Ephesians 2:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ξένος (ξένος) [pronounced <i>XEHN-oss</i>]	<i>a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host</i>	masculine plural adjective; nominative case	Strong's #3581
τῶν (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
διαθήκαι (διαθήκαι) [pronounced <i>dee-ath-AY-kī</i>]	<i>contracts, covenants, dispositions, arrangements, of any sort, testaments, wills; compacts</i>	feminine plural noun; genitive/ablative case	Strong's #1242
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ἐπαγγελία (ἐπαγγελία) [pronounced <i>ehp-ang-ehI-EE-ah</i>]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860

Translation: ...and [being] without a share in the covenants of the promise,...

The gentiles were strangers to the covenants made to Israel; they did not have a share in the covenants made to Israel. These are the covenants of the promise of blessing to Israel. These are the covenants made to Abraham, Isaac, and Jacob; these are the covenants made with the Hebrew people; these are the covenants which separated Israel to their God.

Ephesians 2:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐλπίς (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Ephesians 2:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	having [and/or] holding; the one who owns, the possessor, adhering to, clinging to	masculine plural, present active participle; nominative case	Strong's #2192

Translation: ...a hope [that you all] do not have...

This is a hope, Paul writes, that you do not have. The gentiles were not a part of the covenants between God and the people of Israel.

Ephesians 2:12e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that	conjunction	Strong's #2532
atheos (ἄθεος) [pronounced ATH-eh-oss]	without God; denying the gods; godless; ungodly; abandoned by God (or by the gods)	masculine plural adjective; nominative case	Strong's #112 hapax legomenon
en (ἐν) [pronounced en]	in, in the sphere of, into, on, by means of, with; through; among; against; when, while	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kósmos (κόσμος) [pronounced KOSS-moss]	world, world order, arrangement, order, organized world system, cosmic system	masculine singular noun, dative, locative or instrumental case	Strong's #2889

Translation: ...so that [you all were] without God in the world.

God made these promises to the Jews. The gentiles were without God in the world. There were exceptions to this, but principally, Israel stood with God against all the world.

Ephesians 2:12 ...that you (all) were, at that time, separate (from) Christ, having been alienated from the commonwealth of Israel and [being] without a share in the covenants of the promise, a hope [that you all] do not have so that [you all were] without God in the world. (Kukis mostly literal translation)

Ephesians 2:11–12 Therefore, remember that you (all), the gentiles, [were] in the flesh at one time, those ones being designated uncircumcised by the one being designated circumcised (in [his] flesh, done by hands), that you (all) were, at that time, separate (from) Christ, having been alienated from the commonwealth of Israel and [being] without a share in the covenants of the promise, a hope [that you all] do not have so that [you all were] without God in the world. (Kukis mostly literal translation)

Ephesians 2:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i>]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
humeis (ὕμεις) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

Translation: But, at this time, you (all) [are] in Christ Jesus.

In contrast, now, Paul writes, you are all in Christ Jesus. Those gentiles in Ephesus and elsewhere had believed in Jesus Christ, so now they are in Christ.

So, regardless of circumcision or uncircumcision, these gentiles in Ephesus are not closely aligned with the God of the Jews.

Ephesians 2:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
poté (ποτέ) [pronounced <i>poht-EH</i>]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
makran (μακράν) [pronounced <i>mak-RAN</i>]	<i>at a distance, (a-) far (off), good (great) way off, far, a great way; far hence</i>	adverb	Strong's #3112

Translation: You (all) were once at a distance [from these things]...

Although this continues the previous sentence, I made it into a separate sentence in the English.

Paul writes, *you all were once at a distance from all of these things*. The implication is, they are no longer at such a distance.

Ephesians 2:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	2 nd person plural, aorist (deponent) middle/passive indicative	Strong's #1096
engus (ἐγγύς) [pronounced eng-GOOÇ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, dative, locative or instrumental case	Strong's #129
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...have become near by the blood of the Christ. (Kukis mostly literal translation)

You believers in Ephesus, Paul writes, have been brought near to God by means of the blood of Christ. The blood of Christ refers to Jesus dying for our sins on the cross; more specifically to God the Father pouring out all of our sins on God the Son. It is because of this, which the Ephesian believers took by faith, that brought them near to God.

R. B. Thieme, Jr.'s doctrine of the **Blood of Christ** is in the **Addendum**.

Ephesians 2:13 **But, at this time, you (all) [are] in Christ Jesus. You (all) were once at a distance [from these things] have become near by the blood of the Christ.** (Kukis mostly literal translation)

Ephesians 2:11–13 Therefore, remember that you (all), the gentiles, [were] in the flesh at one time, those ones being designated uncircumcised by the one being designated circumcised (in [his] flesh, done by hands), that you (all) were, at that time, separate (from) Christ, having been alienated from the commonwealth of Israel and [being] without a share in the covenants of the promise, a hope [that you all] do not have so that [you all were] without God in the world. But, at this time, you (all) [are] in Christ Jesus. You (all) were once at a distance [from these things] have become near by the blood of the Christ. (Kukis mostly literal translation)

Ephesians 2:11–13 Therefore, keep remembering that you, the gentiles, were strictly associated with the flesh at one time. Those who were circumcised designated you as being uncircumcised, despite circumcision being a rite done by hands in the flesh. But, at the time, you were separate from the Messiah, having been alienated from the commonwealth of Israel and having no share in the covenants of promise, without hope and without God in this world. But now, you are all in Christ Jesus. You were once a distance from these things, but now, you are brought near by the blood of Christ. (Kukis paraphrase)

In the slavishly literal translation, I made a mess of v. 15, making some of the accusatives seem like nominatives. I will have to more carefully compare my mostly literal translation with previous translations to fix this. When reading through my basic six literal translations, I can see that I am not the only one to struggle with this text. Because of the differences of the translations, I will need to see if there are alternative texts for this passage.

For He Himself keeps on being the peace of us, the One making these both one and the dividing wall of the barrier is being loosened, the enmity in the flesh of him, the law of the commands in decrees having been idle, that the two He might create in Him to one new man, making peace; and He might reconcile the both in one in one body in the God through the stake, putting to death the enmity in Him.

Ephesians
2:14–16

For He Himself keeps on being our peace, the One Who made the two things one and the One having broken down the dividing wall of barrier, [having broken down] the enmity [between us] in His flesh, having deprived of power the law of the commands with the ordinances [against us], that He might transform the two to one new man in Him, making peace; that He might reconcile the two into one body by the God, through the Roman cross, having slain the enmity [between us] in Him.

For He Himself, Jesus Christ, keeps on being our peace, the One making Jews and gentiles one; the One breaking down the dividing barrier wall between Jews and gentiles, dissolving the enmity between us in His Own flesh. He has set aside the power of the commandments and the ordinance of the Mosaic Law which are against us, so that He might transform the two groups—Jew and gentiles—into one new man, one new creation, in Him, making peace between us. By the Roman cross, Jesus reconciles the two groups into one body, having destroy the enmity between us.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For He Himself keeps on being the peace of us, the One making these both one and the dividing wall of the barrier is being loosened, the enmity in the flesh of him, the law of the commands in decrees having been idle, that the two He might create

Complete Apostles Bible	<p>in Him to one new man, making peace; and He might reconcile the both in one in one body in the God through the stake, putting to death the enmity in Him. For He Himself is our peace, who has made both one, and who destroyed the dividing wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, that He might create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, putting to death the enmity in Himself.</p>
Douay-Rheims 1899 (Amer.)	<p>For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh: Making void the law of commandments contained in decrees: that he might make the two in himself into one new man, making peace And might reconcile both to God in one body by the cross, killing the enmities in himself.</p>
Holy Aramaic Scriptures Original Aramaic NT	<p>.</p> <p>For he is our peace who made the two one, and he destroyed the wall that was standing in the middle. And he has canceled the hatred by his flesh and the law of commands in his commandments, that for the two, he would create in his Person one new man, and he has made peace. And he has reconciled the two with God in one body, and in his crucifixion he has killed the hatred.</p>
Lamsa Peshitta (Syriac)	.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	<p>For he is our peace, who has made the two into one, and by whom the middle wall of division has been broken down, Having in his flesh put an end to that which made the division between us, even the law with its rules and orders, so that he might make in himself, of the two, one new man, so making peace; And that the two might come into agreement with God in one body through the cross, so putting an end to that division.</p>
Bible in Worldwide English	<p>Christ has made peace between us. He has brought both Jews and non-Jews together into one people. He has broken down the wall that divided us. In his own body Christ made an end of the law and its rules. He did this so that in him two peoples could become one. In this way, he made peace between us. He did this so that by the cross he might bring both kinds of people back to God in one body. And by the cross he has stopped our hating each other.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>Christ is the reason we are now at peace. He made us Jews and you who are not Jews one people. We were separated by a wall of hate that stood between us, but Christ broke down that wall. By giving his own body, Christ ended the law with its many commands and rules. His purpose was to make the two groups become one in him. By doing this he would make peace. Through the cross Christ ended the hate between the two groups. And after they became one body, he wanted to bring them both back to God. He did this with his death on the cross.</p>
<i>God's Word™</i>	<p>So he is our peace. In his body he has made Jewish and non-Jewish people one by breaking down the wall of hostility that kept them apart. He brought an end to the commandments and demands found in Moses' Teachings so that he could take Jewish and non-Jewish people and create one new humanity in himself. So he</p>

made peace. He also brought them back to God in one body by his cross, on which he killed the hostility.

Good News Bible (TEV) For Christ himself has brought us peace by making Jews and Gentiles one people. With his own body he broke down the wall that separated them and kept them enemies. He abolished the Jewish Law with its commandments and rules, in order to create out of the two races one new people in union with himself, in this way making peace. By his death on the cross Christ destroyed their enmity; by means of the cross he united both races into one body and brought them back to God.

J. B. Phillips .
The Message .
 NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. Christ has made peace between Jews and Gentiles, and he has united us by breaking down the wall of hatred that separated us. Christ gave his own body to destroy the Law of Moses with all its rules and commands. He even brought Jews and Gentiles together as though we were only one person, when he united us in peace. On the cross Christ did away with our hatred for each other. He also made peace between us and God by uniting Jews and Gentiles in one body.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation Our reconciling "Peace" is Jesus! He has made Jew and non-Jew one *in Christ*. *By dying as our sacrifice*, he has broken down every wall of prejudice that separated us *and has now made us equal through our union with Christ*. Ethnic hatred has been dissolved by the crucifixion of his precious body on the cross. The legal code that stood condemning every one of us has now been repealed by his command. His triune essence has made peace between us by starting over—forming one new race of humanity, Jews and non-Jews fused together! Two have now become one, and we live restored to God and reconciled in the body of Christ. Through his crucifixion, hatred died.

Plain English Version .
 UnfoldingWord Simplified T. It is the Messiah who has made it possible for Jews and non- Jews to live peacefully with each other. He made the two separate groups into one group. The two groups hated each other, but he took away every reason for hating each other when he died for all of us. He made it no longer necessary for us to obey the commandments and requirements of the Jewish law for him to accept us. He did this in order to make the Jews and the non- Jews into one new people who would live peacefully together by being joined to him. He did this in order to reconcile both groups to God as one group by dying on the cross for all of them. In this way, Jesus made it possible for them to stop being enemies to each other and to God..

Williams' New Testament For He Himself is our peace, He is the one who has made us both into one body and has broken down the barrier that kept us apart; through His human nature He has put a stop to the hostility between us, namely, the law with its commands and decrees, in order to create one new humanity out of the two parties and so make peace through union with Himself, and in one body to reconcile them both to God with His cross after He had killed the hostility through it.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, He is our peace, the One who made the both of <i>them</i> one and tore down the partition of the barrier wall, the enemy relationship in His physical body (the law of the demands in rules), after making it useless so that He might create the two in Himself into one new person, making peace, and He might completely restore the both of <i>them</i> in one body to God through the cross after killing the enemy relationship in it.
Common English Bible	.
Len Gane Paraphrase	For he is our peace, who made both one and has broken down the separating wall between us. Having abolished in his flesh the enmity, the Law of Commandments, containing rules, for this purpose to make by himself one from two, making peace, that he might reconcile both to God in one body through the cross, killing the enmity by it.
A. Campbell's Living Oracles	For he is our peace, who has made both one, and has broken down the middle wall of separation; having abolished, by his flesh, the enmity, (the law of the commandments concerning ordinances,) that he might make the two into one new man, under himself, making peace: and might reconcile both to God, in one body, through the cross; having slain the enmity by it.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	He it is who is our Peace. He made the two divisions of mankind one, broke down the barrier that separated them, And in his human nature put an end to the cause of enmity between them--the Law with its injunctions and ordinances--in order to create, through union with himself, from Jew and Gentile, one New Man and thus make peace. And when, upon the cross, he had destroyed their mutual enmity, he sought by means of his cross to reconcile them both to God, united in one Body.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	For He Himself is our peace, who has made the two one and has torn down the dividing wall of hostility by abolishing in His flesh the law of commandments and decrees. He did this to create in Himself one new man out of the two, thus making peace and reconciling both of them to God in one body through the cross, by which He extinguished their hostility.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Christ is our peace. Through his body* he made the two into one, and broke down the separating wall of hostility that divided us, freeing us from the law with its requirements and regulations. He did this so he could create in himself one new person out of the two and so make peace, and completely reconcile both of them to God through the cross as if they were just one body, having destroyed our hostility towards each other.
The Heritage Bible	Because he is our peace, the one making both one, and having broken down the middle wall of enclosure, In his flesh having rendered inoperative the hostility, the law of commandments in decrees, in order to create of the two in himself one new man, making peace; And to fully reconcile both to God in one body through the cross, killing the hostility in it,...

International Standard V	For it is he who is our peace. Through his mortality [Lit. flesh] he made both groups one by tearing down the wall of hostility that divided them. [Lit. the dividing wall of hostility] He rendered the Law inoperative, along with its commandments and regulations, thus creating in himself one new humanity from the two, thereby making peace, and reconciling both groups to God in one body through the cross, on which he eliminated the hostility.
Lexham Bible Montgomery NT	.
	For he is our Peace, who has made the two of us Jew and Gentile one, and has broken down the party-wall of partition between us. In his own body he abolished the cause of our enmity, the law of commandments contained in ordinances, in order to make the two into one new man in himself, so making peace. Thus he reconciled us both in one body to God by his cross, on which he slew our enmity. [Kukis: By <i>party-wall</i> , I assume Montgomery means the wall between two groups.]
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Because he is our peace, who has made both one and has broken down the middle wall of partition between us; Having rendered idle in his flesh the hostility, even the Law of commandments contained in ordinances; that the two he might create in himself into one new human being, making peace, and that he might reconcile both to Elohim in one body by the stake, having slain the hostility thereby:...
Weymouth New Testament	For He is our peace--He who has made Jews and Gentiles one, and in His own human nature has broken down the hostile dividing wall, by setting aside the Law with its commandments, expressed, as they were, in definite decrees. His design was to unite the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to reconcile Jews and Gentiles in one body to God, by means of His cross--slaying by it their mutual enmity.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For Christ is our peace, he who has made the two peoples one, destroying in his own flesh the wall—the hatred—which separated us. He abolished the Law with its commands and precepts. He made peace in uniting the two peoples in him, creating out of the two one New Man. He destroyed hatred and reconciled us both to God through the cross, making the two one body. Is 9:5 Ezk 37:1; 2Cor 5:17
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	For he is our peace, who has made both one, and has broken down the middle wall of partition <i>between us</i> ; Having abolished in his flesh the enmity, the commands of the statutes <i>contained</i> in dogma; to make in himself of two one new man, so making peace; And that he might reconcile both unto Elohiym in one body by the cross, having slain the enmity thereby:...

Hebraic Roots Bible	For He is our peace, who has made both one (echad), and has broken down the wall of separation between them, in His flesh He has caused to cease the enmity due to the (manmade) laws in regulations, that He might in Himself create the two into one new man, making peace, and He reconciled both in one body to YAHWEH and destroyed the enmity through the crucifixion.
Holy New Covenant Trans.	You used to be far away but now, in Christ Jesus, you have come near. This was made possible by the blood of Christ. Christ himself is our peace. He has made Jews and non-Jews one. He used his own body to break down the barrier of hate which separated them. Christ canceled the law which had commands in strict orders. He wanted to create one new man from two, making peace between them. Then he could make them friends of God with one body through the cross. He used the cross to kill the hate.
The Scriptures 2009	For He is our peace, who has made both one, and having broken down the partition of the barrier, having abolished in His flesh the enmityd – the torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace, and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it. ^d Also see Colossians 2:14, Colossians 2:20, Acts 11:1-3.
Tree of Life Version	For He is our shalom, the One who made the two into one and broke down the middle wall of separation. Within His flesh He made powerless the hostility—the law code of mitzvot contained in regulations. He did this in order to create within Himself one new man from the two groups, making shalom, and to reconcile both to God in one body through the cross—by which He put the hostility to death.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	He for is The Peace [of] us The [Man] Making the both [things] {to be} one [thing] and the partition [of] the enclosure Loosening the hostility in the flesh [of] him the law [of] the commands in ordinances Releasing that the two [men] [He] may create in him to one new man Making peace and [He] may reconcile the both [men] in one body [to] the god through the cross Killing the hostility in him...
Alpha & Omega Bible	FOR HE HIMSELF IS OUR PEACE, WHO MADE BOTH (<i>Gentiles & Israelites</i>) INTO ONE AND BROKE DOWN THE BARRIER OF THE DIVIDING WALL, BY ABOLISHING IN HIS FLESH THE ENMITY, THE LAW OF ORDERS IN ORDINANCES, SO THAT IN HIMSELF HE MIGHT MAKE THE TWO INTO ONE NEW MAN, THUS ESTABLISHING PEACE, †(<i>Ordinances were such things as unclean meats, sacrificing animals, circumcision. It does NOT include the Ten Commandments, 7th Day or Festivals</i>) AND MIGHT RECONCILE THEM BOTH IN ONE BODY TO THEOS (<i>The Alpha & Omega</i>) THROUGH THE CROSS (<i>the Crucifixion</i>), BY IT HAVING PUT TO DEATH THE ENMITY.
Awful Scroll Bible	For He is our Peace, the One making them both one, and breaking down the middle-wall of enclosure, rendering-accordingly-idle, by-within His flesh, the hostility of the Law of objectives-from-among, from-within its decrees, in order that He should create by-within Himself, of the two, into one new aspects-of-man, effecting Peace, even shall accordingly-convert- both -away to God, from-within one body, by the means of the upright pale, killing-away the hostility from-within it.
Concordant Literal Version	For He is our Peace, Who makes both one, and razes the central wall of the barrier" (the enmity in His flesh), nullifying the law of precepts in decrees, that He should be creating the two, in Himself, into one new humanity, making peace;" and should be reconciling both in one body to God through the cross, killing the enmity in it."
exeGesés companion Bible	For he is our shalom - who made both one and loosed the middle hedge of partition; inactivating the enmity in his flesh,

even the torah, misvoth in dogmas;
 that through himself
 he created the two into one new human,
 making shalom;
 and that he fully reconciled both to Elohim
 in one body through the stake,
 having slaughtered the enmity therein:...

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 For Christ is *[the source of]* our peace. He made both *[Jews and Gentiles]* one people, and broke down the barrier wall of hostility that divided them, by abolishing in His fleshly body the *[entire Jewish]* law of commandments contained in decrees. *[This was]* so that He could create in *[unity with]* Himself one new person *[i.e., the church]* out of the two peoples *[i.e., Jews and Gentiles]*, thereby bringing about peace *[between them]*. *[This was also intended]* to reestablish harmony between both of these peoples and God in *[this]* one body, through *[Christ's death on]* the cross. By doing this He put to death the hostility *[between them]*.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version
 Brodie's Expanded Trans.

.
 .
 For He Himself [Jesus Christ] is our peace [battle between man and God is broken], Who caused both [Jew & Gentile] to become one [on equal footing] and Who has removed the dividing wall of the barrier [racial partition], by abolishing the enmity [dissolving Adam's imputed sin] through His flesh [the humanity of Christ in hypostatic union],
 (Including the ceremonial law composed of mandatory rituals in the sphere of legal ordinances), in order that He [Jesus Christ] might create in Himself the two [Jew & Gentile] into one new man [a new spiritual species], since He has made peace [reconciliation];
 Also, as a result He reconciled them both [Jew & Gentile] to God in one body [the Church] by means of the cross, having put to death the enmity in Himself .

The Expanded Bible
 Jonathan Mitchell NT

.
 You see, He Himself is our Peace (or: continuously exists being our harmony [= Shalom]) the One making (forming; constructing) The Both [to be] one, and within His flesh (= physical being; or: = system-caused crucifixion) is instantly destroying (unbinding; unfastening; loosing; causing to collapse) the middle wall of the fenced enclosure (or: the partition or barrier wall): the enmity (cause of hate, alienation, discord and hostility; characteristics of an enemy),
 rendering useless (nullifying; rendering down in accord with inactivity and unemployment) the Law (or: the custom; = the Torah) of the implanted goal (impartation of the finished product within; inward directive) consisting in decrees (or: prescribed ordinances), to the end that He may frame (create; found and settle from a state of wildness and disorder) The Two into One New [p46 & others: common] Humanity within the midst of, and in union with, Himself, continuously making (progressively creating) Peace and Harmony (= shalom);
 and then should fully transfer from a certain state to another which is quite different (or: make completely other while moving away from what existed; or: fully reconcile) The Both within One Body with, by, in, to and for God through the cross (execution stake) within Himself killing the enmity (or: discordant hatred; characteristics of an enemy).

P. Kretzmann Commentary
 Syndein/Thieme

Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

- Lexham Bible For he himself is our peace, who made both one and broke down the dividing wall of the partition, the enmity, in his flesh, invalidating the law of commandments in ordinances, in order that he might create the two in himself into one new man, thus [*Here “thus ” is supplied as a component of the participle (“making”) which is understood as result] making peace, and might reconcile both in one body to God through the cross, killing the enmity in himself. [Or “by it” (referring to the cross)]
- NET Bible® .
- New American Bible (2011) .
- The Passion Translation .
- Rotherham’s Emphasized B. ||He|| in fact, is our peace—
Who made both one, And ||the enclosing’ middle-wall|| took down, ||The enmity, in his flesh—the law of commandments in decrees||^o—bringing to nought,—
That ||the two|| he might create in himself, into one’ man of new’ mould’, ||Making peace||.
And might fully reconcile^p them both, in one’ body, through means of the cross,—
||Slaying the enmity thereby||;—...
^o Col. ii. 14.
^p Col. i. 20–22.
- The Spoken English NT Because he himself is our peace! He’s the one who has made the two into one. And he’s broken down the dividing wall, the hostility, in his own flesh. He has abolished the law of commands and rules, in order to create, from the two, one new human being in himself. He made the peace! And he reconciled the two, in one body, to God through the cross. He had put their hostility to death on the cross!^l
l. Or “in himself”.
- Updated ASV For he himself is our peace, who made both one and broke down the dividing wall of the barrier, the enmity, in his flesh, by abolishing the Law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile[19] them both in one body to God through the cross, having killed the enmity in himself.
[19] Atonement, Reconciliation: (כִּפָּר kaphar; Gr. καταλλαγή katallagē; καταλλάσσω katallassō) The sense in both the OT Hebrew and NT Greek Scriptures is that of making an amends (cleansing oneself from a sin or one’s sinful condition), i.e., falling short (be it intentional, ignorance, or negligence) and restoring a previously harmonious relationship with God. This would then allow the person to approach God and worship him in an approved condition, regardless of his human imperfection. In the Hebrew Scriptures, different types of sacrifices were offered, especially on the annual Day of Atonement. This was to bring about reconciliation with God, regardless of the sins of individuals and the whole nation. The sacrifices of the Hebrew OT pointed to the ransom sacrifice of Jesus Christ. This was the sacrifice once for all time that atoned for anyone who accepts Jesus and evidence faith in that sacrifice, which reconciles that one to God. – Lev. 5:10; 23:28; Eph. 2:16; Col 1:20, 22; Heb. 9:12.
- Wilbur Pickering’s New T. **Two into one**
For He Himself is our peace, who has made both one and broken down the barrier of separation—the law with its commandments and ordinances—having abolished the enmity through His ‘flesh’, so as to mold the two [Jew and Gentile] into one new man in Himself (thus making peace) and to reconcile them both in one body to God through the cross (by which He killed the enmity).
- WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	For He is our peace, the One having made them both one and having broken down the dividing wall of the fence [fig., the separation], having done away with [or, having annulled] the hostility in His flesh, the law of the commandments in ordinances, so that from the two He should create in Himself into one new person [or, humanity], making peace, and reconcile them both in one body to God by means of the cross, having put to death the hostility by it [or, in Himself].
Berean Literal Bible	For He Himself is our peace, having made both one and having broken down the barrier of the partition of hostility, having annulled in His flesh the law of commandments in ordinances, so that He might create in Himself the two into one new man, making peace, and He might reconcile both to God in one body through the cross, by it having slain the hostility.
Bill Puryear translation	For He Himself is our peace, who has caused to make both [Jew and Gentile] one and has torn down the dividing wall consisting of the barrier, the hatred, having abolished in His flesh the Law characterized by the commandments consisting in ordinances, in order that He might cause to create in Himself the two [Jew and Gentile believers] resulting in one new man [new spiritual species], producing peace, and that He might reconcile them both in one body to God by means of the cross, having put to death the hostility by means of it.
C. Thomson updated NT Charles Thomson NT	. Wherefore remember that you were formerly the nations in flesh, those denominated uncircumcision by the nominal circumcision made with hands, in flesh that you were at that time without Christ; aliens from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and being without God in the world: but now by Christ Jesus, you, who were formerly far off, are brought near by the blood of the Christ; for he is our peace. He it is, who hath made both one, and who hath demolished the partition wall, having; by his flesh put a stop to the enmity; the law of the commandments [contained] in positive injunctions; that he might frame the two anew, in himself, into one new man, making peace; and reconcile them both in one body, to God by means of the cross, having by that slain the enmity. Vv. 11–16 in Thomson’s NT.
Context Group Version	For he is our peace, who made both one, and in his flesh broke down the middle wall of partition, the hostility. Having abolished the law of commandments [contained] in ordinances; that he might create in himself the two into one new man, [so] making peace; and might reconcile them both in one body to God through the cross, having slain the hostility in that way: and he came and proclaimed peace to you (pl) that were far off, and peace to those that were near: for through him we both have our access in one Spirit to the Father. Vv. 17–18 are included for context.
English Standard Version Far Above All Translation	. Therefore remember that you <i>who were</i> once Gentiles in <i>the flesh</i> , called uncircumcision by those called circumcision in <i>the flesh</i> , <i>circumcision</i> made by hands, that you were at that time without Christ, alienated from the citizenship of Israel and strangers to the covenants of the promise, not having <i>any</i> hope and without God in the world, but now in Christ Jesus you who were once far off have been made near by the blood of Christ, for he is our peace, who made both one, and demolished the middle wall of partition, having abolished the enmity by his flesh, the law of the commandments in ordinances, in order that he might create the two in himself into one new man, making peace, and reconcile both in one body to God through the cross, having eradicated the enmity by it, and he came and preached peace to you <i>who were</i> far off and to those <i>who were</i> near, for through him both <i>of us</i> have access by one spirit to the father. Vv. 11–18 is a single sentence in the FAA translation.

Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* he is our peace, who made* <i>us</i> both one and having torn-down the middle wall of the fence, having done-away-with the hostility in his flesh, <i>which is</i> the Law of commandments in decrees; in-order-that he might create in himself the two into one new man, <i>thus</i> making* peace; and might reconcile the <i>two</i> both in one body to God through the cross, having killed the hostility in himself.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	For He Himself being our harmony [or tranquility; or blessing], the One having made both [Jew and Gentile] one, and having abolished the dividing wall of the barrier, having wiped out in His flesh the state of enmity, the law of the commandments by means of the ordinances; that He might create in Himself the two resulting in one [Jew and Gentile] new species man, causing peace [or harmony or blessing]. And that He might reconcile the both [Jew and gentile] to the God in one body [the church] through the cross, by it [the cross] having put to death the enmity [or, having torn down the barrier].
R. B. Thieme, Jr. trans2	For he, himself, is our peace the barrier removed between man and God is removed by Jesus of Nazareth, The Christ, having made both Jew and gentile one, and having abolished the dividing wall of the barrier, by abolishing in his flesh the enmity and hostility the law of commandments in Codex I demonstrating us as sinners, and by means of the ordinances the spiritual part of the Mosaic Law demonstrating Jesus of Nazareth, The Christ as savior and showing how reconciliation was accomplished, that he might create in himself the 2 the Jew and gentile as one new man in the Royal Family of God establishing peace, and that he might reconcile both Jew and gentile to God in one body of the Royal Family of God through the cross, by the cross having put to death or destroyed the barrier the hostility.
Revised Geneva Translation	.
Ron Snider translation	For He Himself is our peace, who has made both groups into one and has broken down the barrier of the dividing wall, the enmity, in His flesh by abolishing in His flesh the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

14-16

Ephesians 2:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow- TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY- nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; nominative case	Strong's #1515
hêmōn (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: For He Himself keeps on being our peace,...

The emphasized subject comes from the pronoun *autos* along with the 3rd person singular, present indicative of the verb *to be*, here represented as, *esti* (ἐστί) [pronounced *ehs-TEE*] or *estin* (ἐστίν) [pronounced *ehs-TIN*]. Certain forms of the verb *to be* are so commonly used that they are given their own Strong's #.

The reference goes back to v. 13, which is all about Jesus Christ. So it is Jesus Christ Who keeps on being our peace. The most common understanding for *peace* in the Bible is peace between man and God; and Jesus Christ provides that peace for us. We are, by nature, at enmity with God, but Jesus Christ, the Lamb of God, provides us peace with God the Father.

There is also the possible understanding of *peace* between Jews and gentiles. Paul, who is very Jewish, is the Apostle to the gentiles. He understands that there is a natural animosity between the Jews and the gentiles. Jesus provides the peace between these to sets of people as well.

Context will indicate to us that the latter peace—that between Jews and gentiles—is the peace to which Paul refers.

Ephesians 2:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
poieō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle; nominative case	Strong's #4160
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
amphoterōs (ἀμφότερος) [pronounced <i>am-FOT-er-oss</i>]	<i>both [of two persons or things], both the one and the other</i>	neuter plural adjective; accusative case	Strong's #297
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; accusative case	Strong's #1520

Translation: ...the One Who made the two things one...

Jesus is the One Who makes the two things one. That is, Jesus takes the gentiles and the Jews and makes them into one entity, sometimes referred to as one body.

We might better understand this, if the verse were translated, ...the One Who made the two [groups] unified... One group would be the Jews and the other group is the gentiles, and in Christ, we are unified into a single body, a single organization, a single group.

Ephesians 2:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mesótoichon (μεσότοιχον) [pronounced <i>mes-OT-oy-khon</i>]	<i>dividing wall, a partition wall, a middle wall, a common wall</i>	neuter singular noun; accusative case	Strong's #3320 hapax legomenon

Ephesians 2:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
φραγμός (φραγμαός) [pronounced frag-MOSS]	<i>fence, barrier, hedge; restraint; that which separates, that which prevents two from coming together</i>	masculine singular noun, genitive/ablative case	Strong's #5418
λυῶ (λύω) [pronounced LOO-oh]	<i>being loosen; setting free; dissolving; severing; breaking; destroying, demolishing</i>	masculine singular, aorist active participle, nominative case	Strong's #3089

Translation: ...and the One having broken down the dividing wall of barrier,...

There was a dividing wall, a barrier, which was between the two groups, and Jesus Christ the One who broke this dividing wall down, opening things up between Jews and gentiles.

You can accept my translation as is, or if you want to see a different approach, read through this:

Because this is so difficult to translate, some translations incorporated a portion of v. 15a into v. 14c. Of the four ancient Greek texts I refer to, this is not based upon an alternate reading in any of them.

Two Approaches to Ephesians 2:14–15

The Modern Literal Version (2020) and Green's Literal Translation take things just as they are:

Modern Literal Version (2020)	¹⁴ For* he is our peace, who made* us both one and having torn-down the middle wall of the fence, ¹⁵ having done-away-with the hostility in his flesh, <i>which is the Law of commandments in decrees; in-order-that he might create in himself the two into one new man, thus making* peace;...</i>
Green's Literal Translation	¹⁴ For He is our peace, He making us both one, and breaking down the middle wall of partition, ¹⁵ in His flesh causing to cease the enmity, the Law of the commandments in decrees, that He might in Himself create the two into one new man, making peace,...

The English Standard Version and the Literal Standard Version moved some of the words (the bolded words below) from v. 15 into v. 14:

English Standard Version	¹⁴ For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵ by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace,...
Literal Standard Version	... ¹⁴ for He is our peace, who made both one, and broke down the middle wall of the partition of hostility , ¹⁵ the enmity in His flesh, having done away [with] the Law of the commands in ordinances, that He might create the two into one new man in Himself, making peace,...

Neither set of translations is doing anything wrong here. However, the LSV used *of hostility* twice (translating it *the enmity* the second time). Perhaps they had a manuscript which justifies this. Or perhaps they believed this to be an accurate interpretation (which would then call for the phrase to be italicized).

As far as I know, the ESV and the LSV are not depending upon alternate Greek texts. It is legitimate to do something like this, as the verse divisions were made long after the fact. However, bear in mind that the ESV and the LSV rarely every do something like this.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Ephesians 2:14 **For He Himself keeps on being our peace, the One Who made the two things one and the One having broken down the dividing wall of barrier,...** (Kukis mostly literal translation)

Jesus is our peace, the One breaking down the dividing wall between the Jews and the gentiles (which is what is key to our understanding here).

Ephesians 2:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
echthra (ἐχθρα) [pronounced <i>EHKH-thrah</i>]	<i>enmity; cause of enmity; hatred, animosity</i>	feminine singular noun, accusative case	Strong's #2189
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[having broken down] the enmity [between us] in His flesh,...

Because we did not have a verb with this phrase, I took the verb from the previous phrase and used it here. There is a natural enmity between Jews and gentiles, and Jesus Christ broke this enmity down in His flesh. In Him, we are one, without regard to natural lineage.

As Paul indicated to us in Galatians 3:28–29 **There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.** (ESV) We are all heirs to the promise of God, whether Jew or Greek, slave or free, male or female.

Ephesians 2:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
entolai (ἐντολαί) [pronounced <i>en-tol-ī</i>]	<i>orders, commands, charges, precepts, injunctions; those things which are prescribed to one by reason of his office; commandments</i>	feminine plural noun; dative, accusative case	Strong's #1785
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dogmata (δόγματα) [pronounced <i>DOG-maht-ah</i>]	<i>laws (civil, ceremonial or ecclesiastical); decrees, ordinances</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1378
katargeô (καταργέω) [pronounced <i>kaht-ahrg-EH-oh</i>]	<i>being idle, rendering inactive, being useless, the one who is ineffective, making inoperative; depriving of power; the one putting an end to, annulling, those abolishing</i>	masculine singular, aorist active participle, nominative case	Strong's #2673

Translation: ...having deprived of power the law of the commands with the ordinances [against us],...

There is an annulling or an abolishing or a putting an end to something here (the aorist active participle of *katargeô* (καταργέω) [pronounced *kaht-ahrg-EH-oh*]). What is deprived of its power is the law of the commands with the ordinances which are, by their very nature, against us. I have never obeyed all of the commands and ordinances of the Mosaic Law. You have never obeyed all of them. No Jew has ever obeyed all of them. These commands and ordinances are against us, these command and ordinance condemn us. But Jesus Christ, through offering Himself, deprived the Mosaic Law of its power over us; it put an end to the rightful condemnation of the Law of us.

Everyone is condemned by God's Law—Jews and gentiles alike.

Ephesians 2:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Ephesians 2:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
ktízō (κτίζω) [pronounced <i>KTID-zoh</i>]	<i>to create, Creator; to form, shape, to completely change or transform; to make, to fabricate, to make habitable, to found (fa city, colony, state)</i>	3 rd person singular, aorist active subjunctive	Strong's #2936
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; accusative case	Strong's #1520
kainos (καινός) [pronounced <i>kahee-NOSS</i>]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	masculine singular adjective; accusative case	Strong's #2537
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-poss</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
poieō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; accusative case	Strong's #1515

Translation: ...that He might transform the two to one new man in Him, making peace;...

The first verb is the 3rd person singular, aorist active subjunctive of ktízō (κτίζω) [pronounced *KTID-zoh*], which means, *to create, Creator; to form, shape, to completely change or transform; to make, to fabricate, to make habitable, to found (fa city, colony, state)*. Strong's #2936. What Jesus is transforming or completely changing is the relationship of the two peoples—the Jews and the gentiles—into one new man in Him. When we are saved, we are born again, being given the Holy Spirit and the human spirit, making every one of us a new man in Him. We are described in this way in 2Corinthians 5:17 **Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.** (ESV)

We are a new creation not because of something that we have done or something which we have given up, but we are made a new creation by the Holy Spirit, Who activates the human spirit within us. It is this activation which makes us a new creature in Christ.

By doing this, Christ Jesus makes peace, not just with man and God, but between Jews and gentiles.

Ephesians 2:15 **...[having broken down] the enmity [between us] in His flesh, having deprived of power the law of the commands with the ordinances [against us], that He might transform the two to one new man in Him, making peace;...** (Kukis mostly literal translation)

Ephesians 2:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
apokataλλάσσō (ἀποκαταλλάσσω) [pronounced <i>ap-ok-at-al-LAWS-so</i>]	<i>to reconcile (fully, completely); to reconcile back again; to bring back a former state of harmony</i>	3 rd person singular, aorist active subjunctive	Strong's #604
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
amphoterōs (ἀμφότερος) [pronounced <i>am-FOT-er-oss</i>]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; accusative case	Strong's #297
Why the change from a neuter plural to a masculine plural?			
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; dative, locative or instrumental case	Strong's #1520

Ephesians 2:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Also a change of gender, but from masculine to neuter. That is because the next word is a neuter singular.			
sōma (σῶμα) [pronounced SOH-mah]	body, both of man and animals, living or dead; of the planets and other heavenly bodies; <i>group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...that He might reconcile the two into one body by the God,...

The two groups are integrated into one body. The two groups, once at odds, are reconciled by Jesus Christ, but placed into one body by God. We are all in Christ and we are all in Christ's body.

1Corinthians 12:12–13 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. (ESV) We are baptized into the body of believers, into Christ's body. As Paul later concludes: 1Corinthians 12:27 Now you are the body of Christ and individually members of it. (ESV)

Ephesians 2:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, genitive/ablative case	Strong's #4716

Translation: ...through the Roman cross,...

All of this was accomplished by the crucifixion of Jesus Christ, which is represented here by the word stauros (σταυρός) [pronounced stow-ROSS], which means, a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment); figuratively: exposure to death. Strong's #4716.

The key is the Roman cross, which looked more like a “T” than a “†”. But it is not the shape of the stauros that saves us, but what Jesus Christ did on the cross. He took all of our sins and bore them in His Own body on the cross (1Peter 2:24).

Because the Lord took upon Himself the punishment for our sins, we are set free from the ultimate consequences of sin and the eternal death which must follow.

Ephesians 2:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokteinô (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i>]	<i>putting to death, killing, slaying;</i> <i>figuratively destroying</i>	masculine singular, aorist active participle, nominative case	Strong's #615
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
echthra (ἔχθρα) [pronounced <i>EKKH-thrah</i>]	<i>enmity; cause of enmity; hatred,</i> <i>animosity</i>	feminine singular noun, accusative case	Strong's #2189
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means</i> <i>of, with; through; among; against;</i> <i>when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by</i> <i>means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...having slain the enmity [between us] in Him. (Kukis mostly literal translation)

Instead of us being slain, Jesus Christ put to death the enmity or animosity which was between us. Obviously, Jesus Christ did that between man and God, but He also did this between the Jews and gentiles.

Ephesians 2:16 ...that He might reconcile the two into one body by the God, through the Roman cross, having slain the enmity [between us] in Him. (Kukis mostly literal translation)

The Montgomery NT gives us a nice translation of this passage: For he is our Peace, who has made the two of us Jew and Gentile one, and has broken down the party-wall of partition between us. In his own body he abolished the cause of our enmity, the law of commandments contained in ordinances, in order to make the two into one new man in himself, so making peace. Thus he reconciled us both in one body to God by his cross, on which he slew our enmity. It adds in the words *Jews and Gentile* in order to help us understand what Paul is writing here.

You can see how I have inserted a few words in my mostly literal translation below in order to make the meaning clear:

Ephesians 2:14–16 For He Himself keeps on being our peace, the One Who made the two things one and the One having broken down the dividing wall of barrier, [having broken down] the enmity [between us] in His flesh, having deprived of power the law of the commands with the ordinances [against us], that He might transform the

two to one new man in Him, making peace; that He might reconcile the two into one body by the God, through the Roman cross, having slain the enmity [between us] in Him. (Kukis mostly literal translation)

Ephesians 2:14–16 For He Himself, Jesus Christ, keeps on being our peace, the One making Jews and gentiles one; the One breaking down the dividing barrier wall between Jews and gentiles, dissolving the enmity between us in His Own flesh. He has set aside the power of the commandments and the ordinance of the Mosaic Law which are against us, so that He might transform the two groups—Jew and gentiles—into one new man, one new creation, in Him, making peace between us. By the Roman cross, Jesus reconciles the two groups into one body, having destroy the enmity between us. (Kukis paraphrase)

Now, having gone to announce the good news, peace to you (all), the (ones) at a distance and peace to the (ones) near, that through Him, we keep on having the approach, the both [of us], in One Spirit, face to face with the Father.

Ephesians
2:17–18

Now, [He] has gone out to announce the good news, [which is] peace to you (all), the (ones) at a distance [from God] and the (ones) near [to God], that through Him [Jesus Christ], we keep on having—the both [of us]—the approach [or, access] to the Father by One Spirit.

Now, Jesus has gone out to the world to announce the good news, which is peace with God. This was announced to those who were at a distance from God—the gentiles—and to those who were near to God—the Jews—that we both—Jews and gentiles—keep on having access through Jesus Christ to God the Father by means of one Spirit.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, having gone to announce the good news, peace to you (all), the (ones) at a distance and peace to the (ones) near, that through Him, we keep on having the approach, the both [of us], in One Spirit, face to face with the Father.
Complete Apostles Bible	And having come, He preached peace to you who were far away and to those near. Because through Him we both have access by one Spirit to the Father.
Douay-Rheims 1899 (Amer.)	And coming, he preached peace to you that were afar off: and peace to them that were nigh. For by him we have access both in one Spirit to the Father.
Holy Aramaic Scriptures Original Aramaic NT	. And he came preaching The News of Peace to you, to the distant ones and to those who are near, Because in him, we both have access by One Spirit to The Father.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he came preaching peace to you who were far off, and to those who were near; Because through him the two of us are able to come near in one Spirit to the Father.
Bible in Worldwide English	He came and said that there is now peace. There is peace for you who were far away from God and for those who were near.

	Because of what Christ has done, we can come to the Father by one Spirit.
Easy English Easy-to-Read Version—2008	. Christ came and brought the message of peace to you non-Jews who were far away from God. And he brought that message of peace to those who were near to God. Yes, through Christ we all have the right to come to the Father in one Spirit.
God's Word™	He came with the Good News of peace for you who were far away and for those who were near. So Jewish and non-Jewish people can go to the Father in one Spirit.
Good News Bible (TEV)	So Christ came and preached the Good News of peace to all—to you Gentiles, who were far away from God, and to the Jews, who were near to him. It is through Christ that all of us, Jews and Gentiles, are able to come in the one Spirit into the presence of the Father.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Christ came and preached peace to you Gentiles, who were far from God, and peace to us Jews, who were near God. And because of Christ, all of us can come to the Father by the same Spirit.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For the Messiah has come to preach this sweet message of peace to you, the ones who were distant, and to those who are near. And now, because we are united to Christ, we both have equal and direct access in the realm of the Holy Spirit to come before the Father!
Plain English Version	.
UnfoldingWord Simplified T.	Jesus came and announced the good news that we can be at peace with God; he announced this to you non- Jews, who did not know about God, and to us Jews, who did know about God. Because of what Jesus did for us, both Jews and non-Jews now can come to God the Father with the help of God's Spirit..
Williams' New Testament	When He came, He brought the good news of peace for you who were far away and for you who were near; for it is by Him through one Spirit that both of us now have an introduction to the Father.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And after coming, He shared the good news of peace to you (the <i>people</i> a long way away) and of peace to the <i>people</i> near, because through Him we have the access (the both in one Spirit) to the Father.
Common English Bible	.
Len Gane Paraphrase	He came and preached peace to you, who are far away and to those that were close. For through him we both have access in one Spirit to the Father.
A. Campbell's Living Oracles	And, having come, he brought good news of peace to you, the far off-to us, the nigh: that, through him, we both have introduction to the Father, by one Spirit.

New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	He came with the Good News of peace for you who were 'far off,' and of peace for those who were 'near'; For it is through him that we, the Jews and the Gentiles, united in the one Spirit, are now able to approach the Father.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	He came and shared the good news of peace with those of you who were far away, and those who were nearby, because through him we both gain access to the Father through the same Spirit.
The Heritage Bible	And coming, announced the good news of peace to you, those far away, and to those near, Because through him we both have access in one Spirit to the Father.
International Standard V	He came and proclaimed peace for you who were far away and for you who were near. For through him, both of us [i.e. both Jews and gentiles] have access to the Father by one Spirit.
Lexham Bible	.
Montgomery NT	So he came preaching "Peace" to you Gentiles who were afar off, and "Peace" to us Jews who were near; because it is through him that we both have access in one spirit to the Father. [Kukis: The Montgomery translation is a good example of how a translation can be better when it is not literal.]
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	So He came and proclaimed good news of peace to you who were so far away, and peace to those who were near; because it is through Him that Jews and Gentiles alike have access through one Spirit to the Father.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He came to proclaim peace; peace to you who were far off, peace to the Jews who were near. Through him we—the two peoples—approach the Father in one Spirit. Is 52:7; 57:19
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.

Hebraic Roots Bible	And coming, He proclaimed "Peace to you, the ones afar off, and to the ones near." (Isa. 57:19) For through Him we both have access by one Spirit to the Father.
Holy New Covenant Trans.	When Jesus came, "He preached peace to you who were far away and peace to those who were near." Because through Christ, both Jews and non-Jews have a way to get to the Father - by one Spirit!
The Scriptures 2009	And having come, He brought as Good News peace to you who were far off, and peace to those near. Isaiah 57:19. Because through Him we both have access to the Father by one Spirit.
Tree of Life Version	And He came and proclaimed shalom to you who were far away and shalom to those who were near—for through Him we both have access to the Father by the same Ruach.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Coming [He] announces peace [to] you* the [men] far and peace [to] the [men] near for through him [We] have the access The Both [Men] in one spirit to the father...
Alpha & Omega Bible	.
Awful Scroll Bible	And coming, He Himself heralds-the-Good-Tidings of Peace to yous, to the ones far away and near. That by the means of Him, we both hold the bringing-near by-within one Breath, with respects to the Father.
Concordant Literal Version	And, coming, He brings the evangel of peace to you, those afar, and peace to those near, for through Him we both have had access, in one spirit, to the Father."
exeGesés companion Bible	...and came and evangelized shalom - to you who were afar off and to them who were near. For through him, in one Spirit, we both have access to the Father.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	And having come, Moshiach preached shalom to you, the ones in the outermost courts, and shalom to the ones near; [TEHILLIM 148:14; YESHAYAH 57:19] Because through Moshiach we both have HaSha'ar laHashem (gate to approach G-d's presence, access of the tzaddikim TEHILLIM 118:20) by one Ruach Hakodesh to Elohim HaAv.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And Christ came and preached peace to you [<i>Gentiles</i>], who were far away [<i>from God</i>], and peace to those [<i>Jews</i>] who were near [<i>to Him</i>]. For through Him we [<i>Jews and Gentiles</i>] both have access to the Father by means of one Holy Spirit.
Brodie's Expanded Trans.	And when He came [1 st advent], He proclaimed the gospel of peace [reconciliation] to you [Gentiles] who were far away [from God] and peace to you [Jews] who were near [to God], For through Him [Jesus Christ] we both [Jew & Gentile] have access [potential fellowship] face-to-face with the Father by means of one Spirit .
The Expanded Bible	.
Jonathan Mitchell NT	And so upon coming, He brings goodness and proclaims as good news (or: as a message of ease and wellbeing), Peace (harmony; lack of discord; [= shalom]) to you, the folks far off, and Peace (harmony; = shalom) to the people nearby,

that (or: because) through Him we, The Both, continuously have (hold and possess) the procurement of access (conduct toward the presence; admission, being led), within one Spirit (or: in union with one Breath-effect and Attitude), to (or: toward; face to face with) the Father.

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. And **||coming||** he announced the glad message—
 ||Of peace|| unto you, the far off,
 ||And peace|| unto them that were nigh^q;
 Because **||through him||** we have our introduction—^a**||we both||**—in one' Spirit
 unto the Father.
^q Is. lvii. 19.
^a Chap. iii. 12; Ro. v. 2.
 The Spoken English NT And he came and “preached peace to those who were far away” (in other words, you), and “peace to those who were near”.^m Because through him, we both have access in one Spirit to the Father.
^m Isaiah 57:19; Isaiah 52:7; Zechariah 9:10.
 Updated ASV .
 Wilbur Pickering's New T. He came and proclaimed peace to us,¹⁰ being both far and near, because through Him we both have access to the Father, by one Spirit.¹¹
 (10) The Greek manuscripts are badly divided between ‘us’ and ‘you’, so I follow the best line of transmission. Verses 17 and 18 form a single sentence, wherein Paul now handles Jew and Gentile as a unit, “we both”.
 (11) Up to this point in the letter the Father and the Son have been repeatedly presented as distinct persons; now the Holy Spirit is added. All three persons are in this 18th verse.
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version Now when He came, He preached the gospel?peace to you who were far off and to those who were near. For through Him we both have direct access by one Spirit to the Father.
 Analytical-Literal Translation And having come, He Himself proclaimed the Gospel [of] peace to youp, to the [ones] far away and to the [ones] near. Because by means of Him we both have the access [or, privilege to enter] by one Spirit to the Father.
 Berean Literal Bible And having come, He proclaimed the gospel: peace to you, the ones far off, and peace to those near. For through Him we both have access to the Father by one Spirit.
 Bill Puryear translation Furthermore when He came, He proclaimed peace to you, the far away ones [Gentiles], and peace to the near ones, so that through the agency of Him both have access by means of one Spirit to the Father.
 C. Thomson updated NT .
 Charles Thomson NT .

Context Group Version	Having abolished the law of commandments [contained] in ordinances; that he might create in himself the two into one new man, [so] making peace; and might reconcile them both in one body to God through the cross, having slain the hostility in that way: and he came and proclaimed peace to you (pl) that were far off, and peace to those that were near: for through him we both have our access in one Spirit to the Father. Vv. 15–16 are included for context.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And <i>after</i> he came, he proclaimed the good-news of peace to you ^o the ones <i>who were</i> from afar and <i>peace</i> to the ones <i>who were</i> near; because through him we both have the access in one Spirit to the Father.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Also [Jesus] having come, He announced the good news [fulfillment of Isaiah 57:19] which is reconciliation to you [Gentiles], the far away ones, and reconciliation to you [the Jews] who were near. Because through him [Jesus Christ] we the both [Jew and Gentile] keep having access by means of one Spirit face to face with the Father.
R. B. Thieme, Jr. trans2	In fact Jesus of Nazareth, The Christ having come He also preached peace or reconciliation to you who were far away the gentiles and peace or reconciliation to you who were near, the Jews, for through him we both have access in one Spirit to the Father.
Revised Geneva Translation	.
Ron Snider translation	AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; for through Him we both have our access in one Spirit to the Father.
Updated ASV	.
Updated Bible Version 2.17	Having abolished the law of commandments [contained] in ordinances; that he might create in himself the two into one new man, [so] making peace; and might reconcile them both in one body to God through the cross, having slain the enmity in himself: and he came and preached [the good news of] peace to you + who were far off, and peace to those who were near: for through him we both have our access in one Spirit to the Father. Vv. 15–16 are included for context.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	For He is our peace, Who made both one, and broke down the middle wall of the partition, having abolished in His flesh the enmity, <i>even</i> the law of commandments <i>expressed</i> in decrees, that He might make the two one new man in Himself, making peace, and might reconcile both in one body to God through the cross, having slain the enmity thereby; and, coming, He proclaimed the Gospel of peace to you who were afar off, and peace to those <i>who were</i> near; because through Him we both have access in one Spirit to the Father. Vv. 14–16 are included for context.

The gist of this passage:
17-18

Ephesians 2:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
έρchomai (έρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
euaggelizō (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 rd person singular, aorist middle indicative	Strong's #2097

Translation: Now, [He] has gone out to announce the good news,...

The masculine singular, aorist active participle refers back to Jesus Christ. He is the One having gone out to proclaim the good news.

Ephesians 2:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; accusative case	Strong's #1515
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
makran (μακράν) [pronounced <i>mak-RAN</i>]	<i>at a distance, (a-) far (off), good (great) way off, far, a great way; far hence</i>	adverb	Strong's #3112

Translation: ...[which is] peace to you (all), the (ones) at a distance [from God]...

The good news is peace—here, this is peace with God. And this peace is available to those who are at a distance from God—that is, the gentiles.

Ephesians 2:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eirênê (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; accusative case	Strong's #1515
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
engus (ἐγγύς) [pronounced <i>eng-GOOç</i>]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451

Translation: ...and the (ones) near [to God],...

This peace is also available to those who are near to God; that is, the Jews. They were near to God because God was with them as a people from the second birth of Abram (eventually known as Abraham).

Ephesians 2:17–18 **Now, [He] has gone out to announce the good news, [which is] peace to you (all), the (ones) at a distance [from God] and the (ones) near [to God],...** (Kukis mostly literal translation)

This peace with God was announced by Jehovah, both to those who were at a distance from God (the gentiles) and to those who were close to God (the Jews).

Ephesians 2:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active indicative	Strong's #2192

Ephesians 2:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
prosagōgê (προσαγωγή) [pronounced <i>pros-agogue-AY</i>]	<i>the act of bringing to, a moving to; admission, access, approach; to God, that is, that relationship with God whereby we are acceptable to him and have assurance that he is favourably disposed towards him</i>	feminine singular noun, accusative case	Strong's #4318
hoi (οἱ) [pronounced <i>hoi</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
amphoterōs (ἀμφότερος) [pronounced <i>am-FOT-er-oss</i>]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; nominative case	Strong's #297

Translation: ...that through Him [Jesus Christ], we keep on having—the both [of us]—the approach [or, access]...

It is through Him, through Jesus Christ, that we both (Jews and gentiles) keep on having the approach or the access to God.

Ephesians 2:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, eh</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; dative, locative or instrumental case	Strong's #1520
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Ephesians 2:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962

Translation: ...to the Father by One Spirit. (Kukis mostly literal translation)

We have the approach or the access to God the Father by the Holy Spirit through God the Son.

Ephesians 2:18 ...that through Him [Jesus Christ], we keep on having—the both [of us]—the approach [or, access] to the Father by One Spirit. (Kukis mostly literal translation)

Notice that the entire Trinity is named in v. 18, even though Jesus is not specifically named except by a pronoun. It is through Jesus Christ, by means of God the Holy Spirit, that we have direct access to God the Father.

Ephesians 2:17–18 Now, [He] has gone out to announce the good news, [which is] peace to you (all), the (ones) at a distance [from God] and the (ones) near [to God], that through Him [Jesus Christ], we keep on having—the both [of us]—the approach [or, access] to the Father by One Spirit. (Kukis mostly literal translation)

Again, the Montgomery New Testament gives us a good translation, including a mention of the Jews and gentiles, so that we understand the full context here: So he came preaching "Peace" to you Gentiles who were afar off, and "Peace" to us Jews who were near; because it is through him that we both have access in one spirit to the Father.

R. B. Thieme, Jr. made clear, in his translation, the relationship between the Jews and the gentiles, as well as clearly indicating that the entire Trinity is found in this passage: Also [Jesus] having come, He announced the good news [fulfillment of Isaiah 57:19] which is reconciliation to you [Gentiles], the far away ones, and reconciliation to you [the Jews] who were near. Because through Him [Jesus Christ] we the both [Jew and Gentile] keep having access by means of one Spirit face to face with the Father.

Ephesians 2:17–18 Now, Jesus has gone out to the world to announce the good news, which is peace with God. This was announced to those who were at a distance from God—the gentiles—and to those who were near to God—the Jews—that we both—Jews and gentiles—keep on having access through Jesus Christ to God the Father by means of one Spirit. (Kukis paraphrase)

Consequently therefore, no more do you (all) keep on being strangers and foreigners but you (all) keep on being fellow citizens of the holy ones and household members of the God, being built up on the foundation of the Apostles and prophets, being [masculine singular participle] a cornerstone of Him Christ Jesus, in Whom [is] every (act of) building up and fitting together, growing into a temple, a holy (one), in a Lord, in Whom you (all) keep on being built up into a dwelling place of the God in a Spirit.

Ephesians
2:19–22

Consequently, therefore, you (all) no longer keep on being strangers or foreigners [to the plan of God], but you (all) keep on being fellow citizens of the [Jewish] saints as well as family of the God, being built upon the foundation of the Apostles and prophets, of Him, of Christ Jesus, being the cornerstone, in Whom [is] every act of building up and being fitted together, growing into a holy edifice in the Lord, in Whom you (all) keep on being built up into a dwelling place of the God by means of the Spirit.

Consequently, therefore, you believers in Ephesus are no longer strangers or foreigners to the plan of God or to the kingdom, but you keep on being fellow citizens with all other believers, including Jewish believers, as family of God. We are all built upon the foundation of the Apostles (New Testament) and the prophets (Old Testament), with Jesus Christ being the chief cornerstone of this building. In Him, we are all built up and fitted together, to function as a team, growing into a holy edifice in the Lord, in Whom we keep on being built up into a dwelling place of God by means of the power of the Holy Spirit.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently therefore, no more do you (all) keep on being strangers and foreigners but you (all) keep on being fellow citizens of the holy ones and household members of the God, being built up on the foundation of the Apostles and prophets, being [masculine singular participle] a cornerstone of Him Christ Jesus, in Whom [is] every (act of) building up and fitting together, growing into a temple, a holy (one), in a Lord, in Whom you (all) keep on being built up into a dwelling place of the God in a Spirit.
Complete Apostles Bible	So then, you are no longer strangers and aliens, but fellow citizens with the saints and members of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a habitation of God in the Spirit.
Douay-Rheims 1899 (Amer.)	Now therefore you are no more strangers and foreigners: but you are fellow citizens with the saints and the domestics of God, Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: In whom all the building, being framed together, groweth up into an holy temple in the Lord. In whom you also are built together into an habitation of God in the Spirit.
Holy Aramaic Scriptures Original Aramaic NT	. Therefore, you are not strangers, neither guests, but inhabitants of the city of The Holy One* and children of the household of God. And you are built up upon the foundation of the Apostles and of the Prophets, and he is The Head of The Corner of the building-Yeshua The Messiah. And the whole building is constructed by him and grows into a holy temple in THE LORD JEHOVAH, While you also are built by him for the dwelling of God in The Spirit.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .
 So then you are no longer as those who have no part or place in the kingdom of God, but you are numbered among the saints, and of the family of God, Resting on the base of the Apostles and prophets, Christ Jesus himself being the chief keystone,
 In whom all the building, rightly joined together, comes to be a holy house of God in the Lord;

Bible in Worldwide English .
 In whom you, with the rest, are united together as a living-place of God in the Spirit. So then you are no longer strangers or people far away. But you live with Gods people and belong to Gods family.

Gods family is like a house and you are part of the building. The apostles and prophets are like the lower walls of the house and you are the building on this foundation. Jesus Christ is the big stone at the corner.

He is the one who holds the whole house together, and it becomes a holy house belonging to the Lord.

You too are a part of this house. God himself lives in this house by his Spirit.

Easy English .

Easy-to-Read Version–2008 .
 So now you non-Jewish people are not visitors or strangers, but you are citizens together with God's holy people. You belong to God's family. You believers are like a building that God owns. That building was built on the foundation that the apostles and prophets prepared. Christ Jesus himself is the most important stone in that building. The whole building is joined together in Christ, and he makes it grow and become a holy temple in the Lord. And in Christ you are being built together with his other people. You are being made into a place where God lives through the Spirit.

God's Word™

That is why you are no longer foreigners and outsiders but citizens together with God's people and members of God's family. You are built on the foundation of the apostles and prophets. Christ Jesus himself is the cornerstone. In him all the parts of the building fit together and grow into a holy temple in the Lord. Through him you, also, are being built in the Spirit together with others into a place where God lives.

Good News Bible (TEV)

So then, you Gentiles are not foreigners or strangers any longer; you are now citizens together with God's people and members of the family of God. You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Christ Jesus himself. He is the one who holds the whole building together and makes it grow into a sacred temple dedicated to the Lord. In union with him you too are being built together with all the others into a place where God lives through his Spirit.

J. B. Phillips .

The Message .

NIRV .

New Life Version .

Radiant New Testament .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V.	You Gentiles are no longer strangers and foreigners. You are citizens with everyone else who belongs to the family of God. You are like a building with the apostles and prophets as the foundation and with Christ as the most important stone. Christ is the one who holds the building together and makes it grow into a holy temple for the Lord. And you are part of that building Christ has built as a place for God's own Spirit to live.
Goodspeed New Testament The Living Bible New Berkeley Version New Living Translation The Passion Translation So, you are not foreigners or guests, but rather you are the children of the city of the holy ones, with all the rights as family members of the household of God. <i>You are rising like the perfectly fitted stones of the temple</i> ; and your lives are being built up together upon the ideal foundation laid by the apostles and prophets, and best of all, you are connected to the Head Cornerstone of the building, the Anointed One, Jesus Christ himself! This entire building is under construction and is continually growing under his supervision until it rises up completed as the holy temple of the Lord himself. This means that God is transforming each one of you into <i>the Holy of Holies</i> , his dwelling place, through the power of the Holy Spirit living in you!
Plain English Version UnfoldingWord Simplified T.	. Therefore now you non- Jews are no longer left out of God's people, but instead you are fellow members with those whom God has set apart for himself and you belong to God's family. You are like stones that God has put together into a building, and the apostles and prophets are like the foundation stones of that building. You depend on what they have taught, just as building stones depend on the foundation stones below them to form a wall that is upright and strong. The Messiah Jesus himself is like the cornerstone, which is the most important stone of the building. Jesus determines where each person belongs, just as the cornerstone determines where each stone fits in the building. Jesus is increasing his family of believers just as a builder does who joins stones together to make a holy temple that serves the Lord. Because you belong to Jesus, he is building you up together, both Jews and non- Jews, into one family that is like a building in which God lives by means of his Spirit.
Williams' New Testament	So you are no longer foreigners and strangers, but you are fellow-citizens of God's people and members of His family; for you are built upon the foundation of the apostles and prophets, with Christ Jesus Himself the cornerstone. In union with Him the whole building is harmoniously fitted together and continues to grow into a temple, sacred through its union with the Lord, and you yourselves, in union with Him, in fellowship with one another, are being built up into a dwelling for God through the Spirit.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . . So clearly you are no longer strangers and local foreigners, but you are co-citizens of the sacred <i>people</i> and <i>people</i> living in God's house after being built on the foundation of the missionaries and preachers, <i>the</i> primary corner of it being <i>the</i> Anointed King Jesus, in whom an entire building fitted closely together grows into a sacred temple in <i>the</i> Master, in whom you also are built together into God's residence in <i>the</i> Spirit.
Common English Bible Len Gane Paraphrase	. Now therefore you are no longer strangers and foreigners but fellow citizens with God's people and God's household. You are built on the foundation of the apostles

and prophets, Jesus Christ himself being the cornerstone, in whom the whole building expertly framed together grows into a holy temple in the Lord, and in whom you also are being built together for a living place for God through the Spirit.

A. Campbell's Living Oracles Now, then, you are no longer strangers and sojourners; but fellow-citizens with the saints, and of the household of God: having been built upon the foundation of the Apostles and prophets, Jesus Christ himself being the foundation corner stone; by which the whole building, being fitly compacted together, rises into a holy temple of the Lord; in which you, also, are builded together, for a habitation of God by the Spirit.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament

It follows, then, that you are no longer strangers and aliens, but are fellow-citizens with Christ's People and members of God's Household. You have been built up upon the foundation laid by the Apostles and Prophets, Christ Jesus himself being 'the corner-stone.' United in him, every part of the building, closely joined together, will grow into a Temple, consecrated by its union with the Lord. And, through union in him, you also are being built up together, to be a dwelling-place for God through the Spirit.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

Free Bible Version

That means you're no longer strangers and foreigners, you are fellow citizens of God's people and belong to God's family that's being built on the foundation of the apostles and prophets, with Christ Jesus as the cornerstone. In him the whole building is joined together, growing to form a holy temple for the Lord. You too are being built together in him as a place for God to live by the Spirit.

The Heritage Bible

Now therefore you are absolutely no more foreigners and foreign residents, but fellow citizens with the saints and of the household of God,

Having been built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner stone,

In whom all the building fitly joined together grows into a holy temple in the Lord,

In whom you also are being built together into a dwelling place of God in the Spirit.

International Standard V

That is why you are no longer strangers and foreigners but fellow citizens with the saints and members of God's household, having been built on the foundation of the apostles and prophets, the Messiah [Or Christ] Jesus himself being the cornerstone. [Or capstone] In union with him the whole building is joined together and rises into a holy sanctuary for the Lord. You, too, are being built in him, along with the others, into a place for God's Spirit to dwell.

Lexham Bible

Montgomery NT

Take notice then that no longer are you strangers and foreigners, but you are fellow citizens with the saints and members of God's household. You are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In him the whole building, fitly framed together, rises into a holy temple in the Lord; and in him you, too, are continuously built together for a dwelling-place of God through his Spirit.

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of Elohim. And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the corner foundation stone [Urim-Thummim]; In whom all the building joined closely together grows into a Most Sacred Holy of Holies in the LORD: In whom you also are built together for a habitation of Elohim through the Spirit.
Weymouth New Testament	.	You are therefore no longer mere foreigners or persons excluded from civil rights. On the contrary you share citizenship with God's people and are members of His family. You are a building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole fabric, fitted and closely joined together, is growing so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the Spirit.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	Now you are no longer strangers or guests, but fellow citizens of the holy people: you are of the household of God. You are the house whose foundations are the apostles and prophets, and whose cornerstone is Christ Jesus. In him the whole structure is joined together and rises to be a holy temple in the Lord. In him you too are being built to become the spiritual sanctuary of God. Phil 3:20; Hebrews 12:22 1Cor 3:9; Mt 16:18; Revelation 21:14 Is 28:16; 1P 2:8 1Cor 3:16; 2Cor 6:16; Jn 2:21
New American Bible (2011)	.	
New Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible—1989	.	

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Eth Cipher Translation	.	Now therefore ye are no more strangers and foreigners, but fellowcitizens with the godeshiym, and of the household of Elohiym; And are built upon the foundation of the apostles and prophets, Yahusha Ha'Mashiach himself being the chief corner stone; In whom all the building fitly framed together grows unto a holy Temple in Yahuah: In whom ye also are built together for a habitation of Elohiym through the Ruach.
Hebraic Roots Bible	.	So, then, you are no longer strangers and family members living abroad, but you are natives of the same family of the saints and children of the family of YAHWEH, being built up on the foundation of the apostles and prophets, Yahshua Messiah Himself being the cornerstone of the building, in whom all the building being fitted together grows into a holy sanctuary in YAHWEH, in whom you also are being built together into a dwelling place of YAHWEH in the Spirit.
Holy New Covenant Trans.	.	So you are not strangers and visitors anymore. Instead, you are co-citizens with the saints and members of God's family. You have been built on the foundation of the delegates and prophets. Christ Jesus is its most important stone. The whole

building is joined together in Christ. It becomes a holy temple sanctuary in the Lord Jesus. In Christ you are being built up for God too, so that He may live in you by His Spirit.

The Scriptures 2009

So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of Elohim,^e having been built upon the foundation of the emissaries and prophets, עשוהי Messiah Himself being chief corner-stone, in whom all the building, being joined together, grows into a set-apart Dwelling Place in הוהי, in whom you also are being built together into a dwelling of Elohim in the Spirit.

^eSee Romans 11:17-24, Isaiah 14:1.

Tree of Life Version

So then you are no longer strangers and foreigners, but you are fellow citizens with God's people and members of God's household. You have been built on the foundation made up of the emissaries and prophets, with Messiah Yeshua Himself being the cornerstone. In Him the whole building, being fitted together, is growing into a holy temple for the Lord. In Him, you also are being built together into God's dwelling place in the Ruach.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...then so no more [You*] are Foreign and Neighboring but [You*] are Citizens (Sharing) [of] the [men] pure and [Men] Domestic [of] the god Being Built at the foundation [of] the delegates and [of] forecasters being corner him christ Jesus in whom Every Building Being Fitted (Together) grows to temple pure in lord in whom and You* are built (together) to dwelling [of] the god in spirit...

Alpha & Omega Bible
Awful Scroll Bible

.
Consequently therefore, yous are no longer aliens and they who reside-among, all the same, citizens-with the awful ones and of the household of God, being built-upon the foundation, of the sent-out ones and exposers-to-light-beforehand, Jesus, the Anointed One, Himself being the end-corner, by-within whom, the entire house-in-the-building being laid-jointly-together, grows into an awful temple by-within the Lord, from-within Whom yous also are being built-the-house-together, into a dwelling-along of God, by-within the Breath!.

Concordant Literal Version

Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family, being built on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself, in Whom the entire building, being connected together, is growing into a holy temple in the Lord:"

in Whom you, also, are being built together for God's dwelling place, in spirit."

exeGeses companion Bible

THE NEW HOLY NAVE

So now you are no more strangers and settlers
- but co-citizens with the holy
and of the household of Elohim;
built upon the foundation
of the apostles and prophets,
Yah Shua Messiah himself being the chief corner;
in whom all the co-joined edifice
grows to a holy nave in Adonay:
in whom you also are co-settled
for a settlement of Elohim in Spirit.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Therefore, then, no longer are you zarim and aliens, but you are fellow citizens of the Kadoshim and bnei bayit members of the household of G-d, Having been built upon the yesod (foundation) of the Shlichim and Nevi'im, Moshiach Yehoshua himself being the ROSH PINAH (TEHILLIM 118:22),

In whom all the binyan (edifice), being fitly joined together, grows into a Heikhal Kadosh b'Hashem;

In whom also you are being built together into a Mishkan of Hashem in the Ruach Hakodesh. [T.N. In this chapter Rav Sha'ul uses the courts of the Beis Hamikdash to teach the saving work of Moshiach.]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
So then, you [Gentiles] are no longer foreigners and aliens [i.e., to God's promises. See verse 12], but you are fellow-citizens with the saints [i.e., God's holy people], and are part of God's family. [You are] built on the foundation of the apostles and prophets [See I Cor. 12:28], with Christ Jesus Himself being the principal stone by which the entire building is aligned. In [harmony with] Him the entire building [i.e., the church] is properly assembled, rising into a dedicated temple for the Lord. [See I Cor. 3:16-17]. In [harmony with] Him you people are also being constructed together into a place where God lives by His Spirit.

Brodie's Expanded Trans.

Now therefore, you [Gentile believers] are no longer foreigners [living outside Israel] or aliens [living inside Israel], but you are fellow citizens with the saints [separated to God], i.e., the household [royal family] of God, Having been constructed upon the foundation [of Bible doctrine] by means of the apostles [Christians] and prophets [Jews], there being a cornerstone [holding the two walls of Jews and Gentiles together], Jesus Christ Himself, In Whom [Jesus Christ] the entire building [the universal Church], while being fitted together, keeps growing into a holy sanctuary [our resurrection bodies] in the Lord [the church as a building in time and a temple in eternity], In Whom [Jesus Christ] you also are being constructed together into a dwelling place [royal palace] for God by means of the Spirit .

The Expanded Bible
Jonathan Mitchell NT

.
Consequently then (or: Thereupon), you folks no longer continuously exist being strangers (foreigners) and sojourners (temporary residents in a foreign land), but continually exist being fellow-citizens (folks residing together in a City) of those set apart: even God's family (members of God's household), being fully built as a house upon the foundation of the sent-forth representatives (or: emissaries) and prophets (folks who had light ahead of time), Jesus Christ continuously being a corner-foundation [stone] of it (or: there being an extreme point of the corner, or, capstone: Jesus Christ Himself), within and in union with Whom all the home-building (all the construction of the house; or: = every house that is constructed, or, the entire building), being continuously fitted [and] progressively framed together (closely and harmoniously joined together; made a common joint by a word), is continuously and progressively growing into a set-apart temple (or: separate, different and holy inner sanctuary) within [the] Lord [= Christ, or, Yahweh]: within the midst of (or: in union with) Whom you folks, also, are continuously and progressively being formed a constituent part of the structure (or: being built together into a house) into God's down-home place (place of settling down to dwell; abode; permanent dwelling) within [the] Spirit (or: in spirit; or: in the midst of a Breath-effect and an attitude).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Consequently, therefore, you are no longer strangers and foreigners, but you are fellow citizens of the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, [Or perhaps “capstone”] in whom the whole building, joined together, grows into a holy temple in the Lord, in whom you also are built up together into a dwelling place of God in the Spirit. [Or “are built up together in spirit = spiritually into a dwelling place of God” (cf. NRSV)]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

Hence, then—

||No longer|| are ye strangers and sojourners,

But ye are fellow-citizens of the saints, and members of the household of God,—

Having been built up on the foundation of the apostles and prophets,

There being [for *chief corner stone*]^b

||Jesus Christ himself||,—

[In whom] ||an entire’ building

In process of being fitly joined together||,

Is growing into a holy shrine in [the] Lord;

[In whom] ||ye also|| are being builded togetherc

Into a habitation of God in Spirit.

^b Is. xxviii. 16.

The Spoken English NT

So you aren’t foreigners and resident aliens anymore. No, you’re fellow citizens with the holy ones, and members of God’s family.ⁿ

You’ve been built on the foundation of the apostles and prophets, and the cornerstone^o is Christ Jesus.

In him, the Lord, the whole building is harmonious, and grows into a holy temple.

In him, you too are being built together into a dwelling place of God in the Spirit.

n. Or “household”.

o. Or “capstone”.

Updated ASV

Wilbur Pickering’s New T.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

. conjointly

Analytical-Literal Translation

So, consequently, you_p are no longer strangers and foreigners, but fellow-citizens with the holy ones and [members] of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being [the] cornerstone, in whom [the] entire building having been joined together is growing into a holy temple in [the] Lord, in whom also you_p are being built together into a habitation for God in the Spirit.

Berean Literal Bible

Bill Puryear translation

As a result, therefore, you are no longer foreigners and aliens, but you are fellow-citizens with the saints and members of God’s household, having been built upon the foundation consisting of the apostles and prophets, Christ Jesus Himself being the cornerstone, in relationship with Whom the whole building, while being fitted together, keeps growing into a holy temple in the Lord; in Whom also you are being constructed together for the purpose of a dwelling place of God by agency of the Spirit.

C. Thomson updated NT

Charles Thomson NT

Because through him we both have access to the father by one spirit, you therefore are no longer strangers, and pilgrims, but fellow citizens of the saints, and of the

household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner stone, by whom the whole building being united in symmetry is to grow up to a holy temple in the Lord; by whom you also are builded up together with them by the spirit, for an habitation of God. V. 18 is included for context.

Context Group Version

So, consequently, you are no longer strangers and foreigners, but fellow-citizens with the holy ones and [members] of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being [the] cornerstone, in whom [the] entire building having been joined together is growing into a holy temple in [the] Lord, in whom also you are being built together into a habitation for God in the Spirit.

English Standard Version
Far Above All Translation

. structure

So then, you are no longer strangers and foreigners, but joint citizens of the holy *places* and are God's household residents, built on the foundation of the apostles and prophets, Jesus Christ himself being *the* keystone, in whom every building, *as it is* fitted together, grows into a holy sanctuary in the Lord, in whom you also are being built together into a dwelling place of God in spirit.

Green's Literal Translation

. tenants

James Allen translation

.

Legacy Standard Bible

.

Literal New Testament

.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

Therefore consequently*, you^o are no longer strangers and foreigners, but *you^o are* fellow citizens of the holy-ones and *members* of *the* household of God, having been built upon the foundation of the apostles and prophets. Jesus Christ himself being the cornerstone; in whom all *the* building, fitly framed together, is growing into a holy temple in the Lord; in whom you^o are also built together into a residence of God in *the* Spirit.

New American Standard

.

New European Version

.

New King James Version

.

New Matthew Bible

.

NT (Variant Readings)

.

Niobi Study Bible

.

R. B. Thieme, Jr. translation

Consequently therefore you are no longer strangers and aliens, but you are fellow citizens of the saints and members of the family of God [or, members of the dispensation from God].

Having been built on the foundation of the apostles and prophets, Jesus Christ Himself the corner foundation stone.

[Jesus Christ] In whom an entire building in the process of being perfectly constructed continues to grow, resulting in a holy temple is the Lord.

In whom you also are being constructed together, resulting in a permanent dwelling place of the God by means of [the] Spirit.

R. B. Thieme, Jr. trans2

.

Revised Geneva Translation

.

Ron Snider translation

So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are members of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom every building, being fitted together, is growing into a holy temple in the Lord, whom also you yourselves are being built together into a dwelling of God in the Spirit.

Updated ASV

.

Updated Bible Version 2.17

.

A Voice in the Wilderness

.

Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

19-22

Ephesians 2:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀρα (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
οὖν (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
<p>These two particles are variously translated, in 2Thessalonians 2:15: <i>so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly</i>. By far, the most used translation is <i>so then</i>, follow by <i>therefore</i> and <i>so</i> (which do not occur nearly as often).</p>			
οὐκέτι (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
εστε (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
ξένος (ξένος) [pronounced XEHN-oss]	<i>a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host</i>	masculine plural adjective; nominative case	Strong's #3581
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
πάροικος (πάροικος) [pronounced PAHR-oy-koss]	<i>foreigner, dwelling near, neighbouring; a stranger, an alien, a foreigner, one who lives in a place without the right of citizenship</i>	masculine plural adjective, nominative case	Strong's #3941

Translation: *Consequently, therefore, you (all) no longer keep on being strangers or foreigners [to the plan of God],...*

We have two particles which take us to a conclusion of what has gone before (vv. 11–18). That passage was all about the Lord Jesus Christ and what He has done for Jews and gentiles alike.

Throughout this passage, we have the 2nd person plural, which is a reference to the people to whom Paul is writing, the Ephesians, who are mostly gentiles. Because of all that Paul has written, they are no longer strangers to the plan of God or foreigners to God's kingdom promises.

As strangers, a previous status for gentiles, they have been drawn into the plan of God, and they are no longer strangers or outsiders. They are not on the outside looking in. Furthermore, they are not foreigners to a familial relationship with God. What brings them in as family is the fact that they have believed in Jesus Christ (Ephesians 2:8–9).

Ephesians 2:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
este (ἐστέ) [pronounced <i>ehs-TEH</i>]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
sumpolítēs (συμπολίτης) [pronounced <i>soom-pol-EE-tace</i>]	<i>fellow citizen, a native of the same town, (figuratively) co-religionist; a fellow Christian (used of Gentiles as received into communion of the saints and of the people consecrated to God)</i>	masculine plural noun; nominative case	Strong's #4847 hapax legomenon
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
oikeíos (οἰκεῖος) [pronounced <i>oy-Kī-oss</i>]	<i>member of the household (house or family); intimate; domestic</i>	masculine plural adjective; nominative case	Strong's #3609
Thayer definitions: 1) <i>belonging to a house or family, domestic, intimate; 1a) belonging to one's household, related by blood, kindred; 1b) belonging to the household of God; 1c) belonging, devoted to, adherents of a thing.</i>			
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...but you (all) keep on being fellow citizens of the [Jewish] saints as well as family of the God,...

You gentiles, Paul writes, keep on being fellow citizens of the saints. So the gentiles in Ephesus are as much the family of God as any Jewish believer. They are fellow citizens to the kingdom, which means that gentile believers

will be a part of the millennial kingdom. This does not mean that we will all live in Israel proper, but we will have a place and a function.

Ephesians 2:19 **Consequently, therefore, you (all) no longer keep on being strangers or foreigners [to the plan of God], but you (all) keep on being fellow citizens of the [Jewish] saints as well as family of the God,...** (Kukis mostly literal translation)

Ephesians 2:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epoikodoméō (ἐποικοδομέω) [pronounced ep-oy- kod-om-EH-oh]	<i>building (up, upon); being built up; (figuratively) rearing up</i>	masculine plural; aorist passive participle; nominative case	Strong's #2026
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
τῷ (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
themelios (θεμέλιος) [pronounced them- EHL-ee-oss]	<i>foundation, substructure; something put [laid, placed] down</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2310
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS- tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; genitive/ablative case	Strong's #652
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
prophēteis (προφήταις) pronounced prohf-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396

Translation: ...being built upon the foundation of the Apostles and prophets, of Him,...

Today, we might understand being built upon the foundation of the Apostles and the prophets to be built upon the foundation of the New Testament and the Old Testament. At this point in time, when Paul wrote, the New Testament was being written. It would be recognized and canonized, and one of the chief reasons that this or that book or letter was recognized as being canonical is, it was written by an Apostle or someone closely associated with the Apostles.

Paul uses the word *prophets* here to stand for the Old Testament writings. He does not say *Moses and the prophets*, so that the recipients of this letter are not confused, thinking that they are still under the Mosaic Law. However, even though we are not under the Mosaic Law and even though we are not Jews, we should continue to study the Old Testament and to be edified by it.

Ephesians 2:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
ἀκρογωνίαῖος (ἀκρογωνίαῖος) [pronounced <i>ak-righteousness of God-o-nee-AH-yoss</i>]	<i>cornerstone, placed at an extreme corner, the corner foundation stone; chief corner</i>	masculine singular adjective; genitive/ablative case	Strong's #204
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
Χριστος (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...of Christ Jesus, being the cornerstone,...

Because our verb *being* does not have gender or number attached to it, translating these words in this order would make it seem as if we, believers in the Church Age, are the cornerstone. However, the Cornerstone is Jesus Christ. He keeps on being the Cornerstone of this great building.

Ephesians 2:20 ...being built upon the foundation of the Apostles and prophets, of Him, of Christ Jesus, being the cornerstone,... (Kukis mostly literal translation)

Ephesians 2:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ᾧ (ᾧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739

Ephesians 2:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
oikodomē (οικοδομή) [pronounced oy-kod-om-AY]	<i>(the act of) building, building up; metaphorically edifying, edification; the act of one who promotes another's growth in Christian wisdom, piety, happiness, holiness; a building (I</i>	feminine singular noun; nominative case	Strong's #3619
sunarmologēō (συναρμολογέω) [pronounced soon-ar-mol-og-EH-oh]	<i>joining (closely) together, being fitly (perfectly) framed (joined) together; the one framing together (parts of a building; the members of the body)</i>	feminine singular, present passive participle; nominative case	Strong's #4883

Translation: ...in Whom [is] every act of building up and being fitted together,...

It is in Christ that we are being built up and being fitted together, believers who are gentiles with believers who are Jewish. In the Church Age, we do not have two separate groups of believers working independently of one another, but one overall people. Some churches may have mostly gentiles believers and some may even have mostly Jewish believers, but that is no longer a difference of any significance.

Galatians 3:28–29 tells us that, **There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.** (ESV) We are all heirs to the promise of God, whether Jew or Greek, slave or free, male or female. We are fitted together and built together as a single people. We are interrelated as the body of Christ.

Ephesians 2:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auxanō (αὐξάνω) [pronounced owx-AN-oh]	<i>to grow, to increase, to enlarge</i>	3 rd person singular, present active indicative	Strong's #837
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
naos (ναός) [pronounced nah-OSS]	<i>used of the temple at Jerusalem, but only of the sacred edifice; any heathen temple or shrine; metaphorically the spiritual temple consisting of the saints of all ages joined together by and in Christ; temple of the body</i>	masculine singular noun; accusative case	Strong's #3485
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine singular adjective; accusative case	Strong's #40

Ephesians 2:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: ...growing into a holy edifice in the Lord,...

What is growing is the magnificent building, this assembly of God, which grows into a holy edifice in the Lord.

Ephesians 2:21 ...in Whom [is] every act of building up and being fitted together, growing into a holy edifice in the Lord,... (Kukis mostly literal translation)

Ephesians 2:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
sunoikodoméō (συνοικοδομέω) [pronounced soon-oy-kod-om-EH-oh]	<i>to build (up) together, to build with others, to put together, to construct by building, out of several things to build up one whole; (used of the human body); to compose with others</i>	2 nd person plural, present passive indicative	Strong's #4925 hapax legomenon

Translation: ...in Whom you (all) keep on being built up...

It is in Christ Jesus where we keep on being built up. The verb is sunoikodoméō (συνοικοδομέω) [pronounced soon-oy-kod-om-EH-oh], which means, *to build (up) together, to build with others, to put together, to construct by building, out of several things to build up one whole*. Strong's #4925. We are built up together with other believers, some of them Jewish and some of them gentile.

Ephesians 2:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
katoikētērion (κατοικητήριον) [pronounced kat-oy-kay-TAY-ree-on]	<i>dwelling place, an abode, a habitation</i>	neuter singular noun; accusative case	Strong's #2732
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced the-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, by means of, with; through; among; against; when, while</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Translation: ...into a dwelling place of the God by means of the Spirit. (Kukis mostly literal translation)

The end result of being built up is making us an dwelling place for God by means of the Spirit.

Ephesians 2:22 ...in Whom you (all) keep on being built up into a dwelling place of the God by means of the Spirit. (Kukis mostly literal translation)

V. 22 is another verse which contains the entire Trinity.

Ephesians 2:19–22 Consequently, therefore, you (all) no longer keep on being strangers or foreigners [to the plan of God], but you (all) keep on being fellow citizens of the [Jewish] saints as well as family of the God, being built upon the foundation of the Apostles and prophets, of Him, of Christ Jesus, being the cornerstone, in Whom [is] every act of building up and being fitted together, growing into a holy edifice in the Lord, in Whom you (all) keep on being built up into a dwelling place of the God by means of the Spirit. (Kukis mostly literal translation)

Ephesians 2:19–22 Consequently, therefore, you believers in Ephesus are no longer strangers or foreigners to the plan of God or to the kingdom, but you keep on being fellow citizens with all other believers, including Jewish believers, as family of God. We are all built upon the foundation of the Apostles (New Testament) and the prophets (Old Testament), with Jesus Christ being the chief cornerstone of this building. In Him, we are all built up and fitted together, to function as a team, growing into a holy edifice in the Lord, in Whom we keep on being built up into a dwelling place of God by means of the power of the Holy Spirit. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text

[First Verse](#)

[Chapter Summary](#)

[Addendum](#)

www.kukis.org

[Exegetical Studies in Ephesians](#)

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Ephesians 2 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Ephesians 2

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Ephesians 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Ephesians 2

Addendum

This footnote was referenced in [Ephesians 2:1–3](#).

Footnote for Ephesians 2:1 (Christian Community Bible)

- 2.1 The path of humans without Christ leads to death.

We obeyed the urges of our human nature and consented to its desires (v. 3). There is no need to seek a

Footnote for Ephesians 2:1 (Christian Community Bible)

clearer affirmation of what we call original sin. Paul does not speak of a fault committed before our personal sins, and in addition to the sins we are responsible for. It is a flaw easily seen in human condition and in all our acts; it is the liabilities of our life insofar as God has not taken us in hand.

The account of Genesis (chaps. 2–3) has placed in the past this “original” sin, as well as creation. It is a way of speaking proper to Hebrew culture. In fact both our creation by God (v. 10) and our revolt against him are a part of our daily reality.

He raised us to life with Christ (v. 6). Actually an authentic conversion is experienced as a resurrection. Paul is saying more: nothing can stop God’s merciful plan. He sees beyond time and has already raised us with Christ. We are seated with him in heaven, that is to say, assured of victory.

From http://kukis.org/Translations/Christian_Community_Bible/38-Ephesians-Large.pdf (Ephesians 2).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a doctrine which Bob wrote and rewrote throughout his ministry. This iteration is taken from his 1972 Ephesians series. This is referenced back in [Ephesians 2:2](#).

The Doctrine of Walking (by R. B. Thieme, Jr.)

1. Definition. The verb *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] is used to describe the pattern or function of life for the royal family in phase two (time). Walking is both the Christian *modus operandi* and *modus vivendi*. Outside the book of Acts where you have narrative *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] is always used for thought pattern, behavior pattern, some function of the soul.
2. The mechanics of walking imply the concept of the Christian way of life — live one day at a time. You can only take one step at a time. The walking concept emphasizes individuality — Romans 14:5,6 Ephesians 5:16-18 James 4:13-15.
3. The mechanics of walking are related to the intensified stage of the angelic conflict. In walking there is a moment when you are off-balance for just an instant. Then you recover balance by putting your foot forward. By recovering balance you continue locomotion. The believer is off-balance living in the devil’s world during the intensified stage of the angelic conflict but he is stabilized by the constant and consistent use of the intake of doctrine — Romans 13:13.
4. There are three general spheres of the Christian walk.
 - 1) In the Holy Spirit — Galatians 5:16;
 - 2) Walk by faith — 2Corinthians 5:7 Colossians 2:6;
 - 3) Walking in doctrine — 3John 3. Our spiritual walk is the divine viewpoint thinking, the doctrinal thinking of the soul.
5. Walking is used to depict the Spirit-filled life and there are variations of how it is declared. Galatians 5:16, “Walk in the Spirit.: Romans 8:2-4 mentions walking in the Spirit and not the flesh. Ephesians 5:2,18 relate to walking. 1John 1:7 says “Walk in the light,” which, again, is walking in the Spirit.
6. Walking is also used to describe the daily function of GAP — Ephesians 5:15; Romans 13:13.
7. Walking is used to describe the *modus operandi* of the reversionistic believer — Philipians 3:18 Ephesians 4:17.
8. Walking describes the *modus vivendi* of the supergrace believer. Walking in newness of life — Romans 6:4; walking worthy of the vocation — Ephesians 4:11; walking worthy of the Lord — Colossians 1:10; walking in good works — Ephesians 2:10 Colossians 1:10. These are all supergrace.
9. Walking, then, describes the lifestyle of the reversionistic unbeliever — Ephesians 4:17.

Taken from Lesson #46 of the R. B. Thieme, Jr.’s 1972 Ephesians series (09/18/1973). This would be a fairly early version of this doctrine (he gave three different versions of this doctrine in the 1972 series).

This footnote was referenced in [Ephesians 11–13](#).

Footnote for Ephesians 2:11 (Christian Community Bible)

• 11. Another aspect of the human condition without Christ: death goes hand in hand with divisions. Before Christ, humanity was divided and people did not know our common Father. Since they were not mature enough for a quick unification in the true faith, God took that into account when he began to prepare for Christ's coming. He chose a people and to avoid their being contaminated by the errors of the pagans, he separated them through a law that forbade their living together with other peoples (see Mk 7:14 and Acts 10:1). So there was in the Jerusalem Temple, far from the Sanctuary, a patio open to the pagans and another one, near the Sanctuary reserved for the Jews, and a wall between the two. There came a time when this dividing line became a sign of all the barriers that Christ was going to destroy.

He taught them to share life with non-Jews, forbidden until then. Christ, put on the cross by Jews and pagans, overcomes the hatred of all by a love that forgives and, once risen, gathers all people to himself.

Thus, just as the cross is made of two pieces, one vertical, towards heaven and the other, horizontal, towards the earth, so peace goes in two directions: towards God and towards others. He has made the two peoples one... and reconciled us both to God. These are the two sides of only one thing, because human violence is the other expression of our inability to meet God.

Christ united them, that is to say, whether we like it or not, the Gospel will destroy all differences between people. No matter how much segregation emerges in our societies, our laws and our institutions will collapse perhaps through violence, but better by being discredited through the sacrifices of their victims.

In one Spirit. It is only through the Spirit that each one has communion with others. Often, unity among people means one party, one ideology, one religion. Imposed order destroys both the one who accepts it and the one capable of silencing his adversaries.

Unity in the Church is not uniformity: the believers are not of one mold. It is not a question of having the same options regarding human problems; we have the right to differ in our view of faith provided that we accept all that the Credo contains. The Spirit enables each person to be true to himself and to continue "in communion" with the community. This is how the "new creature" is born: not as the work of politics or of any ideology, but as the work of God, since we are dealing with a new creation as Paul says.

You are of the household of God. In biblical language this means: to belong to God's family. From there, Paul moves on to an other image: you are the household, namely, the true temple of God. The community of believers form the temple, or better, is being transformed into the temple of God.

This imposing vision of the Church and our unity in the Church will perhaps astonish many Christians of today who are usually more aware of their responsibilities towards the world than towards our antiquated Church. Yet, of what Spirit shall we be bearers, and shall we do this work if we are not supported by a community? Solidarity with those who share our options and our culture cannot replace participation in the Christian community.

There are probably many things in the Christian community we are not happy with. However, it would be a bad sign if we were unable to recognize in it the truth that is missing in our non-Christian friends, and without which we would lose our reason for living.

From http://kukis.org/Translations/Christian_Community_Bible/38-Ephesians-Large.pdf (Ephesians 2).

The blood of Christ was referenced in [Ephesians 2:13](#).

The Blood of Christ (by R. B. Thieme, Jr.)

1. Blood speaks of the WORK of Christ on the cross; blood represents the judgement of our sins while Christ was bearing them on the cross (spiritual death).
2. The phrase “blood of Christ” is a representative analogy to animal sacrifices in the Old Testament, demonstrating the fact that the work of Jesus Christ was presented by means of these blood sacrifices — Hebrews 9:22.
3. The physical death of the animal is analogous to the spiritual death of Christ.
4. Every animal sacrifice spoke of Jesus Christ. John 1:29, “Behold the Lamb of God which taketh away the sin of the world.”
5. The animal hadn’t done anything wrong. The animal was judged. In his judgement, the animal died physically.
6. Jesus Christ hadn’t done anything wrong. He was judged (for us). In His judgement the sins of the whole world were poured out on Him. In His judgement He died spiritually. No blood involved — Matthew 26:46.
7. Jesus Christ bled from His hands and His feet, and from His face where He had been beaten up — literal blood.
8. After He died physically they ran a spear into His side and blood and water (serum) came out, (John 19:34) indicating he was truly dead spiritually. He did not bleed to death. His throat was not slit like the animal sacrifices.
9. Jesus Christ said, after His work (spiritual death) was finished, “It is finished,” and then He said, “Father into thy hands I dismiss my spirit.” He dismissed His spirit but He did not bleed to death.
10. The bleeding of the animal (his judgement) is analogous to the spiritual death of Jesus Christ (His judgement for us). The judgement of the animal was physical death. The judgement of Christ for our sins was spiritual death.
11. The analogy is between the physical death of an innocent animal and the spiritual death of the sinless humanity of Jesus Christ.
12. There has to be a meeting of the two sides of the cross and that meeting is in the phrase “the blood of Christ,” which refers to the penalty of sin being paid — judgement for sin.
13. In the Old Testament the mercy seat was covered with the blood of the animal which had been judged by physical death.
14. The teaching of the death of Christ (Spiritual death — His judgement, Isaiah 53:9) before it occurred was by use of the blood sacrifices.
15. The significance of the blood in the death of Jesus Christ is that it relates to millions of people who were saved in the Old Testament as it relates to us — they are saved just as we are.
16. It sets up an analogy (Christ bearing our sins) between those who anticipated the cross historically and those who look back at it.
17. One must understand the entire significance of the person and work of Christ. On the cross He bore our sins, and made provision for our forgiveness and cleansing. This was through Christ bearing our sins, those sins being judged. The blood of Christ expresses this.
18. There is no need to offer animal sacrifices any more, because Christ’s sacrifice on the cross is once and for all.
19. It is apostasy to “plead the blood,” or to ask that the “blood cover us.” One does not “claim the blood,” instead one claims promises.
20. In revelation 12:11 “overcoming by the blood of the Lamb” refers to a Tribulational person accepting Christ as personal saviour, not “by” but “because of” the blood, and being protected because they have entered the plan of God.
21. The blood of Christ (His work on the cross) keeps on cleansing: 1John 1:7,9.
 - a. When you believe in Christ, you are cleansed, and released from the penalty of sin through the person and work of Christ.
 - b. When you confess your sin as a believer, you are cleansed (Christian way of life).

This came out of doctrinal notebook #1 and represents Bob’s early work on the Blood of Christ.

A Complete Translation of Ephesians 2

The Kukis Reasonably Literal Translation

Kukis Paraphrase

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Ephesians 2		
Series	Lesson (s)	Passage
1972 Ephesians (#458)	#	Ephesians 1:1–
R. B. Thieme, Jr.		
Bob Bolender	https://austinbiblechurch.com/documents/Ephesians	Ephesians 1–16
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/Ephesians_1-8_expanded_translation.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/Ephesians_9-16_expanded_translation_3.pdf	Ephesians 1–16
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/Ephesians-menuitem	Ephesians 1–16
Dr. Daniel Hill	https://www.gracenotes.info/Ephesians/Ephesians.pdf (Grace Notes)	Ephesians 1–16
Pastor John Griffith	http://www.ironrangebible.com/griffith/Ephesians/Ephesians.htm	Ephesians 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm	Ephesians 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Ephesians/	Ephesians 1–16
Mike Smith	http://www.countrybiblechurch.us/Ephesians13/index.html	Ephesians 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html	Ephesians 1–16
Syndein	http://syndein.com/Ephesians.html	Ephesians 1–16

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his

study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Ephesians 2

Word Cloud from Exegesis of Ephesians 2²³

These two graphics should be very similar; this means that the exegesis of Ephesians 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Ephesians	

²³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.