

## Ephesians: DIVE Introductory notes

Too often we pick up copies of the Bible, and do not know what we are holding in our hands, from the viewpoint of the translators. In writing any translation certain choices have to be made – what to leave in, what to leave out, how to handle certain things. Knowing that any single word in Greek may often be rendered as one of several choices in English, I did not take the liberty of producing an “amplified” translation. In other words, I used very specific words which I think are precise, rather than throwing in the kitchen sink.

Where there are cognates, or near cognates – i.e., words which are virtually identical in Greek and English – even when the English meaning can be construed as slightly different from the Greek, I used the actual cognate word itself. I did this so that the reader may have attention drawn to some Greek-to-English etymology, and these words I shaded in **dark red**. When seeing these words the reader may thus appreciate that the underlying Greek word is a direct carry-over into English. I think this is a helpful idea from a teaching standpoint.

I included my own paraphrases in this translation, but not of full clauses, and never of entire sentences. Instead, I have taken the liberty of using creative terms which I think are good descriptors of certain individual Greek words in the Nestle-Aland source text. To highlight when I did this, these words are indicated in **navy blue**. Again, I think this is helpful for teaching purposes, and I maintain that these terms warrant this slight exposition embedded within the English rendering of the text – at least in this, my own translation! Also, this approach has only been done with specific individual words, being careful not to harm syntax, and quite often I did it with an eye toward bringing out even more etymology.\*

With regard to syntax, I occasionally consulted the ESV and the NASB as authoritative fall-backs in difficult passages, but only to double check the accuracy of my own renderings. This allowed me to highlight the didactic choices I felt were appropriate, without verging on producing another version of *The Message*. I also relied on the McReynolds Interlinear for certain individual word choices, as well as general lexical entries. So as the saying goes, I milked 300 cows, but I made my own cream.

Finally, I have included more punctuation than most translations do, and I have allowed the sentences to be somewhat longer, as I think reading complex compound sentences is good for a person. (Like eating your broccoli.) I have also left out the verse numbers, but included the chapter numbers, in an attempt to make the letter itself feel more like an actual letter.

Thank you for downloading this copy of Ephesians! I hope you enjoy it. Questions, comments, and any constructive suggestions may be sent to me directly.

Blessings,  
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\* So the red words are extremely literal Greek, while the blue words are free paraphrasing. Both represent liberties I have taken, and often it is for the sake of illustrating etymological similarities between biblical Greek and English.

## PAUL'S LETTER TO THE EPHESIANS (?)

### Ch 1

Paul, an apostle of Christ Jesus, to the existing saints [in Ephesus] <sup>\*</sup>, and to the faithful in Christ Jesus. Grace to you, and peace from God, our Father, and the Lord Jesus Christ.

Blessed is the God and Father of our Lord Jesus Christ, who rewarded us with every spiritual blessing in the **invisible wonder worlds**, when he chose us in him before the laying down of the **cosmos**, to be, ourselves, holy and blameless before him, in love – appointing us beforehand, for adoption as children, through Christ Jesus, into him, by the good purpose of his desire, into the praise of the glory of his grace, by which he graced us in The Beloved. In whom we have redemption by his blood, the sending off of sins, by the riches of his grace, which he overflowed into us, in all wisdom and understanding, making known to us the mystery of his desire by his good will, which he set beforehand in himself, in the **housing plan** of the fullness of time, to bring to a head everything in Christ, in the heavens and upon the earth, in Him.

In whom also we were chosen, having been appointed beforehand, for the purpose of the one who **energizes** everything, according to the plan of his will, so that we should exist for the praise of his glory – the ones having hoped beforehand in Christ.

In whom also you, having heard the word of truth, the gospel of your salvation, in which also having believed, you were sealed with the holy spirit of promise, who is a deposit of our inheritance for redemption of the property – for the praise of his glory.

By this also I – having heard of your faith, with regard to the Lord Jesus, and of your love, which is for all the saints – I do not stop giving thanks on your behalf, **making memory** in my **prayer places**, so that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom, and of revelation, in knowledge of Him; the eyes of your heart having been illuminated, that you may know what is the hope of his call, what is the wealth of the glory of his inheritance in all the saints, and what is the **hyperbolic magnitude** of his power in us, the ones trusting according to the **energy** of the power of his strength. This he worked in Christ, raising him from the dead ones, and seating him on his right in the heavens, high above all rule, authority, power, lordship, and every name being named, not only in this **eon**, but in the one about to be. And he brought everything under control, under his feet, and he has established him as head, over all the church, which is his body, the fullness of the one who fills all things, in all things.

### Ch 2

But you were dead in offenses, and in your sins, in which you walked then, according to the **eon** of this world, by the ruler of the authority of the air – the spirit now working among the children of disbelief. Among whom also we all conducted ourselves then, in the cravings of our flesh, doing the desires of the flesh, and of the mind. Also, we were by nature children of fury, and as the rest. But God, being rich in mercy, on account of his mighty love, by which he loved us, and we being dead in the offenses – he made us alive within Christ...by grace you have been saved!

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<sup>\*</sup> Scholars are not certain whether “in Ephesus” is part of the original manuscript. If not, then the addressees of the letter are a much wider, perhaps universal, Christian audience.

And he raised us, and sat us down in the **invisible wonder worlds**, in Christ Jesus; that he might display in the coming **eons**, the exceeding wealth of his grace, in benevolence upon us, in Christ Jesus. For by grace you *are* saved, through faith, and this is not from you – the gift is from God. Not from works, that no one might brag. For we are his **poem**, having been created in Christ Jesus on the basis of good works, which God prepared beforehand, that in them we might walk about.

Therefore, remember that you then, the gentiles in the flesh – the ones being called ‘uncircumcision’ by the ones called ‘circumcision’ made by hands in the flesh – that you were, at that time, apart from Christ, having been estranged from the **polity** of Israel, and foreigners to the covenants of the promise, not having hope, and godless in the **cosmos**.

But now, in Christ Jesus, you, the ones who were then distant, have become near in the blood of Christ. For he is our peace, the one who made both into one, and who destroyed the wall of division – of hostility – in his flesh, having put an end to the law of the commandments in **dogma**. This so that he might create one new person in him, making peace, and that he might reconcile both into one body, to God, through the cross, having ended the hostility in it.\* And having come, he proclaimed the gospel of peace to you, the ones who are far, and peace to the near ones.

For through him we have direction, both in one Spirit, before the Father. So therefore, you are no longer strangers and foreigners, but you are co-citizens of the saints, and members of the houses of God – having been built on the foundation of the apostles, and prophets; Christ Jesus himself being the cornerstone, in whom every building being fit together **augments** into a holy temple, in the Lord, in whom also you are being built together into the home of God, in spirit.

### **Ch 3**

Because of this, I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles ... if indeed you heard the **housing plan** of the grace of God given to me for you, that by revelation was made known to me, the mystery, just as I wrote before in short, to which you are able, reading aloud, to understand my insight into the mystery of Christ, which in other generations was not made known to the children of men, as now has been revealed to his holy apostles, and prophets, in the Spirit. Namely, that the Gentiles are co-inheritors, and of the same body, and partners of the promise, in Christ Jesus through the gospel, of which I became a servant by the gift of the grace of God, given to me by the **energy** of his power. (To me, the very least of all the saints, was given this gift, to evangelize to the Gentiles as to the inscrutable wealth of Christ, and to enlighten all as to what is the plan of the mystery, kept secret from the **eons** in God, in all creation. So that the multi-faceted wisdom of God might be made known, now, to the rulers and to the authorities in the **invisible wonder worlds**, through the church. This according to the purpose of the **eons**, which he did in Christ Jesus, our Lord, in whom we have courage, and direction, in confidence, through faith in him. Therefore, I beg you not to give up because of my crisis on your behalf, which is your glory.)

Because of this ... I bow my knees to the Father, from whom all **fatherhood** in heaven and on earth is named, that he might grant you, according to the riches of his glory, to be vigorous

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\* Or, “in him”

through his Spirit, in the inner-person. This so that Christ might live in your hearts through faith, having been rooted and established in love. This so you may be fully enabled to comprehend, with all the saints, what is the width, length, height, and depth – to know then, the **hyperbolic** knowledge of the love of Christ, that you might be filled with all the fullness of God.

So to the one who is able to do excessively beyond everything which we ask for, or think, by the power of the one **energizing** inside us: To him be the glory in the church, and in Christ Jesus, in all generations, of the **eon**, for the **cons**. Amen!

#### **Ch 4**

I charge you then – I, the prisoner in the Lord – to walk worthy of the calling with which you were called, with entirely humble thinking, and soothing restraint, with a **long fuse**, accepting one another in love, being quick to keep the oneness of the Spirit in the chain of peace: One body, and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, The One who is over all, and through all, and in all. And to each one of us has been given grace, according to the measure of the gift from Christ.

Therefore he says: “Having gone up into the heights, he took captivity captive, he gave gifts to men.” And what is, ‘*he went up,*’ but that he did not also ‘*go down,*’ into the lower parts of the earth? The one having gone down, himself, is also the one having gone up, high above the heavens, that he might fill all things. And he himself gave some as apostles, and as prophets, and as evangelists, and as shepherds and teachers. This for the equipping of the saints, for the work of ministry, for the building up of the body of Christ, until we all might arrive in the oneness of the faith, and the knowledge of the Son of God, into a perfect person – the measure of the fullness of the stature of Christ. And that we might no longer be babies, storm tossed, and twisted around in every wind of teaching, by the trickery of men, by duplicity, toward **methodical** deceit.

But rather, acting truthfully in love, let us grow into him, in every way, who is the head, Christ, from whom all the body – being fit together, and being united by every ligament of support, based on the **energy** in measure of each individual part – causes the **augmentation** of the body, for the building up of itself, in love.

This then I testify in the Lord: No longer are you to walk just as also the Gentiles walk, in the emptiness of their minds, being darkened in their reasoning, being estranged from the life of God on account of the ignorance inside them – on account of the hardness of their hearts – who, losing shame, they gave themselves, in lewdness, to unclean works, in all greediness.

But you did not learn Christ in this manner. (If indeed you heard him.) And in him you were taught – just as truth is in Jesus – to put the ‘old man’ away from yourselves, the one being depraved by the desires of deception according to the former way of life. Also to be renewed in the spirit of your mind, and to be clothed with the *new man*, by God, having been created in righteousness and dedication of the truth.

So then, putting away the false, speak truthfully, each with his neighbor, since we are parts of one another. Be angry, but do not sin; do not let the sun go down on your irritation. Do not give a position to the devilish.

The one stealing must no longer steal. Instead, he must make an effort with his own hands, working well, so that he may have something to share with the one who has need. Let no rotten word leave your mouth. Rather, whatever is good for the building up of what is necessary, that it might give grace to the ones hearing. And do not make the Holy Spirit of God sad, by whom you were sealed for the day of redemption. Let all bitterness, fury, rage, yelling, and verbal abuse be removed from you, with all wickedness. But be kind to one another, compassionate, forgiving yourselves, just as also God, in Christ, forgave you.

## Ch 5

Therefore become **mimics** of God, as beloved children, and walk in love, just as also Christ loves us, and gave himself over on our behalf, an offering and sacrifice to God, as a fragrance of a sweet smell.

But sexual sin, and all uncleanness, or greed, must not be named among you, as is appropriate for saints. (Also, shameful language, foolish talk, or vulgar speech, which is not proper. But thankfulness instead.)

For this you certainly know: That all the sexually immoral, or unclean, or greedy, the one who is an idolater – he does not have an inheritance in the kingdom of Christ and God. Let no one delude you with empty words, for on account of these things the wrath of God is coming upon the children of disbelief. Do not be partners with them. For you were darkness then, but now you are light in the Lord. Walk as children of light, for the fruit of the light consists in all goodness and righteousness and truth, testing what is pleasing to the Lord. And not partnering with the fruitless works of darkness, but moreover, rebuke them! For it is disgraceful even to say the things done by them in secret. But all things rebuked by the light are made known, for everything being made known *is* light. Therefore it says: “Arise, O sleeping one. Stand up from the dead, and Christ will *shine* upon you.”

Watch carefully then how you walk, not as unwise, but as wise, redeeming the time since the days are evil. Because of this, do not become foolish, but understand what the will of the Lord is. And do not get drunk with wine, in which there is recklessness, but be filled with the Spirit, speaking to one another in psalms, hymns, and spiritual songs, singing and **psalming** in your heart to the Lord. Give thanks always for everything, in the name of our Lord, Jesus, the Messiah, to God the Father.

Be subject to one another in fear of Christ: Women to their own husbands, as to the Lord, since man is the head of the woman, as also Christ is head of the church, he being the rescuer of the body. So as the church is subject to Christ, so also are the wives to the husbands, in all things.

Men, love the women, just as also Christ loved the church, and gave himself up on her behalf, that she may be holy, having cleaned her in the **laundry** of the water in the word, in order that he might present the splendid assembly to himself, having no stain or imperfection, or anything like

that. But that she may be holy and blameless. Thus the husbands also are obligated to love their own wives as their own bodies. The one loving his wife loves himself. For no one then hated his own flesh, but he feeds and cherishes her, just as also Christ did for the church, because we are members of his body.

Because of this, “a man will leave father and mother, and be joined to his wife, and the two will be one flesh.” This mystery is great, but I am speaking about Christ, and about the church. But also each one among you must love his wife as himself. And let the woman respect the man.

## Ch 6

Children, obey your parents in the Lord, for this is right. Honor your father and mother, which is the first commandment with a promise, that it may be good for you, and that you will exist a long time on the earth. And fathers, do not exasperate your children, but nourish them with instruction and the warning of the Lord.

Slaves, obey your human masters, with respect and trembling, with openness of your heart, as to Christ. Not with eye-service, as people pleasers, but as servants of *Christ*, doing the will of God from the soul: Serving with a good mind, as to the Lord, and not to people, knowing that whatever good one may do, this he will receive from the lord, whether slave or free. And masters, do that same things to them: Give up threatening, knowing that their Lord – *and yours* – is in heaven. And there is no [face accepting](#) from him.

Finally, for the remaining things, be empowered in the Lord, and in the strength of his might. Put on the complete weaponry of God toward your ability to stand against the [methods](#) of the devil. For our fight is not against blood and flesh, but against the kings, against the authorities, against the supernatural powers over this darkness – against the evil spiritualities in the [invisible wonder worlds](#). Because of this, put on the complete weaponry of God, that you may be able to stand in the day of wickedness, and having accomplished everything, to *stand*.

Stand, then!

Put on the belt of truth, and the breastplate of righteousness, and have your feet laced up with the preparation of the gospel of peace. In all things, take up the shield of faith, with which you will be able to douse all the burning missiles of the evil one. And take the helmet of salvation, and the sword of the spirit (which is the word of God), praying at all times in the Spirit, and being alert in every effort and request, for all the saints.

Also, on my behalf, that a word might be given in the opening of my mouth, in boldness, to make known the mystery of the gospel, for which I am a representative in chains, that in Him I might be bold, as it is necessary for me to speak. And in order that you may know regarding myself, what I am doing, Tychicus, the beloved brother and faithful servant in the Lord, he will make everything known to you. I have sent him to you for this same reason, that you may know how we are, and that he may encourage your hearts.

Peace to the brethren, and love with faith from God the Father, and the Lord Jesus Christ. Grace be with all who love the Lord Jesus Christ in immortality.



This Manuscript Is Lovingly Dedicated To:

Amy Henderson

Mark Lovallo

&

The Apostle Paul

