

Ephesians 3

written and compiled by Gary Kukis (first draft)

Ephesians 3:1–21

The Mystery Dispensation and Paul's Prayer

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).

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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 3 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: Paul speaks more about the dispensation of the mystery and how this is related to gentiles. At the end, Paul offers up a prayer for the believers in Ephesus and elsewhere.

Bible Summary: I preach the mystery of Christ. The wisdom of God is made known through the church. I pray that you may know the depth of his love.¹

By the third draft, this should be the most extensive examination of Ephesians 3 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 3:

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

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

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

Beginning of Document	Verse Navigation	Introduction and Text
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
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An Introduction to Ephesians 3

Introduction: Ephesians 3

A title or one or two sentences which describe Ephesians 3.

Titles and/or Brief Descriptions of Ephesians 3 (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 3 (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 3

Some of these questions may not make sense unless you have read Ephesians 3. 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 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Ephesians 3

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 3

Place

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

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 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Ephesians 3 (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 3 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ephesians 3 (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.

I recently 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.

I have begun with the book of Ephesians to indicate what draft each chapter is.

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 Romans 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 all

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

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 Romans 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

Most translations have vv. 1–6 or 1–7 as a single sentence. That was too many verses to cover at once, so I broke this down into two passages.

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:

This, on account of me, Paulos, the prisoner of Christ Jesus over you (all), the gentiles. If indeed you (all) have heard the management of the grace of the God, the (grace) given to me for you (all), that, according to a disclosure made known to me the mystery just as I wrote previously in short, face to face with which (mystery) you (all) kept on being able, reading, to understand the putting together (information) of me in the mystery of the Christ.

Ephesians
3:1–4

Kukis mostly literal translation:

On account of this, I, Paul, [am] the prisoner of Christ Jesus on behalf of you (all), the gentiles, if indeed you (all) have heard of the administration of the grace of God, this (grace) having been given to me on your account, that He made known to me the mystery by revelation, just as I wrote [to you (all)] previously in a few [words], about which (mystery), reading, you (all) kept on being able to understand my putting together (of information) in the sphere of the mystery of the Christ.

Kukis paraphrase

Because of this, I, Paul, am the prisoner of Christ Jesus on behalf of you gentiles. Indeed, you have all heard of the dispensation of the grace of God, which grace was given to me on your account. God made known to me the doctrine of the mystery by revelation, regarding which I have written to you previously, albeit briefly. Having read this, you have been able to understand how I have put this information all together, resulting a fuller understanding of the mystery of Christ.

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)	This, on account of me, Paulos, the prisoner of Christ Jesus over you (all), the gentiles. If indeed you (all) have heard the management of the grace of the God, the (grace) given to me for you (all), that, according to a disclosure made known to me the mystery just as I wrote previously in short, face to face with which (mystery) you (all) kept on being able, reading, to understand the putting together (information) of me in the mystery of the Christ.
Complete Apostles' Bible	For this reason I, Paul, the prisoner of Christ Jesus in behalf of you Gentiles-- if indeed you have heard of the dispensation of the grace of God which was given to me for you, how that by revelation He made known to me the mystery, just as I wrote before briefly, with reference to which, when you read, you can understand my insight in the mystery of Christ,...
Douay-Rheims 1899 (Amer.)	For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles: If yet you have heard of the dispensation of the grace of God which is given me towards you: How that, according to revelation, the mystery has been made known to me, as I have written above in a few words: As you reading, may understand my knowledge in the mystery of Christ,...
Holy Aramaic Scriptures ⁵ Original Aramaic NT ⁶	. Because of this, I Paul am the prisoner of Yeshua The Messiah for the sake of you Gentiles, If you have heard of the administration of the grace of God, which is given to me among you.

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

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.

For the mystery was taught me by revelation, just as I have written to you briefly. As whenever you read, you can understand my knowledge in the mystery of The Messiah,...

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 For this cause I Paul, the prisoner of Christ Jesus for you Gentiles, If that ordering of the grace of God has come to your knowledge, which was given to me for you,

How by revelation the secret was made clear to me, as I said before in a short letter,

By the reading of which you will be clear about my knowledge of the secret of Christ;...

Bible in Worldwide English That is why I, Paul, am a prisoner who belongs to Jesus Christ. It is for the sake of you people who are not Jews.

I am sure you have heard that God gave me work to do for you.

He showed me what his plan was. And I have already written a little about it to you.

When you read this, you can understand why I know about his plan for Christ.

Easy English

Easy-to-Read Version–2008

So I, Paul, am a prisoner because I serve Christ Jesus for you who are not Jews. Surely you know that God gave me this work through his grace to help you. God let me know his secret plan by showing it to me. I have already written a little about this. And if you read what I wrote, you can see that I understand the secret truth about Christ.

God's Word™

This is the reason I, Paul, am the prisoner of Christ Jesus for those of you who are not Jewish. Certainly, you have heard how God gave me the responsibility of bringing his kindness to you. You have heard that he let me know this mystery through a revelation. I've already written to you about this briefly. When you read this, you'll see that I understand the mystery about Christ.

Good News Bible (TEV)

For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles, pray to God. Surely you have heard that God in his grace has given me this work to do for your good. God revealed his secret plan and made it known to me. (I have written briefly about this, and if you will read what I have written, you can learn about my understanding of the secret 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 Bible⁷

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

Contemporary English V.	Christ Jesus made me his prisoner, so that I could help you Gentiles. You have surely heard about God's kindness in choosing me to help you. In fact, this letter tells you a little about how God has shown me his mysterious ways. As you read the letter, you will also find out how well I really do understand the mystery about Christ.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Beloved friends, because of my love for Jesus Christ, I am now his prisoner for the sake of all of you who are not Jews, so that you will hear the gospel that God has entrusted to me to share with you. For this wonderful mystery, which I briefly described, was given to me by divine revelation, so that whenever you read it you will be able to understand my revelation and insight into the secret mystery of the Messiah.
Plain English Version ⁸	.
UnfoldingWord Simplified T.	Because God is working out this plan for you non- Jews, I, Paul, am in prison because I serve the Messiah Jesus for your sake. I am sure that people have told you that God has given me the task of communicating that he wants to be very kind to you non- Jews. God told me this message that people did not understand before by revealing it to me directly, just as I wrote to you before briefly. As you read that, you can perceive that I clearly understand things that God had not previously revealed about the Messiah.
Williams' New Testament ⁹	This is why I, Paul, a prisoner of Christ Jesus for the sake of the heathen -- that is, if you have heard how God's favor has been entrusted to me for you, and how by revelation the secret was made known to me, as I have briefly written before. V. 4 will be placed with the next passage for context.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Thanks to this, I, Paul, <i>am</i> the prisoner of the Anointed King Jesus on behalf of you, the non-Jews, if you definitely heard <i>about</i> the management of God's generosity that was given to me for you, that according to what was uncovered <i>to me</i> it was made known to me about the secret, just as I briefly wrote about before, with which you are able by reading to be aware of my understanding in the Anointed King's secret,...
Common English Bible	.
Len Gane Paraphrase ¹⁰	For this reason I, Paul, [am] prisoner of Jesus Christ for you Gentiles. For surely you have heard of giving of managerial responsibility regarding God's grace, which is given to me for you. How he made known to me the mystery by revelation, as I've written to you briefly before. About which when you read, may you understand my knowledge in the mystery about Christ.
A. Campbell's Living Oracles	For this reason, I, Paul, the prisoner of Jesus Christ for you Gentiles, if, indeed, you have heard of the administration of the favor of God, which was given me for you, that by revelation the secret was made known to me, (as I wrote before in a few words;...
New Advent (Knox) Bible	.

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

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

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

NT for Everyone

20th Century New Testament .
 For this reason I, Paul, the prisoner of Jesus, the Christ, for the sake of you Gentiles-- For you have heard, I suppose, of the responsible charge with which God entrusted me for your benefit, And also that it was by direct revelation that the hidden purpose of God was made known to me, as I have already briefly told you. And, by reading what I have written, you will be able to judge how far I understand this hidden purpose of God in Christ.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton¹¹ .Free Bible Version¹² .

This is why, I, Paul, a prisoner of Jesus Christ for the sake of you foreigners, (well, I'm assuming you've heard that God gave me the specific responsibility of sharing God's grace with you), how, by what God showed me, made clear the mystery that was previously hidden. I wrote to you briefly before about this, and when you read this you'll be able to understand my insight into the mystery of Christ.

The Heritage Bible

On account of this, I, Paul, am the prisoner of Jesus Christ for you ethnics,¹
 If indeed you heard of the stewardship of the grace of God given to me for you,

That according to revelation he made known to me the mystery (as I wrote previously in brief,

Upon your reading of which, you have power to exercise your mind on my putting the mystery of Christ together)...

¹ **3:1 Ethnics and races** (verse 6, etc.) are the same word, ethnos, but in some places races does not fit as well as ethnics. Ethnics means anyone not of your race.

International Standard V

Paul's Ministry to the Gentiles

For this reason I, Paul, am the prisoner of the Messiah [Or Christ] Jesus for the sake of you gentiles. Surely you have heard about the responsibility of administering God's grace that was given to me on your behalf, and how this secret was made known to me through a revelation, just as I wrote about briefly in the past. By reading this, you will be able to grasp my understanding of the secret about the Messiah, [Or Christ]...

Lexham Bible

Montgomery NT

For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles—for surely you have heard of the stewardship of the grace of God entrusted to me for you? You have heard how by direct revelation the secret truth was made known to me, as I have already briefly written you. V. 4 will be placed with the next passage for context.

NIV, ©2011

Riverside New Testament

FOR this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles, — if you have heard of the gracious commission which God has given me to you, that by revelation the mystery has been disclosed to me, as I wrote before briefly, In reading that letter you can learn my understanding in the mystery of Christ,...

Leicester A. Sawyer's NT

The Spoken English NT¹³

UnfoldingWord Literal Text

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

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

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Urim-Thummim Version	For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if you have heard of the administration of the Grace of Elohim that is given me toward you. How that by revelation he made known to me the Hidden Thing [Urim-Thummim]; (as I wrote before in few words, whereby, when you read, you may understand my knowledge in the Hidden Thing [Urim-Thummim] of Christ)...
Weymouth New Testament	For this reason I Paul, the prisoner of Christ Jesus on behalf of you Gentiles--if, that is, you have heard of the work which God has graciously entrusted to me for your benefit, and that by a revelation the truth hitherto kept secret was made known to me as I have already briefly explained it to you. V. 4 will be placed with the next passage for context.
Wikipedia Bible Project ¹⁴ Worsley's New Testament	. For this cause I Paul <i>am</i> the prisoner of Jesus Christ for the sake of you Gentiles: as ye have heard the dispensation of the grace of God, which was given me <i>to preach</i> unto you: that by <i>immediate</i> revelation He made known to me the mystery, (as I wrote before in brief, by which, when ye read <i>it</i> , ye may perceive my knowledge in the mystery of Christ,)...

Catholic Bibles (those having the imprimatur):¹⁵

Christian Community (1988) ¹⁶	<p>God's inheritance is for all</p> <ul style="list-style-type: none"> • For this reason I, Paul, came to be the prisoner of Christ for you, the non-Jews. You may have heard of the graces God bestowed on me for your sake. By a revelation he gave me the knowledge of his mysterious design, as I have explained in a few words. On reading them you will have some idea of how I understand the mystery of Christ. 4:1; Col 1:24 Gal 1:12 <p>The footnote for this verse is placed in the Addendum.</p>
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 ¹⁷	<p>FOR this cause I Pa'al, the prisoner of Yahusha Ha'Mashiach for you other nations, If ye have heard of the stewardship of the grace of Elohiym which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Mashiach)...</p> <p>For this cause, I, Paul, am the prisoner of Messiah Yahshua on behalf of you, the nations. Have you indeed heard of the stewardship of the grace of YAHWEH given to me for you? He made known to me the mystery by a revelation, as I wrote to you before, so when you read it, you are able to realize my understanding in the mystery of Messiah,...</p>
Holy New Covenant Trans.	This is why I, Paul, am Christ Jesus' prisoner for you non-Jews. Surely you have heard about the plan of God's help in time of need which was given to me for you.

¹⁴ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹⁵ 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.

¹⁶ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁷ 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.

God used a revelation to make this secret clear. (I wrote a little bit about it before.)
 As you read this, you will be able to grasp my understanding of the secret of Christ.
 The Scriptures 2009 Because of this I, Sha'ul, am the prisoner of עשוהי Messiah on behalf of you nations
 – if indeed you have heard of the administration of the favour of Elohim that was
 given to me for you, that by revelation was made known to me the secret, as I wrote
 before briefly. V. 4 will be placed with the next passage for context.
 Tree of Life Version . Yeshua

Weird English, 🌐 English, Anachronistic English Translations:

Accurate New Testament¹⁸ ...[of] this so I Paul {am} The Prisoner [of] the christ jesus for you* the aliens if yet
 [You*] hear the management [of] the favor [of] the god the [one] being given [to] me
 to you* for in revelation is shown [to] me The Mystery as [I] write (before) {him} in
 [thing] little to which [You*] have (ability) Reading {him} to understand the intellect
 [of] me in the mystery [of] the christ...

Alpha & Omega Bible FOR THIS REASON I, PAULOS (*Paul*), THE PRISONER OF CHRIST JESUS FOR
 THE SAKE OF YOU GENTILES,
 IF INDEED YOU HAVE HEARD OF THE STEWARDSHIP OF THEOS' GRACE
 WHICH WAS GIVEN TO ME FOR YOU;
 THAT BY REVELATION THERE WAS MADE KNOWN TO ME THE MYSTERY, AS
 I WROTE BEFORE IN BRIEF.
 BY REFERRING TO THIS, WHEN YOU READ YOU CAN UNDERSTAND MY
 INSIGHT INTO THE MYSTERY OF CHRIST,...

Awful Scroll Bible In favor of this, I Paul, the prisoner of Jesus, the Anointed One, in behalf of yours
 nations, if-surely you hear of the managing-of-the-house of the Grace of God, that
 is being extended to me for you, certainly-of-which according to that being brought-
 out-of-suppression, He makes known to me the secrets, accordingly-as-to I write-
 before, from-within a little with regards to which, you coming-up-to-know, are able
 to appreciate my intelligibly sends-together, from-within the secrets of the Anointed
 One,...

Concordant Literal Version On this behalf I, Paul, the prisoner of Christ Jesus for you, the nations"
 since you surely hear of the administration of the grace of God that is given to me
 for you, for by revelation the secret is made known to me (according as I write
 before, in brief, by which you who are reading are able to apprehend my
 understanding in the secret of the Christ,...

exeGeses companion Bible **THE APOCALYPSE OF THE MYSTERY OF THE ECCLESIA**
 For this cause I Paulos
 the prisoner of Yah Shua Messiah for you goyim,
 if indeed you heard
 of the administration of the charism of Elohim
 given me regarding you:
 how that by apocalypse
 he had me know the mystery;
 exactly as I pre-inscribed in few words,
 whereto, when you read,
 you can comprehend my comprehension
 in the mystery of the Messiah;...

God's Truth (Tyndale)
 Orthodox Jewish Bible .
 For this cause, I, Sha'ul, the prisoner of Rebbe, Melech HaMoshiach Yehoshua for
 you Goiim,
 If indeed you heard of the pekudat Hashem of the Chen v'Chesed Hashem having
 been given to me for you,

¹⁸ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

That according to hisgalus (revelation) there was made known to me the sod of the raz, as I wrote before in brief,
As to which you are able by reading to have binah of my haara (insight) into the Sod HaMoshiach [the Secret of Moshiach],...

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

This is the reason that I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles, [pray for you. See 3:14-19]. [Note: Paul here digresses from his prayer, begun in 1:15-16, to explain the circumstances of his being a prisoner on behalf of these Gentiles]. [I assume] you have heard about my commission [to minister] to you, which was given to me by God's unearned favor. [It is] that God's secret plan [i.e., revealed in the Gospel preached to Gentiles. See verse 6] was made known to me by way of a revelation. [See Acts 9:15; 22:21]. I have already written to you [about this] briefly [i.e., probably a reference to 1:9ff]. V. 4 will be placed with the next passage for context.

Benjamin Brodie's trans.¹⁹

For this reason, I Paul, the prisoner of Christ Jesus, on behalf of you Gentiles [Peter was given the ministry to the Jews, while Paul was given the ministry to the Gentiles],

In as much as you have heard about the dispensation of the grace of God [Church Age ministry to the Gentiles] which was given to me for your benefit, That through revelation the mystery [of the Church Age dispensation] was made known to me, just as I have previously written briefly [basic introduction], Which as a result of repeated public readings [non face-to-face tradition], you ought to be able to comprehend [academically] my insightful understanding [thorough explanation] with reference to the mystery of Christ [baptism of the Spirit and formation of the Church], ...

The Expanded Bible

Jonathan Mitchell NT

For this gracious cause (or: In favor of this; For this pleasure) I, Paul, [am] the bound one (or: prisoner; captive) of, from and belonging to Christ Jesus in behalf of (or: over [the situation of]) you folks, the nations (non-Jewish ethnic multitudes; the Gentiles).

Since indeed (or: If at least) you folks heard (or: hear; listened to) [and thus, obey] the house-law (or: the dispensing within the household; the administration; management of the household; or: the distribution) of the grace of God (or: which is God's grace and favor) which is being given by me into you folks (or: to me with a view to you folks)

that, in accord with an unveiling (or: down from a revelation; in keeping with a disclosure), the secret (or: mystery) was made known to me even as I before wrote (or: wrote aforetime), in brief

toward which [end] you, the folks continually reading (or: habitually reviewing and recognizing; progressively gathering up knowledge), are constantly able and continue with power to comprehend (conceive; understand; apprehend) my understanding (insight; confluence; my sending insights together) in the secret (or: mystery) of the Christ (or: which is the Anointed One [= the Messiah]), ...

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

¹⁹ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

Bible Translations with Many Footnotes:

Lexham Bible

The Mystery of Christ Revealed

On account of this I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—if indeed you have heard about the stewardship of God’s grace given to me for you. According to [Some manuscripts have “given to me for you, that according to”] revelation the mystery was made known to me, just as I wrote beforehand in brief, so that you may be able when you read [Or “by reading”] to understand my insight into the mystery of Christ...

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

For [this] cause |||, Paul, the prisoner of Christ Jesus in behalf of you the nations||:—

If at least ye have heard of the administration of the favour of God^d which hath been given unto me for you,

{How that} |by way of revelation| was made known unto me the sacred secret,—^e

Even as I before wrote^f in brief,—

Respecting which ye can |by reading| perceive my discernment in the sacred secret^g of the Christ,—...

^d Cp. “administration of the sacred secret,” ver. 9.

^e Ap: “Mystery.”

^f Prob. in chap. i. 9, 10.

^g See ver. 3, f.

The Spoken English NT²⁰***Paul’s Ministry of Preaching the Good News to the Gentiles***

That’s why I, Paul, am a prisoner for Christ Jesus.^a It’s for you, the Gentiles.^b

You’ve probably heard about the responsibility God has graciously given to me for your sake- how the secret of it was revealed to me in a vision.^c I’m talking about the same thing as I talked about in the short letter I wrote to you.^d As you read that one, you can understand my insight into the secret of Christ.

a. Or “Christ Jesus’ prisoner”. Paul is literally in prison. His service to Christ has landed him there. See Ephesians 6:20.

b. Paul never actually finishes this sentence, which keeps going and going through v. 7. I’m putting down what I think he is saying.

c. Lit. “made known to me according to a revelation”.

d. I think he’s talking about Colossians (see Colossians 4:16).

Wilbur Pickering’s New T.

The ‘secret’ revealed to Paul

For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles—surely you have heard of the dispensation of the grace of God that was given to me for you, how that by revelation He made known to me the ‘secret’¹ (as I have written briefly already, with reference to which, when you read,² you can understand my insight into Christ’s secret),...

(1) I consider that ‘secret’ is a better rendering than ‘mystery’. The truth about the Church isn’t all that mysterious; it just hadn’t been explained before.

(2) Whatever writing Paul is referring to, evidently the Ephesians hadn’t seen it yet, but he figures they have heard about it. Paul probably wrote a variety of things that were not preserved in the New Testament canon.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

²⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

A Faithful Version	For this cause I, Paul, am the prisoner of Christ Jesus for you Gentiles, If indeed you have heard of the ministry of the grace of God that was given to me for you; How He made known to me by revelation the mystery (even as I wrote briefly before, So that when you read this, you will be able to comprehend my understanding in the mystery of Christ),...
Analytical-Literal Translation	For this reason, I, Paul, the prisoner of Christ Jesus on behalf of the Gentiles—if indeed you _p heard of the stewardship of the grace of God, the one having been given to me for you _p , that by revelation He disclosed to me the secret, just as I wrote before briefly, with reference to which you _p are able, when reading [it], to understand my insight in the secret of Christ,...
Berean Literal Bible Bill Puryear translation ²¹	. For this reason, I Paul, the prisoner of Christ Jesus, for the sake of you, the Gentiles-- inasmuch as you have heard about the administration of the grace of God, which was given to me for your benefit, that as a result of revelation, this mystery was made known to me, just as I have written to you briefly, with reference to which, as a result of the public reading, you ought to be able to understand my insight concerning the mystery about Christ,...
C. Thomson updated NT Charles Thomson NT	. For this cause, with regard to me Paul the prisoner of the Christ, Jesus, for you the nations; inasmuch as you have heard of the dispensation of the favour of God granted to me for you; that he hath by a revelation made known to me this secret (as I have briefly written above, by the bare reading of which you may perceive my knowledge in this secret of the Christ,...
Context Group Version	For this cause I Paul, the prisoner of the Anointed Jesus on behalf of you (pl) ethnic groups -- if indeed you (pl) have heard of the administration of that favor of God which was given to me toward you (personal love); how that by revelation was made known to me the mystery, as I wrote before in few words, whereby, when you (pl) read, you (pl) can perceive my understanding in the mystery of the Anointed;...
English Standard Version Far Above All Translation ²²	. For this <i>reason</i> , I Paul the prisoner of Christ Jesus for you, the Gentiles, <i>say that</i> , if indeed you have heard of the dispensation of the grace of God which <i>has been</i> given to me for you, <i>namely</i> that by revelation he made the mystery known to me, as I wrote before briefly, in the light of which by reading you can appreciate my understanding of the mystery of Christ,...
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020 Because of this, I, Paul, <i>am</i> the prisoner of Christ Jesus on behalf of you ^o Gentiles, if actually you ^o <i>have</i> heard of the stewardship of the grace of God which was given to me <i>*for you^o*</i> ; that he made known the mystery to me according-to revelation, just-as I wrote before in few <i>words</i> , to which, you ^o are able, <i>by reading it</i> , to perceive my understanding in the mystery of the Christ; which was not made known to the sons of men in other generations, as it now was revealed to his holy apostles and prophets in <i>the Spirit</i> . V. 5 is included for context.
New American Standard B. New European Version New King James Version New Matthew Bible

²¹ From <http://www.amadorbiblestudies.org/Translations/index.html>

²² Online: <http://www.faraboveall.com/> by Graham Thomason.

NT (Variant Readings)

Niobi Study Bible

R. B. Thieme, Jr. translation

.
 . Heading
 For this reason, I Paul, the prisoner of Christ Jesus on behalf of you the Gentiles, if you have heard of the dispensation of the grace of the God having been given to me for you, that from divine disclosure the mystery was revealed to me; (just as I have previously written in brief. V. 4 will be placed with the next passage for context.

R. B. Thieme, Jr. trans²³

Revised Geneva Translation

Ron Snider translation

.
 .
 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles--if indeed you have heard of the stewardship of God's grace which was given to me for you; that by revelation there was made known to me the mystery, as I wrote before in brief. V. 4 will be placed with the next passage for context.

Updated ASV

Paul's Ministry to the Gentiles

For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles, if indeed you have heard of the stewardship of God's grace which was given to me for you; that by revelation there was made known to me the mystery,^[20] as I wrote before in brief. V. 4 will be placed with the next passage for context.

[20] Mystery; Secret: (μυστήριον mustērion) A sacred divine mystery or secret doctrine that lies with God alone, which is withheld from both the angelic body and humans, until the time he determines that it is to be revealed, and to those to whom he chooses to make it known.—Mark 4:11; Rom. 11:25; 16:25; 1 Cor. 2:1; 4:1; 13:2; 14:2; 15:51; Eph. 1:9; 6:19; Col. 1:26; 2:2; 2 Thess. 2:7; 1 Tim. 3:9; Rev. 17:5.

A Voice in the Wilderness

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles; if indeed you have heard of the dispensation of the grace of God which was given to me for you, how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ),...

Webster's Translation

World English Bible

Worrell New Testament

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 .
 .

The gist of this passage:

1-4

Ephesians 3:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutou (τούτου) [pronounced TOO-too]	<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)
charin (χαρίν) [pronounced KHAHR-ihn]	<i>on account of, because, for cause of, for sake of</i>	adverb/preposition	Strong's #5484 (accusative case of #5485 as preposition)

²³ From <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 3:1

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my</i> ; primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little</i> ; transliterated, <i>Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
Thayer: <i>Paul or Paulus [was] Paul was the most famous of the apostles and wrote a good part of the NT, the 14 Pauline epistles.</i>			
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
désmios (δέσμιος) [pronounced DEHS-mee-oss]	<i>prisoner, bound, in bonds, a captive</i>	masculine singular noun; nominative case	Strong's #1198
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
Christos (χριστός) [pronounced kreeS-TOHSS]	<i>anointed, anointed one, Messiah</i> ; transliterated, <i>Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation</i> ; transliterated <i>Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
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
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations</i> ; in the OT, <i>foreign nations not worshiping the true God</i> , Paul uses the plural for <i>Gentile Christians</i> and for <i>pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: On account of this, I, Paul, [am] the prisoner of Christ Jesus on behalf of you (all), the gentiles,...

On account of what? On account of the things which Paul has just written in Ephesians 2. In the previous chapter, Paul wrote about how we are all one in Christ (Jews and gentiles) and that gentiles had access to God and were built up on the foundation of the Apostles and the prophets (the Old and New Testaments). Because of this, Paul is a prisoner of Christ Jesus.

At the time of writing Ephesians, Paul was a literal prisoner in Rome, but given the freedom to write to others and to speak to others. Recall from the book of Acts that Paul stirred up the Jews to a frenzy in Jerusalem. By the time that Paul arrives in Rome as a prisoner, the fact that he stirred up a lot of Jews was not as big a deal as it seemed to be in Jerusalem. He was still under arrest, having been sent there to Rome by Festus, the Roman governor of Judæa. Since Felix, Festus and Herod Agrippa all had their hands on Paul, he could not come to Rome just to be set free. However, in Rome, they knew that getting the Jews of Jerusalem stirred up was not that hard to do.

By calling himself a prisoner, Paul is speaking actually and metaphorically. In all actuality, he is a prisoner of Nero in Rome, but he is in Rome because he is a prison of Jesus Christ. And he is there on behalf of the gentiles.

This attitude would indicate that Paul clearly understood and accepted his situation. "I am here in Rome on behalf of you gentiles, being a prisoner of Christ Jesus, Who determines where I must be at any given time."

Ephesians 3:1 On account of this, I, Paul, [am] the prisoner of Christ Jesus on behalf of you (all), the gentiles,... (Kukis mostly literal translation)

Ephesians 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active indicative	Strong's #191
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)
oikonomia (οἰκονομία) [pronounced oy-koh-nohm-EE-uh]	<i>the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship; dispensation</i>	feminine singular noun, accusative case	Strong's #3622

Ephesians 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
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 theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...if indeed you (all) have heard of the administration of the grace of God,...

Paul here uses the first class conditional with the indicative verb, meaning that, *of course they have heard about the administration of the grace of God; of course they know about the dispensation of the grace of God.*

The key word found here is *oikonomia* (οἰκονομία) [pronounced oy-koh-nohm-EE-uh], and it means, *the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; stewardship; dispensation.* Strong's #3622. This refers to how God is handling His affairs on earth and who on earth is doing this on behalf of God. Who are God's representatives on earth?

Paul has already taught the gentiles in Ephesus about this topic.

Ephesians 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	feminine singular, aorist active participle, genitive/ablative case	Strong's #1325
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
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

Ephesians 3:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὤμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...this (grace) having been given to me on your account,...

Paul is not referencing back to God here with the aorist active participle of didōmi (δίδωμι) [pronounced *dihd-OH-mee*], but back to *grace*, as grace is a feminine singular noun, and God is a masculine singular noun. The former matches up with the feminine singular participle.

Paul, despite his circumstance, sees this as an act of grace, being given the ministry of the dispensation of the grace of God to the gentiles. *Grace* here takes in the ministry which God has put upon Paul.

Ephesians 3:2 ...if indeed you (all) have heard of the administration of the grace of God, this (grace) having been given to me on your account,... (Kukis mostly literal translation)

Ephesians 3:3a

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
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
apokalupsis (ἀποκάλυψις) [pronounced ap-ok-AL- oop-sis]	<i>a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation</i>	feminine singular noun; accusative case	Strong's #602
gnōrizō (γνωρίζω) [pronounced gnoh- RID-zoh]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 rd person singular, aorist passive indicative	Strong's #1107
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Ephesians 3:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mustêrion (μυστήριον) [pronounced <i>moos-TAY-ree-on</i>]	<i>hidden thing, secret, mystery; a hidden purpose or counsel; secret will (of men; of God); in rabbinic writings, it denotes the mystic or hidden sense; cultic, fraternal or religious secret</i>	neuter singular noun; accusative case	Strong's #3466

Translation: ...that He made known to me the mystery by revelation,...

There was a secret, a hidden thing, a mystery, and God made this known to Paul by revelation. There are some commentators and translations, by their subtitles, make this into the *revelation of the mystery of the gospel of Jesus Christ*. Well, first of all, the gospel of Jesus Christ was not a mystery. Jesus explained this before His crucifixion and after. Peter spoke of this on the Day of Pentecost. Furthermore, this gospel message continues throughout the book of Acts until we come to Paul. Therefore, there is no mystery of the gospel of Jesus Christ given to Paul by revelation. This was given to the world by Jesus and also by the disciples after the resurrection, ascension and session of Jesus Christ.

There is a secret, a hidden thing, a mystery; and this was made known to Paul by revelation. We are also told that this information is classified under the word *sunesis* (σύνεσις) [pronounced *SOON-es-is*], which means, *mentally putting together, the putting together (of information)*, that is, *understanding, intelligence, the intellect, knowledge; insight*. Strong's #4907. This word will show up in v. 4. So Paul is given a revelation about this information, this information which is put together with other doctrines. Since this is called a mystery, what Paul is talking about is not widely known.

Many believers, when we hear the word revelation, we think about John and his revelation given in the book by that name. That was pretty fantastic. However, a revelation from God does not have to be some amazing, mind-blowing thing. Furthermore, a pastor-teacher can receive revelation from God—not in the sense of knowing some brand new thing not ever taught before—but as a result of putting various ideas of Scripture together, so that we better understand a concept, even beyond what was known about it before. But something which is not necessarily brand new.

So, Paul may have been writing, thinking, even speaking, and he suddenly understood the change of dispensations which was taking place. From our point of view, 2000 years later, this may not seem like much, but understanding history and what is taking place while you are actually living this history is quite a revelatory thing. Most people live in the midst of world history and not have the slightest clue as to what is taking place. As an illustration, there were a considerable number of liberals who believed that bringing tens of thousands of foreigners into the United States without any means of identification or investigation, was a good idea. And anyone who opposed such a thing was a racist who hates brown people. Such acts can change the United States dramatically over a period of perhaps ten years, in many ways that we may not anticipate. Yet, some people supported this, not having any idea what was really taking place (the strengthening of the drug cartels and the massive increase of human trafficking—or human slavery).

Ephesians 3:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531

Ephesians 3:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prográphō (προγράφω) [pronounced prog- RAF-oh]	<i>to portray publicly (before the eyes), to depict openly; to write before the eyes of all who can read; to write before (of time) or previously; of old set forth or designated before hand (in the scriptures of the OT)</i>	1 st person singular, aorist active indicative	Strong's #4270
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
oligos (ὀλίγος) [pronounced ol-EE- goss]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #3641

In Ephesians 3:3, *en oligos* is translated, *briefly, in a few words, in brief, a little, in a (the) short letter*. The first three translations were found the most often.

Translation: ...just as I wrote [to you (all)] previously in a few [words],...

Interestingly enough, Paul wrote a few words to the Ephesians previously. This is described by the phrase *en oligos*, which means, *briefly, in a few words, in brief, a little, in a (the) short letter*. This is quite fascinating. When did this happen? Why would Paul have briefly written something? Was this a portion of a letter to the Ephesians which dealt with this topic? Was this a breakthrough which Paul had which he shared with many churches?

We do not know the nature of this previous bit of writing. We know that it was written, that Paul did it previously, and that the material to which he refers was only barely covered.

We also do not know the *when*. We know where Paul has been. Paul was with the Ephesians but then he made the mistake of thinking that he needed to be in Jerusalem, and all of that is recorded in Acts 20–28. So, somehow, in some way, during that period of time, Paul likely got a message to the Ephesians.

However, thinking this through, Paul did not come to the Ephesians for the first time in Acts 20. He was also in Ephesus in Acts 19 (where a riot caused Paul to leave). So maybe from his 3rd missionary journey, Paul wrote briefly to the Ephesians. In any case, Paul has already made mention of this topic to the Ephesians before.

There were times in the book of Romans, written A.D. 57–58, where Paul could have entered into a discourse about dispensations, but he did not. In fact, it is remarkable that he seemingly mentions dispensations in this book, but does not go into any detail. It is now four years later. Does Paul have a better understanding of dispensations now? Did this revelation from God come during this time frame (between Romans and Ephesians)?

Ephesians 3:3 ...that He made known to me the mystery by revelation, just as I wrote [to you (all)] previously in a few [words],... (Kukis mostly literal translation)

Ephesians 3:4

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (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
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahēe</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	2 nd person plural, present (deponent) middle or passive indicative	Strong's #1410
anaginôskô (ἀναγινώσκω) [pronounced <i>an-ag-in-OCE-ko</i>]	<i>reading (aloud); distinguishing between, recognizing, knowing accurately, acknowledging</i>	masculine plural, present active participle, nominative case	Strong's #314
noêô (νοέω) [pronounced <i>noh-EH-oh</i>]	<i>to think (upon), to understand, to perceive; to heed, to ponder, to consider</i>	aoist active infinitive	Strong's #3539
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)
sunesis (σύνεσις) [pronounced <i>SOON-es-is</i>]	<i>mentally putting together, the putting together (of information), that is, understanding, intelligence, the intellect, knowledge; insight</i>	feminine singular noun; accusative case	Strong's #4907
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588

Ephesians 3:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mustêrion (μυστήριον) [pronounced <i>moos-TAY-ree-on</i>]	<i>hidden thing, secret, mystery; a hidden purpose or counsel; secret will (of men; of God); in rabbinic writings, it denotes the mystic or hidden sense; cultic, fraternal or religious secret</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3466
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...about which (mystery), reading, you (all) kept on being able to understand my putting together (of information) in the sphere of the mystery of the Christ. (Kukis mostly literal translation)

Paul says that this mystery is something that the Ephesians might be able to piece together, knowing what Paul has taught them.

Ephesians 3:4 ...about which (mystery), reading, you (all) kept on being able to understand my putting together (of information) in the sphere of the mystery of the Christ. (Kukis mostly literal translation)

Ephesians 3:1–4 On account of this, I, Paul, [am] the prisoner of Christ Jesus on behalf of you (all), the gentiles, if indeed you (all) have heard of the administration of the grace of God, this (grace) having been given to me on your account, that He made known to me the mystery by revelation, just as I wrote [to you (all)] previously in a few [words], about which (mystery), reading, you (all) kept on being able to understand my putting together (of information) in the sphere of the mystery of the Christ. (Kukis mostly literal translation)

Ephesians 3:1–4 Because of this, I, Paul, am the prisoner of Christ Jesus on behalf of you gentiles. Indeed, you have all heard of the dispensation of the grace of God, which grace was given to me on your account. God made known to me the doctrine of the mystery by revelation, regarding which I have written to you previously, albeit briefly. Having read this, you have been able to understand how I have put this information all together, resulting a fuller understanding of the mystery of Christ. (Kukis paraphrase)

This completes the thoughts begun in vv. 1–4. Several translations present vv. 1–7 as a single sentence.

[This is] what to another (of a different kind) generation had not been made to understand, to the sons of the men as now it has been revealed by the holy Apostles of Him and prophets in a Spirit, to be to the gentiles joints heirs and belonging to the same body and joint partakers of the announcement in Christ Jesus through the gospel (message), of which I had become a servant according to the gift of the grace of the God of the giving to me according to the working of the power of Him.

Ephesians
3:5–7

[This is] what a different generation had not been made to understand, but to the sons of men it now has been revealed by His holy Apostles and prophets by the Spirit, [for] the gentiles to be joints heirs, belonging to the same body, and joint partakers of the promise in Christ Jesus through the gospel message, of which I had become a servant according to the gracious gift of God, giving to me according to the working of His power.

The previous generation did not understand the mystery, but now it has been revealed to the believers by the holy Apostles and the Church Age prophets by means of the Holy Spirit, that the gentiles would become joint heirs with the Jews, belonging to the same body and being joint partakers of the same promise in Christ Jesus through the gospel message. It is this gospel message which I have become a servant to, according to the gracious gift of God, which He has given to me according to the working of His power.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	[This is] what to another (of a different kind) generation had not been made to understand, to the sons of the men as now it has been revealed by the holy Apostles of Him and prophets in a Spirit, to be to the gentiles joints heirs and belonging to the same body and joint partakers of the announcement in Christ Jesus through the gospel (message), of which I had become a servant according to the gift of the grace of the God of the giving to me according to the working of the power of Him.
Complete Apostles Bible	...which in other generations was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be joint-heirs, and of the same body, and joint-partakers in His promise in Christ by the gospel, of which I became a minister according to the free gift of the grace of God which was given to me according to the working of His power.
Douay-Rheims 1899 (Amer.)	Which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit: That the Gentiles should be fellow heirs and of the same body: and copartners of his promise in Christ Jesus, by the gospel Of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of his power.
Holy Aramaic Scriptures Original Aramaic NTWhich in other generations was not made known to the children of men as now it is revealed to his holy Apostles and to his Prophets by The Spirit: That the Gentiles would be heirs and members of his body and of The Promise that was given in him by The Gospel, That of which I have been a minister, according to the gift of the grace of God which is given to me by the action of his power;...
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	...Which in other generations was not given to the sons of men, but the revelation of it has now been made to his holy Apostles and prophets in the Spirit; Which is that the Gentiles have a part in the heritage, and in the same body, and in the same hope in Christ through the good news, Of which I was made a preacher, through that grace of God which was given to me in the measure of the working of his power.
Bible in Worldwide English	In the past, God did not tell his plan to people. But now the Holy Spirit has shown it to his holy apostles and prophets. This is Gods plan. Those who are not Jews will also share in the blessings of God. They also are a part of the body of Jesus Christ. They also will receive the things God has promised in Jesus Christ through the good news. God gave me the work of telling that good news. And he blessed me by his power.
Easy English Easy-to-Read Version–2008	. People who lived in other times were not told that secret truth. But now, through the Spirit, God has made it known to his holy apostles and prophets. And this is the secret truth: that by hearing the Good News, those who are not Jews will share with the Jews in the blessings God has for his people. They are part of the same body, and they share in the promise God made through Christ Jesus. By God's special gift of grace, I became a servant to tell that Good News. He gave me that grace by using his power.
<i>God's Word</i> ™	In the past, this mystery was not known by people as it is now. The Spirit has now revealed it to his holy apostles and prophets. This mystery is the Good News that people who are not Jewish have the same inheritance as Jewish people do. They belong to the same body and share the same promise that God made in Christ Jesus. I became a servant of this Good News through God's kindness freely given to me when his power worked in me.
Good News Bible (TEV)	In past times human beings were not told this secret, but God has revealed it now by the Spirit to his holy apostles and prophets. The secret is that by means of the gospel the Gentiles have a part with the Jews in God's blessings; they are members of the same body and share in the promise that God made through Christ Jesus. I was made a servant of the gospel by God's special gift, which he gave me through the working of his power.
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.	No one knew about this mystery until God's Spirit told it to his holy apostles and prophets. And the mystery is this: Because of Christ Jesus, the good news has given the Gentiles a share in the promises that God gave to the Jews. God has also let the Gentiles be part of the same body. God treated me with kindness. His power worked in me, and it became my job to spread the good news.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.

The Passion Translation	There has never been a generation that has been given the detailed understanding of this glorious and divine mystery until now. He kept it a secret until this generation. God is revealing it only now to his sacred apostles and prophets by the Holy Spirit. Here's the secret: The gospel of grace has made you, non-Jewish believers, into coheirs of his promise through your union with him. And you have now become members of his body—one with the Anointed One! I have been made a messenger of this wonderful news by the gift of grace that works through me. Even though I am the least significant of all his holy believers, this grace-gift was imparted when the manifestation of his power came upon me. Grace alone empowers me so that I can boldly preach this wonderful message to non-Jewish people, sharing with them the unfading, inexhaustible riches of Christ, which are beyond comprehension. V. 8 is included for context.
Plain English Version UnfoldingWord Simplified T.	Formerly, God did not fully reveal this message to people, but now his Spirit has revealed it to his holy apostles and prophets. The message is this: the non- Jews now share together with Jews the spiritual riches of God, and belong to the same group of God's people, and will share all the things God has promised to his people because they are joined to the Messiah Jesus as a result of believing the good news. I now serve God by telling people this good news. God was very kind to me and gave me this work to do even though I am not worthy of it, and he enables me to do it by powerfully working in me.
Williams' New Testament	By reading this you will be able to understand my insight into the secret about the Christ -- which in the earlier ages, so different from the present, was not made known to mankind as fully as now, but through the Spirit it has been revealed to His Holy apostles and prophets -- that the heathen through union with Christ Jesus are fellow-heirs with the Jews, are members with them of the same body, and sharers with them of the promise through the good news, for which I was called to serve in accordance with the gift of God's unmerited favor which was bestowed on me by the exercise of His power--... V. 4 is included for context. This sentence continues through v. 11.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	...which to different generations was not made known to the sons of the people, as it is now uncovered to His sacred missionaries and preachers in <i>the</i> Spirit, for the non-Jews to be people who will receive the inheritance together, a body together, and joint possessors together of the promise in <i>the</i> Anointed King Jesus through the good news, of which I became a servant in line with the free handout of God's generosity that was given to me in line with the influence of His ability.
Common English Bible Len Gane Paraphrase	Which in other ages was not made know to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit. That the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel. For which I was made a minister according to the gift of God's grace given to me by the mighty working of his power.
A. Campbell's Living Oracles	...which in former ages was not made known to the sons of men, as it is now revealed to his holy Apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and joint partakers of his promise in Christ by the gospel; of which I was made a minister, according to the gift of the favor of God which was given to me, according to the energy of his power;-... This entire sentence is vv. 1–9 in Campbell's Living Oracles.
New Advent (Knox) Bible	.

NT for Everyone

20th Century New Testament

In former generations it was not made known to mankind, as fully as it has now been revealed by the Spirit to the Apostles and Prophets among Christ's People-- That, by union with Christ Jesus and through the Good News, the Gentiles are co-heirs with us and members of one Body, and that they share with us in God's Promise. V. 7 will be placed with the next passage for context.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are fellow heirs, fellow members of the body, and fellow partakers of the promise in Christ Jesus. I became a servant of this gospel by the gift of God's grace, given me through the working of His power. V. 4 is included for context.

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

Free Bible Version

In past generations this wasn't made clear to anyone, but now it's been revealed to God's holy apostles and prophets by the Spirit that foreigners are joint heirs, part of the same body, and in Christ Jesus share together in the promise through the good news.

I became a minister of this good news through the gift of God's grace that I was given by his power that was at work in me.

The Heritage Bible

Which in other generations was absolutely not made known to the children of men, as it is now revealed to his holy apostles and prophets in the Spirit,

For the races to be fellow-heirs, and a joint-body, and partakers of the promise in Christ through the good news,

Of which I was caused to be a minister, according to the gift of the grace of God given to me according to the supernatural working of his power.

International Standard V

By reading this, you will be able to grasp my understanding of the secret about the Messiah, [Or Christ] which in previous generations was not made known to human beings [Lit. the sons of men] as it has now been revealed by the Spirit to God's [Lit. his] holy apostles and prophets. This is that secret: [The Gk. lacks This is that secret:] The gentiles are heirs-in-common, members-in-common of the body, and common participants in what was promised [Lit. of the promise] by the Messiah [Or Christ] Jesus through the gospel. Vv. 4-6 in the ISV.

Lexham Bible

...(which in other generations was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by the Spirit): that the Gentiles are fellow heirs, and fellow members of the body, and fellow sharers of the promise in Christ Jesus through the gospel, of which I became a servant, according to the gift of God's grace given to me, according to the working of his power.

Montgomery NT

By reading what I have written, you can judge of my insight into that secret truth of Christ which was not disclosed to the sons of men in former generations, as it has now been revealed by the Spirit to his holy apostles and prophets, namely, that in Christ Jesus the Gentiles form one body with us the Jews, and are coheirs and copartners in the promise, through the gospel. It is of this gospel I became a minister according to the gift of the power of the grace of God, bestowed on me by the energy of his power. V. 4 is included for context.

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Riverside New Testament

In reading that letter you can learn my understanding in the mystery of Christ, a mystery which was not disclosed in other generations to the sons of men as it has

now been revealed to his holy apostles and prophets by the Spirit, namely, that the Gentiles are fellow heirs and fellow members of the body, fellow sharers of the promise in Christ Jesus through the good news, of which I became a servant according to the free grace of God which was given me by the inworking of his power. V. 4 is included for context.

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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That in other ages was not made known to the sons of men, as it is now revealed to his Holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Good **News**: Of which I was made a servant, according to the gift of the Grace of Elohim given to me by the working of his power.

Weymouth New Testament

By means of that explanation, as you read it, you can judge of my insight into the truth of Christ which in earlier ages was not made known to the human race, as it has now been revealed to His holy Apostles and Prophets through the Spirit--I mean the truth that the Gentiles are joint heirs with us Jews, and that they form one body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the Good News, in which I have been appointed to serve, in virtue of the work which God, in the exercise of His power within me, has graciously entrusted to me. V. 4 is included for context.

Wikipedia Bible Project
Worsley's New Testament

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...which in other generations was not made known to men, as it is now revealed to his holy apostles and prophets by the Spirit; that the Gentiles should be co-heirs, and of the same body, and joint-partakers of his promise in Christ, by the gospel: of which I was made a minister, according to the gift of the grace of God conferred on me by the effectual operation of his power.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

This mystery was not made known to past generations but only now, through revelations given to holy apostles and prophets. Now the non-Jewish people share the Inheritance; in Christ Jesus the non- Jews are incorporated and are to enjoy the Promise.

This is the Good News of which I have become minister by a gift of God, a grace he gave me, when his power worked in me. Romans 16:25; Col 1:25

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

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...Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the **Ruach; That** the other nations should be fellowheirs, and of the same body, and partakers of his promise in **Yahusha Ha'Mashiach** by the Besorah: Whereof I was made a minister, according to the gift of the grace of Elohiym given unto me by the effectual working of his power.

Hebraic Roots Bible
Holy New Covenant Trans.

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People of other generations were not told this, but now it has been revealed to God's holy delegates and prophets by His Spirit: Jewish people and non-Jewish

The Scriptures 2009	<p>people are now partners; they will inherit together. And through the Good News, they share God's promise in Christ Jesus. I became a minister of this Good News. God's free help in time of need was given to me by exercising His power.</p> <p>In reading this, then, you are able to understand my insight into the secret of Messiah, which was not made known to the sons of men in other generations, as it has now been revealed by the Spirit to His set-apart emissaries and prophets: The nations to be co-heirs, united in the same body, and partakers together^a in the promise in Messiah through the Good News, of which I became a servant according to the gift of the favour of Elohim given to me, according to the working of His power. V. 4 is included for context.</p>
Tree of Life Version	<p>^aSee Romans 11:17-24, Isaiah 14:1.</p> <p>When you read this, you can understand my insight into the mystery of Messiah—which was not made known to the sons of men in other generations, as it has now been revealed by the Ruach to His holy emissaries and prophets. This mystery is that the Gentiles are joint heirs and fellow members of the same body and co-sharers of the promise in Messiah Yeshua through the Good News. I became a servant of this Good News by the gift of God's favor given to me through the exercise of His power. V. 4 is included for context.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...Which [in] other generations not is shown [to] the sons [of] the men as now [It] is revealed [by] the pure delegates [of] him and [by] forecasters in spirit to be the aliens inheriting (jointly) and sharing (body) and sharing (together) [of] the promise in christ jesus through the news (good) [of] which [I] become Servant in the gift [of] the favor [of] the god the [one] being given [to] me in the work [of] the power [of] him...</p>
Alpha & Omega Bible	<p>BY REFERRING TO THIS, WHEN YOU READ YOU CAN UNDERSTAND MY INSIGHT INTO THE MYSTERY OF CHRIST, WHICH IN OTHER GENERATIONS WAS NOT MADE KNOWN [to the same extent] TO THE SONS OF MEN, AS IT HAS NOW BEEN REVEALED TO HIS HOLY APOSTLES AND PROPHETS IN THE SPIRIT; THAT THE GENTILES ARE FELLOW HEIRS AND FELLOW MEMBERS OF THE BODY, AND FELLOW PARTAKERS OF THE PROMISE IN CHRIST JESUS THROUGH THE GOSPEL, OF WHICH I WAS MADE A MINISTER, ACCORDING TO THE GIFT OF THEOS' GRACE WHICH WAS GIVEN TO ME ACCORDING TO THE WORKING OF HIS POWER. V. 4 is included for context.</p>
Awful Scroll Bible	<p>...which from-within the other generations, it is not being known to the sons of the aspects-of-man, as it is now being brought-out-of-suppression, to His awful sent-out ones and exposers-to-light-beforehand, by-within the Breath, the nations are to lawfully-allot-together, and be together-as-one-body, and hold-among-with of His heralding-beforehand by-within the Anointed One, by the means of the announcing-of-the-Good-Tidings, of which I became a runner of errands, according to the gift of the Grace of God, being bestowed to me, according to the undertaking-from-among of His Power.</p>
Concordant Literal Version	<p>...which, in other generations, is not made known to the sons of humanity as it was now revealed to His holy apostles and prophets): in spirit" the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel" of which I became the dispenser, in accord with the gratuity of the grace of God, which is granted to me in accord with His powerful operation."</p>
exeGesés companion Bible	<p>...which in other generations was not known to the sons of humanity,</p>

as it is now unveiled
to his holy apostles and prophets in Spirit;
that the goyim be co-heirs and co-bodied
and co-partakers of his pre-evangelism
in the Messiah through the evangelism:
whereof I became a minister,
according to the gratuity of the charism of Elohim
given me by the energizing of his dynamis: ...

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Of which in other dorot (generations) was not made known to the Bnei Adam as it has now been made hisgalus (revelation) to Rebbe, Melech HaMoshiach's Shlichim and Nevi'im HaKedoshim in the Ruach Hakodesh, Namely, that the Nations are fellow bnei HaYerushshah (heirs) of the nachalah (allotted inheritance, Ps 16:5-6) and joint evarim of HaGuf HaMoshiach [Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11] and joint partakers of the havtachah (promise) in Moshiach Yehoshua (Yeshua) through the Besuras HaGeulah, [Ezek 47:22] Of which I became a keli kodesh (minister) according to the matnat Hashem of the Chen v'Chesed of G-d having been bestowed upon me, according to the working of His gevurah (power).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
So, when you read this you will be able to understand my insight into the secret plan of Christ, which was not told to people of previous generations as it has now been revealed to His [*i.e., Christ's*] holy apostles and prophets by the Holy Spirit. This secret plan is that the Gentiles [*now*] share in the inheritance along with us [*Jews*], and are fellow-members of the body [*i.e., the church*], and that they share, along with us [*Jews*], in the promise of the Gospel, in [*fellowship with*] Christ Jesus. I was made a minister [*of the Gospel*] according to the gift of God's unearned favor, which was given to me according to the working of His power. V. 4 is included for context.

Brodie's Expanded Trans.

Which in other generations [prior to the Church Age] was not made known to the sons of men [hidden from the OT saints], just as it is now revealed to His holy apostles and prophets [temporary gifts] by means of the Spirit, That the Gentiles [for the 1st time in history] are fellow-heirs [with the Jews] and fellow-members of the same body [by the baptism of the Holy Spirit] and sharers together of the promise [not the covenants, but spiritual assets for the Church Age believer] in Christ Jesus [positional truth] through the gospel, Through which [gospel] I have become a servant on the basis of a gift from the grace of God which was given to me according to the working of His power .

The Expanded Bible
Jonathan Mitchell NT

.
...which to other generations (or: for births of a different kind; in different generations of another nature) was not made known to the sons of mankind (humanity; the humans) as it is now (at the present time) uncovered (unveiled; revealed) in spirit (or: within a Breath-effect; or: in union with [the] Spirit) by (or: to; among) His set-apart emissaries (or: consecrated folks that are sent forth from Him as spokesmen) and prophets (folks having light ahead of time), (or, reading the phrase "in spirit" with the next phrase rather than the previous one: in spirit) the nations (the Gentiles; the ethnic multitudes; non-Jews) are to continuously be joint-heirs (fellow-participants by allotment) and a Joint Body (a body together) and joint sharers (partakers) of The Promise [along with the rest], resident within (or: of the assurance in union with) Christ Jesus through the good

news (or: [spreading] throughout the midst by means of the message of goodness, ease and well-being)

of which I came to be (was birthed; became) **an attendant** (a server; one who renders service and dispenses) **in accord with, down from, in the sphere of and commensurate with the gift of God's grace and favor that being given to me** (or: by me) **in accord with** (or: down from; corresponding to; to the level of; in line with) **the operative, effective, internal working energy of His power and ability!**

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.

Which [in other' generations] had not been made known unto the sons of men, As it hath [now] been revealed by his holy' apostles and prophets, in Spirit;— That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Jesus through means of the glad-message,— Of which I was made a minister, according^h to the free-gift of the favour of God which was given unto me, according to the energy of his power:...

^h Col. i. 25.

The Spoken English NT

It wasn't revealed like this to previous generations of humanity. But now it's been revealed to Christ's holy apostles and prophets by the Spirit.^e The secret is that the Gentiles are co-heirs with the Jews. They're one body. They share the promise in Christ Jesus together, through the good news. And I became a servant of this good news. The gift of God's grace has been given to me for this, and God's active power has worked through me.^f

e. Lit. "...the secret of Christ, which was not made known to other generations of the sons of men as it has now been revealed, to his holy apostles and prophets in the Spirit."

f. Lit. "...news, of which I was made a servant, according to the gift of the grace of God given to me, according to the in-working of his power".

Updated ASV .
 Wilbur Pickering's New T.

which in different generations was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:³ that the Gentiles are joint-heirs, of the same body, and fellow partakers of His promise in the Christ through the Gospel, of which I became a servant according to the gift of God's grace, the gift given to me according to the outworking of His power.

(3) The grammar indicates that 'apostles and prophets' refers to the same people. An apostle, upon receiving a revelation, would also function as a prophet.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets by the Spirit; That the Gentiles might be joint heirs, and a joint body, and joint partakers of His promise in Christ through the gospel, Of which I became a servant according to the gift of the grace of God, which was given to me through the inner working of His power.

Analytical-Literal Translation	...which in different generations was not disclosed to the sons [and daughters] of people, as it was now revealed to His holy apostles and prophets by the Spirit, [that] the Gentiles [are] to be joint-heirs and joint-members of the same body and joint-partakers of His promise in Christ by means of the Gospel, of which I became a servant [or, minister] according to the free gift of the grace of God, the one having been given to me according to the supernatural working of His power.
Berean Literal Bible	.
Bill Puryear translation	...which [mystery] in other generations was not made known to the sons of mankind, with the result that it has now been revealed to His holy apostles and prophets by the agency of the Spirit, that the Gentiles are fellow-heirs and fellow-members of the same body and fellow-sharers of the promise in Christ Jesus by means of the gospel, for the purpose of which I have become a courier according to the gift from God's grace, which was given to me on the basis of the operation of His power,... Bill Puryear's translation has this sentence going from vv. 1–12.
C. Thomson updated NT	.
Charles Thomson NT	...which in former generations was not made known to the children of men as it hath now been revealed to his holy apostles and prophets by the spirit,) that the nations are coheirs, and a joint body, and joint partakers of that promise of his in the Christ by means of the gospel, of which I was made a minister according to the free gift of God's favour which was granted to me; according to the energy of his power.
Context Group Version	...which in other ages was not made known to the sons of men, as it has now been revealed to his special emissaries and prophets in the Spirit; [to wit], that the ethnic groups are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in the Anointed Jesus through the Imperial News, of which I was made a servant, according to the gift of that favor of God which was given me according to the working of his power.
English Standard Version	.
Far Above All Translation	. exertion
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	<i>The mystery is that</i> the Gentiles are to be joint heirs and a joint body and joint partakers of his promise in the Christ through the good-news, of which I became a servant, according-to the gift of the grace of God which was given me according-to the working of his power. V. 5 was placed with the previous passage for context.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
R. B. Thieme, Jr. translation	Face to face with which [doctrine of the mystery] when you exegete [and communicate] you ought to be able to begin to understand my categorical knowledge in the sphere of the mystery of the Christ), which in other periods of time [different dispensations] was not revealed to the sons of men, so that now it has been revealed to his holy apostles, even prophets [the doctrine of mystery must be entered into the canon of scripture before pastors can teach it] by means of the Spirit, that the Gentiles are joint heirs, and fellow members of the body, and joint possessors of the promise in Christ Jesus through the gospel, of which I have become a minister, according to the gift from God's grace having been given to me according to the operational function of His omnipotence. V. 4 is included for context.

R. B. Thieme, Jr. trans2
 Revised Geneva Translation
 Ron Snider translation

...which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, of which I have become a minister, according to the gift of God's grace which was given to me according to the working of His power.

Updated ASV

When you read this, you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets in the Spirit; that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, of which I was made a minister, according to the gift of God's grace which was given to me according to the working of his power. V. 4 is included for context.

Updated Bible Version 2.17

A Voice in the Wilderness . effective

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

5-7

Ephesians 3:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	feminine plural correlative pronoun; adjective; dative, locative or instrumental case	Strong's #2087
geneai (γενεαί) [pronounced <i>ghen-eh-ī</i>]	<i>generations; families; races, genealogies; nations, ages, [periods of] time</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1074
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
gnōrizō (γνωρίζω) [pronounced <i>gnoh-RID-zoh</i>]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 rd person singular, aorist passive indicative	Strong's #1107
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
huiοι (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5207

Ephesians 3:5a

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>	masculine plural definite article; genitive and ablative cases	Strong's #3588
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: [This is] what a different generation had not been made to understand, but to the sons of men...

A different generation refers to all previous generations of Jews, who had nothing of the mystery revealed to them. This was a mystery to them, despite having the prophets and the revelation of Scripture.

Ephesians 3:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
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
Is there a combined meaning here?			
apokaluptō (ἀποκαλύπτω) [pronounced ap-ok-al-OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	3 rd person singular, aorist passive indicative	Strong's #601
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
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40
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; dative, locative or instrumental case	Strong's #652

Ephesians 3:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
προφήταις (προφήταις) pronounced prohf-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4396
ἐν (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
πνευμα (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Translation: ...it now has been revealed by His holy Apostles and prophets by the Spirit,...

What has been hidden in the past—the mystery or the secret—has been revealed by His holy Apostles and prophets by the Spirit. In fact, Paul is doing that right now. He has the gift of Apostleship and he has the gift of prophecy.

Paul traveled with an evangelical troupe, some of whom would have had the gift of prophecy. Paul taught more than just the gospel message to groups of believers. So did others who went with him.

After a period of time, Paul worked out the mystery doctrine. This did not have to take place all at once. Paul is just sitting there and, *boom!*, the mystery doctrine of dispensationalism comes to him in full. Or Moses explains it to him. Or he has a vision. Things take place, information is revealed, prophecies are spoken, and suddenly, Paul has a handle on the mystery doctrine of dispensations—specifically of the Church Age.

Ephesians 3:5 [This is] what a different generation had not been made to understand, but to the sons of men it now has been revealed by His holy Apostles and prophets by the Spirit,... (Kukis mostly literal translation)

There are things which previous generations understood. God had a specific nation to work through—nation Israel—but that had not been true for all time. It began as a seed with Abraham (circa 2100 B.C.), who became a nation by means of Moses (circa 1400 B.C.). So, people did understand, to some degree, that there was a difference between the eras, beginning in 2100 B.C. and then continuing in 1400 B.C. However, what was a mystery is, the Age of Israel would be cut short (it would not even run to completion) and there would begin a new era, never talked about in the Old Testament prophecies, the Church Age.

Ephesians 3:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶναι (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Ephesians 3:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<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, accusative case	Strong's #1484
sugklêronomoi (συγκληρονόμοι) [pronounced <i>soong-klay-ron-OHM-oy</i>]	<i>fellow heirs, joint heirs, heirs together with; those who obtain something assigned to himself with others, joint participants</i>	neuter plural noun; accusative case	Strong's #4789

Translation: ...[for] the gentiles to be joints heirs,...

The Church Age can be presented in a number of different ways. Here, Paul presents it from the standpoint of the gentiles—those who are not Jews. Gentiles would become joint heirs in this new age. That was quite a dramatic change. One of the keys to the Age of Israel is, it is the Jewish people to whom God made so many promises, many of them related to their inheritance from God. There was no concept that gentiles would be heirs with them.

Ephesians 3:6b			
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
sussōmos (σύσσωμος) [pronounced <i>SOOÇ-so-moss</i>]	<i>belonging to the same body, fellow members of the body; joint-body; metaphorically a fellow member of the Christian community, belonging to the same church</i>	neuter plural adjective; accusative case	Strong's #4954 hapax legomenon

Translation: ...belonging to the same body,...

Jews and gentiles would also belong to the same body. This also was brand new. However, we all belong to the body of Christ, we who are in Christ (which is Jews and gentiles).

Ephesians 3:6c			
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

Ephesians 3:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
summétochos (συμμέτοχος) [pronounced soom-MEHT-okh-oss]	<i>joint partakers, partaking in something with another; fellow sharer, a co-participant</i>	neuter plural adjective; accusative case	Strong's #4830
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
epaggelia (ἐπαγγελία) [pronounced eh-pang-ehl-EE-ah]	<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
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
lêsous (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: ...and joint partakers of the promise in Christ Jesus...

There are promises which come to both Jews and gentiles which are deliver in Christ Jesus. For instance, this is the promise of salvation. This is the promise that we have died with Christ (retroactive positional truth) and that we will be raised with Him and remain in Him even to His ascension and session (current positional truth). Both Jews and gentiles have these promises fulfilled in Jesus Christ. In fact, there are 40-some promises made to all believers of things which we receive at the moment of salvation. See R. B. Thieme, Jr.'s [Doctrine of the Forty Things](#), which has been placed in the [Addendum](#).

Ephesians 3:6d			
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>	neuter singular definite article, genitive/ablative case	Strong's #3588

Ephesians 3:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euangelion (εὐαγγέλιον) [pronounced yoo-ang- GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098

Translation: ...through the gospel message,...

All of this comes to believers, both Jews and gentiles, through the gospel message. Now, it is not the gospel message which is a mystery, but this new age which was complete hidden from view in the Old Testament Scriptures.

Ephesians 3:6 ...[for] the gentiles to be joints heirs, belonging to the same body, and joint partakers of the promise in Christ Jesus through the gospel message,... (Kukis mostly literal translation)

The Church Age can be approached and described in many ways. These three characteristics—**joints heirs, belonging to the same body, and joint partakers of the promise in Christ Jesus**—are one way to define the Church Age.

Ephesians 3:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739
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>	1 st person singular, aorist (deponent) middle/passive indicative	Strong's #1096
diakonos (διάκονος) [pronounced dee-AK- on-oss]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; nominative case	Strong's #1249
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
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)
dōreá (δωρεά) [pronounced do-reh- AH]	<i>gift, present, gratuity</i>	feminine singular noun, accusative case	Strong's #1431

Ephesians 3:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
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 theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...of which I had become a servant according to the gracious gift of God,...

Now Paul has become a servant to God, a servant who delivers this message to the people of God, who are those who have received the gracious gift of God.

Ephesians 3:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	feminine singular, aorist passive participle, genitive/ablative case	Strong's #1325
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
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
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Ephesians 3:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enérgeia (ἐνέργεια) [pronounced en-ERG-i-ah]	<i>working; efficiency, energy, operation; always superhuman power in the New Testament</i>	feminine singular noun; accusative case	Strong's #1753
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
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; genitive/ablative case	Strong's #1411
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: ...giving to me according to the working of His power. (Kukis mostly literal translation)

God has given to Paul incredible things which are the working of God's power. Although we often associate these things with Paul healing, miracles and tongues, what is greatest from His ministry was his teaching.

Ephesians 3:7 ...of which I had become a servant according to the gracious gift of God, giving to me according to the working of His power. (Kukis mostly literal translation)

Paul has become a servant of the gospel message.

Ephesians 3:5–7 [This is] what a different generation had not been made to understand, but to the sons of men it now has been revealed by His holy Apostles and prophets by the Spirit, [for] the gentiles to be joints heirs, belonging to the same body, and joint partakers of the promise in Christ Jesus through the gospel message, of which I had become a servant according to the gracious gift of God, giving to me according to the working of His power. (Kukis mostly literal translation)

Ephesians 3:5–7 The previous generation did not understand the mystery, but now it has been revealed to the believers by the holy Apostles and the Church Age prophets by means of the Holy Spirit, that the gentiles would become joint heirs with the Jews, belonging to the same body and being joint partakers of the same promise in Christ Jesus through the gospel message. It is this gospel message which I have become a servant to, according to the gracious gift of God, which He has given to me according to the working of His power. (Kukis paraphrase)

Vv. 8–13 is a single sentence. However, I prefer not to string that many verses together. V. 10 is a reasonable cut off, even though many translations continue the sentence to v. 13.

To me, to the least of all saints, was given the grace, this (grace), for the gentiles to announce the unsearchable wealth of the Christ, and to give light to what [is] the management of the mystery, of the thing having been concealed from the generations in the God in the all things by a Creator, that has been made known now to the beginning and to the authorities in the heavenlies through the ekklêsia the many-side wisdom of the God.

Ephesians
3:8–10

To me, to the least of all saints, this grace was given for the gentiles to announce [the good news] the unfathomable riches of the Christ and to illuminate what [is] the dispensation of the mystery, of the (mystery) having been concealed from the [previous] ages in the God Who created all things [through Jesus Christ], that has now been made known to the principles and to the powers in the heavenlies through the church, the many-sided wisdom of the God.

This grace was given to me, the least of the saints, to announce the good news of the unfathomable riches of Christ and to make known the dispensation of the mystery, which mystery has been concealed from previous generations and previous ages. This was known only to the God Who created all things through Jesus Christ, and it has now been made known to the elect and fallen angels in the heavenlies by means of this teaching in the church, concerning the many-sided wisdom of God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	To me, to the least of all saints, was given the grace, this (grace), for the gentiles to announce the unsearchable wealth of the Christ, and to give light to what [is] the management of the mystery, of the thing having been concealed from the generations in the God in the all things by a Creator, that has been made known now to the beginning and to the authorities in the heavenlies through the ekklêsia the many-side wisdom of the God.
Complete Apostles Bible	To me, the very least of all the saints, this grace was given, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all as to what is the administration of the mystery, which had been hidden from the ages in God, who created all things through Jesus Christ; that the manifold wisdom of God might be made known by the church to the rulers and authorities in the heavenlies,...
Douay-Rheims 1899 (Amer.)	To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ: And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things: That the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the church,...
Holy Aramaic Scriptures Original Aramaic NT	. To me, I who am the least of all The Holy Ones, this grace has been given, that I should preach The Good News among the Gentiles, the unsearched wealth of The Messiah, And that I may enlighten every person by the administration of the mystery which was hidden from the world in God The Creator of all, That by the church would be made known the full-diverse wisdom of God to Principalities and to Rulers who are in Heaven,...
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	To me, who am less than the least of all the saints, was this grace given, so that I might make clear to the Gentiles the good news of the unending wealth of Christ: And make all men see what is the ordering of the secret which from the first has been kept in God who made all things; So that now to the rulers and the authorities in the heavens might be made clear through the church the wide-shining wisdom of God,...
Bible in Worldwide English	I am less than the least of all God's people, and yet he blessed me. It is my work to tell those who are not Jews about the wonderful blessings of Christ. There are so many that we cannot know them all. God has blessed me so that I might tell all people plainly what his plan is. God, who made all things, did not tell anyone about his plan in all the times in the past. Now he wants those who rule and have power in the sky to know how very wise God is. They will know this when they look at the church people.
Easy English Easy-to-Read Version—2008	. I am the least important of all God's people. But he gave me this gift—to tell the non-Jewish people the Good News about the riches Christ has. These riches are too great to understand fully. And God gave me the work of telling all people about the plan for his secret truth. That secret truth has been hidden in him since the beginning of time. He is the one who created everything. His purpose was that all the rulers and powers in the heavenly places will now know the many different ways he shows his wisdom. They will know this because of the church.
God's Word™	I am the least of all God's people. Yet, God showed me his kindness by allowing me to spread the Good News of the immeasurable wealth of Christ to people who are not Jewish. He allowed me to explain the way this mystery works. God, who created all things, kept it hidden in the past. He did this so that now, through the church, he could let the rulers and authorities in heaven know his infinite wisdom.
Good News Bible (TEV)	I am less than the least of all God's people; yet God gave me this privilege of taking to the Gentiles the Good News about the infinite riches of Christ, and of making all people see how God's secret plan is to be put into effect. God, who is the Creator of all things, kept his secret hidden through all the past ages, in order that at the present time, by means of the church, the angelic rulers and powers in the heavenly world might learn of his wisdom in all its different forms.
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.	I am the least important of all God's people. But God was kind and chose me to tell the Gentiles that because of Christ there are blessings that cannot be measured. God, who created everything, wanted me to help everyone understand the mysterious plan that had always been hidden in his mind. Then God would use the church to show the powers and authorities in the spiritual world that he has many different kinds of wisdom.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I have been made a messenger of this wonderful news by the gift of grace that works through me. Even though I am the least significant of all his holy believers,

this grace-gift was imparted when the manifestation of his power came upon me. Grace alone empowers me so that I can boldly preach this wonderful message to non-Jewish people, sharing with them the unfading, inexhaustible riches of Christ, which are beyond comprehension. My passion is to enlighten every person to this divine mystery. It was hidden for ages past until now, and kept a secret in the heart of God, the Creator of all. The purpose of this was to unveil before every throne and rank of angelic orders in the heavenly realm God's full and diverse wisdom revealed through the church. V. 7 is included for context.

Plain English Version
UnfoldingWord Simplified T.

Although I am the least worthy of all of God's people, God kindly gave me this gift: he appointed me to proclaim to the non- Jews the good news about the unending spiritual blessings that the Messiah has for us, and to enable everyone to understand what God's plan is. This plan is something that God, who created everything, has kept hidden from long ago. God hid this plan so that as he reveals it now by bringing it to pass in his chosen people, he also reveals to the spiritual authorities at the highest levels how profoundly wise he is.

Williams' New Testament

...yes, on me, the very least of all His people, this unmerited favor was bestowed -- that I might preach as good news to the heathen the boundless riches of Christ, and to make clear how is to be carried out the trusteeship of this secret which has for ages been hidden away in God, the Creator of all things, so that the many phases of God's wisdom may now through the church be made known to the rulers and authorities in heaven, in accordance with the eternal purpose which God executed in the gift of Christ Jesus our Lord. V. 11 is included for context.. Vv. 4–11 is a single sentence in Williams' NT.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

To me (the far lesser one of all sacred *people*) this generosity was given to share with the non-Jews the good news of the Anointed King's unfathomable wealth and to illuminate for everyone what is the administration of the secret that has been hid away from the spans of time in the God who created everything so that it might be made known now to the top ranks and the authorities in the heavenly *regions* through the assembly, the multifaceted insight of God,...

Common English Bible
Len Gane Paraphrase

To me who am less than the least of all of God's people, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ. Also to give to all light what is the fellowship of the mystery, which from the beginning of the world has been hidden by God who created everything through Jesus Christ. For the purpose that now the top authorities and powers in heavenly places might learn through the congregation the manifold wisdom of God.

A. Campbell's Living Oracles

...To me who am less than the least of all of God's people, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ. Also to give to all light what is the fellowship of the mystery, which from the beginning of the world has been hidden by God who created everything through Jesus Christ. For the purpose that now the top authorities and powers in heavenly places might learn through the congregation the manifold wisdom of God... Vv. 1–9 is a single sentence in Campbell's Living Oracles.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

Yes, to me, who am less than the least of all Christ's People, was this charge entrusted!--to tell the Gentiles the Good News of the boundless wealth to be found in the Christ, And to make clear what is God's way of working out that hidden

purpose which from the first has been concealed in the mind of the Creator of all things; So that now to the Archangels and to all the Powers on high should be made known, through the Church, the all-embracing wisdom of God, In accordance with that purpose which runs through all the ages and which he has now accomplished in Jesus, the Christ, our Master. V. 11 is included for context.

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	This grace was given to me, the least important of all Christians, in order to share with the foreigners the incredible value of Christ, and to help everyone see the purpose of the mystery which from the very beginning was hidden in God who made everything. God's plan was that the various aspects of his wisdom would be revealed through the church to the rulers and authorities in heaven.
The Heritage Bible	To me, who am less than the least of all saints, this grace is given, to announce to the races the good news of the unsearchable riches of Christ, And to cause all to be enlightened as to what is the partnership of the mystery, having been hidden from the ages in God, the one having created all things through Jesus Christ, That the manifold wisdom of God may be made known now to the head rulers and authorities in the heavenlies through the church.
International Standard V	I have become a servant of this gospel [Lit. of it] according to the gift of God's grace that was given me by the working of his power. To me, the very least of all the saints, this grace was given so that I might proclaim to the gentiles the immeasurable wealth of the Messiah [Or Christ] and help everyone see how this secret that has been at work was hidden for ages by God, who created all things. V. 7 is included for context. V. 10 will be placed with the next passage for context.
Lexham Bible	.
Montgomery NT	To me, who am less than the least of all saints, has this grace been given, that I should proclaim among the Gentiles the gospel of the unsearchable riches of Christ; and should make all men see the new dispensation of that secret purpose, hidden from eternity in the God who founded the universe, in order that now his manifold wisdom should, through the church, be made known to the principalities and powers in the heavenly sphere, according to his eternal purpose which he purposed in Christ Jesus our Lord. V. 11 is included for context.
NIV, ©2011	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	To me— the least of all the saints— this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to reveal for everyone what is the plan— the mystery hidden from the ages in God who created all things—so that through the church the rulers and authorities in the heavenly places might now come to know the multifaceted wisdom of God,...
Urim-Thummim Version	Unto me, who am less than the least of all saints is this Grace given, that I should announce the Good News among the Gentiles, the unsearchable riches of Christ; And to make all people see what is the fellowship of the Hidden Thing [Urim-Thummim], which from the beginning of the world has been concealed in Elohim, who created all things by Jesus Christ. That there might be made known now to the principalities and the authorities in the cosmos, through the ekklesia, the variegated Wisdom (Sophia) of Elohim,...

Weymouth New Testament	To me who am less than the least of all God's people has this work been graciously entrusted--to proclaim to the Gentiles the Good News of the exhaustless wealth of Christ, and to show all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the Ages lay concealed in the mind of God, the Creator of all things--concealed in order that the Church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom.
Wikipedia Bible Project	.
Worsley's New Testament	. communication

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This grace was given to me, the least among all the holy ones: to announce to the pagan nations the immeasurable riches of Christ and to make clear to all how the mystery, hidden from the beginning in God, the Creator of all things, is to be fulfilled. V. 10 will be placed with the next passage for context. 1Cor 15:9; 1Tim 1:15
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	. Unto me, who am less than the least of all qodeshiym, is this grace given, that I should preach among the other nations the unsearchable riches of Mashiach; And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in Elohiym , who created all things by Yahusha Ha'Mashiach: To the intent that now unto the principalities and powers in heavenly places might be known by the called out assembly the manifold wisdom of Elohiym,...
Hebraic Roots Bible	This grace was given to me, I being less than the least of all the saints, to preach the good news of the unsearchable riches of Messiah among the nations, and to bring to light all, what is the fellowship of the mystery having been hidden from eternity in Elohim, the One creating all things through Yahshua Messiah, so that now to the principalities and to the authorities in heaven might be made known through the Congregation the manifold wisdom of Elohim,...
Holy New Covenant Trans.	This help in time of need was given to me even though I am the least important of all the saints. God wanted to preach the riches without limit of Christ to non-Jewish people. He wanted to teach everyone about the meaning of the secret plan. It was hidden in God a long, long time ago. (He created everything.) Why was it hidden? So that, through the called out people, His many kinds of wisdom could be made clear to rulers and powers in the heavenly world.
The Scriptures 2009	To me, the very least of all the set-apart ones, this favour was given, to bring the Good News of the unsearchable riches of Messiah among the nations, and to make all see how this secret is administered, which for ages past has been hidden in Elohim who created all through עשוהי Messiah, ^b so that now, through the assembly, the many-sided wisdom of Elohim might be known to the principalities and authorities in the heavenlies,...
Tree of Life Version	^b See John 1:3. This favor was given to me, the very least of His kedoshim, to proclaim to the Gentiles the endless riches of the Messiah and to bring to light the plan of the

mystery—which for ages was hidden in God, who created all things. The purpose is that through Messiah’s community the multi-faceted wisdom of God might be made known to the rulers and authorities in the heavenly places,...

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[to] me the [man] lesser [than] all [men] pure is given The Favor This [to] the aliens {me} to announce the untraceable wealth [of] the Christ and to illuminate all [men] Someone {is} The Management [of] the mystery the [thing] having been hidden from the ages in the god the [one] the all [things] creating that may be shown now [to] the rulers and [to] the authorities in the [things] heavenly through the congregation The Diverse Wisdom [of] the god...
Alpha & Omega Bible	TO ME, THE VERY LEAST OF ALL SAINTS, THIS GRACE WAS GIVEN, TO PREACH TO THE GENTILES THE UNFATHOMABLE RICHES OF CHRIST, AND TO BRING TO LIGHT WHAT IS THE ADMINISTRATION OF THE MYSTERY WHICH FOR AGES HAS BEEN HIDDEN IN THEOS (<i>The Alpha & Omega</i>) WHO CREATED ALL THINGS; SO THAT THE MANIFOLD WISDOM OF THEOS (<i>The Alpha & Omega</i>) MIGHT NOW BE MADE KNOWN THROUGH THE CONGREGATION OF CALLED OUT ONES TO THE RULERS AND THE AUTHORITIES (<i>of Good & bad angels</i>) IN HEAVEN, †(1:21, 6:12 <i>Colossians</i> 1:16, <i>Luke</i> 15:10, <i>1Peter</i> 1:12)
Awful Scroll Bible	To me, the least of all the awful ones, this Grace is being bestowed, for myself to herald-the-Good-Tidings from-among the nations, the un-traceable-out fullness of the Anointed One, even to enlighten all, in what is the participation of the secret, that is having been from the ages concealed-away by-within God, the One creating everything through Jesus, the Anointed One, in order that, at this time the principalities and existences-by, from-within that upon-the-Expanse, should be made known throughout they called-out,...
Concordant Literal Version	To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God,...
exeGesés companion Bible	...to me - less than the least of all the holy this charism is given - to evangelize among the goyim the untraceable riches of the Messiah; and to enlighten so that all see the communion of the mystery - which from the eons was secreted in Elohim who created all through Yah Shua Messiah: so that now through the ecclesia the hierarchies and authorities in the heavenlies know the multifarious wisdom of Elohim,...
God’s Truth (Tyndale) Orthodox Jewish Bible	. To me, the less than the least of all Kadoshim, was given this Chen v’Chesed Hashem, to preach to the Goyim the unsearchable osher (riches) of Moshiach, And to shed light on what is the pekudat Hashem of the Sod that was meOlam nistar (hidden) in Hashem, who created all things, In order that the many faceted Chochmat Hashem might be made known now to the rulers and the authorities in Shomayim through the Moshiach’s Brit Chadasha Kehillah.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
This favor of preaching the unfathomable riches of Christ to the Gentiles was given to me [even though] I am the least significant of all saints [i.e., God's holy people]. [I was given the responsibility] to enlighten all people regarding the working out of God's secret plan, which has been kept hidden for ages in [the heart of] God, who created everything. This was done so that now God's many-sided wisdom could be made known through the church, to the rulers and authorities in the heavenly realms [Note: "Heavenly realms" here refers to the world around us, where these angelic beings (good or bad) view the unfolding of God's wonderful plan],...

Brodie's Expanded Trans.

To me [as a beneficiary], the very least of all the saints [genuine humility], this grace [authoritative gift] was given, to communicate to the Gentiles the unfathomable wealth of Christ [spiritual assets, blessings and rewards],
And to illuminate [make understandable] to all [believers] what is the mystery [of the Church Age] which has been hidden from the ages [the theocentric dispensations] in the God [Jesus Christ] Who created all things,
In order that at the present time [Church Age] the many-sided wisdom of God might be made known to the rulers [demon generals] and powers [demon officers] in heavenly places [during Satan's trial], through the agency of the Church [as witnesses for the prosecution], ...

The Expanded Bible

Jonathan Mitchell NT

.
To me, the one far inferior to (or: less than the least among) all of those set apart (or: the saints; the holy people), was given this grace and joyous favor: to myself address the nations (non-Jews; Gentiles; ethnic multitudes) with the good news of (or: whose source is) the untrackable (untraceable; or: not-searched-out and unexplored) riches of the Christ (or: to for myself declare and bring to the ethnic groups the message of goodness, ease and well-being of the unexplored wealth which is the Anointed One),
and to illuminate all people (give light to everyone) [as to] what [are] the house-rules (or: [is] the administration and management of the household) of the secret (or: mystery) pertaining to that having been hidden (concealed) away, apart from the ages (or: disassociated from the [past] periods of time), within the midst of God in the One forming and founding (framing, building and settling from a state of disorder and wildness) all things (the Whole; everything)
to the end that now (at this present time), in union with the highest heavens, God's greatly diversified (exceedingly varied in colors, as a tapestry that depicts a scene; or: = many-phased) wisdom could be made known through the called-out community to the governments (or: rulers; sovereignties; chief ones) as well as to the authorities and folks with privilege among those situated upon elevated positions (or: made known through the summoned and gathered congregation: by the original members and the folks who have the right, that is, among the upper-heavenly folks; or: made known by means of the ecclesia with the founders and people having the privilege in union with these celestial ones and within the midst of the things situated upon the atmospheres),...

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.	<p> Unto me — <The less than least of all' saints> Was given this favour. Unto the nations to announce the gladmessage of the untraceable' riches of the Christ, And to bring to light—What is the administration of the sacred secretⁱ which had been hidden away from the ages in God, who did all things create: In order that now, unto the principalities and the authorities in the heavenlies, might be made known', through means of the assembly, the manifold' wisdom of God,—</p>
The Spoken English NT	<p>ⁱCol. i. 26. Ap: "Mystery." I'm the least of all the holy ones, yet this grace was given to me: to bring the Gentiles the good news of the immeasurable^g riches of Christ. I'm bringing God's secret plan out into the open for everyone^h.-the plan that has been hidden for all the ages in God, the creator of everything. God's plan is to use the community to reveal all the facets of God's wisdom to the rulers and authorities in heaven.ⁱ This is happening now, in line with the set plan that God made ages ago, and carried out in Christ Jesus our Lord. V. 11 is included for context. g. Lit. "immeasurable," or "unsearchable". h. Lit. "...Christ, to enlighten everyone as to what the plan of the secret is". Many mss. lack the word "everyone". i. Lit. "...everything, to make known now, to the rulers and authorities in the heavenly realms, through the community, the manifold wisdom of God". We're in the middle of another very long sentence (vv. 8-12).</p>
Updated ASV	<p>To me, the very least of all holy ones, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light for all men what is the administration of the mystery^[21] which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. [21] Mystery; Secret: (μυστήριον mustērion) A sacred divine mystery or secret doctrine that lies with God alone, which is withheld from both the angelic body and humans, until the time he determines that it is to be revealed, and to those to whom he chooses to make it known.—Mark 4:11; Rom. 11:25; 16:25; 1 Cor. 2:1; 4:1; 13:2; 14:2; 15:51; Eph. 1:9; 6:19; Col. 1:26; 2:2; 2 Thess. 2:7; 1 Tim. 3:9; Rev. 17:5.</p>
Wilbur Pickering's New T.	<p>To me, the very least of all saints,⁴ was this grace given, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all⁵ as to the program of the secret that from the beginning of the ages has been hidden by the God who created all things through Jesus Christ;⁶ to the intent that now, through the Church, the manifold wisdom of God might be made known to the rulers and the authorities in the heavenly realms,⁷...</p> <p>(4) Paul does not always describe himself at this level of humility! (5) His explanation of the secret is for everyone, Gentile and Jew alike. (6) This text joins Hebrews 1:10, John 1:3; John 1:10 and Colossians 1:16 in affirming that Jehovah the Son was the primary agent in the creation of our world and race. (7) Don't you know that the cherubim and seraphim and other high ranking angels really wondered what the Sovereign was up to when He created the human being.</p>
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation To me, the very least of all [the] holy ones, was given this grace, to proclaim the Gospel among the Gentiles, the unfathomable riches of Christ, and to enlighten all [as to] what [is] the administration of the secret, the one having been hidden from the ages in God, the One having created all things through Jesus Christ, so that the many-sided [or, manifold] wisdom of God should be revealed now through the Assembly to the principalities and the authorities in the heavenlies [or, heavenly [realms]],...

Berean Literal Bible .

Bill Puryear translation

...to me, the very least of all the saints, this grace has been given, to proclaim to the Gentiles the fathomless wealth of Christ; that is, to enlighten all what [is] the plan of the mystery, which has been kept secret from the ages by the agency of the God who created all things, in order that the very diversified wisdom of God might be made known at the present time to rulers and to authorities in heavenly places by the Church,... Vv. 1–12 is a single sentence in Puryear's translation.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

To me, who am less than the least of all special ones, was this favor given, to proclaim to the ethnic groups the unsearchable riches of the Anointed; and to make all men see what is the administration of the mystery which for ages has been hid in God who created all things; to the intent that now to the principalities and the powers in the celestial [places] might be made known through the governing assembly the extensive wisdom of God,...

English Standard Version .

Far Above All Translation

...to me, the very least of all saints, this grace was given: to preach among the Gentiles the untraceable richness of Christ, and to enlighten everyone *as to* what the dispensation of the mystery *is*, which was hidden from the ages in God, who created all *things* through Jesus Christ, in order that the highly diversified wisdom of God might now be made known to the realms and the authorities in the upper-heavenly *places* through the church,... Vv. 1–12 is a singular 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

This grace was given to me the least of all *the* holy-ones, to proclaim the good-news of the untraceable riches of Christ among the Gentiles; and to enlighten all *with* what the stewardship of the mystery *is*, of which has been hidden from the ages, in God who created all things through Jesus Christ; in-order-that now the multifaceted wisdom of God might be made known to the principalities and the authorities in the heavenly places through the congregation* *of believers*.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible . Title

R. B. Thieme, Jr. translation

To me, the very least of all the saints, this supergrace blessing has been given to communicate to the Gentiles the inexhaustible [incalculable, unlimited, infinite] riches of the Christ, and to shed light on what is the dispensation of the mystery,

having been hidden from the ages [previous dispensations] by the God, having created the all things, in order that now [Church Age] the multifarious wisdom of the God might be known to demon rulers and authorities in the heavenlies by means of the church,...

R. B. Thieme, Jr. trans2

To me the very least of all the saints, this grace has been given to me to preach to the gentiles the inscrutable or unfathomable riches of Christ. and to bring to light what is the dispensation of the mystery which for ages has been hidden in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places.

Revised Geneva Translation
Ron Snider translation

To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light [to all men] what is the administration of the mystery which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.

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:
8-10

Ephesians 3:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
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
elachistóteros (ἐλαχιστότερος) [pronounced el-akh-is-TOT-er-oss]	<i>less than the least, lower the lowest; far less; the least</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1647 hapax legomenon
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40

Ephesians 3:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist passive indicative	Strong's #1325
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
autê (αὐτή) [pronounced <i>OW-tay</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
tois (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
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<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, dative, locative or instrumental case	Strong's #1484

Translation: To me, to the least of all saints, this grace was given for the gentiles...

What was given to Paul, the least of all the saints, is this grace for the gentiles. Paul has been given the grace of his ministry and the grace of the grace of the knowledge of this mystery which he will share to all of the assemblies throughout.

If you studied the book of Romans, even the three chapters devoted to the Jews and gentiles (Romans 9–11) could be understood, even without having a complete understanding of dispensations (which Paul hints at, but does not really apply in the book of Romans).

However, this mystery doctrine of the Church Age is going to be front and center in this portion of Ephesians.

I have decided that it makes more sense for this phrase to end with *for the gentiles* rather than to insert *to the gentiles* into the next phrase (which, at least superficially, seems to be an option).

Ephesians 3:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	aorist middle infinitive	Strong's #2097
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
anexichniastos (ἀνεξιχνίαστος) [pronounced an-ex-ikh-NEE-as-toss]	<i>not tracked out, that is, (by implication) untraceable; past finding out, unsearchable; inscrutable; fathomless</i>	neuter singular adjective; accusative case	Strong's #421
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
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: ...to announce [the good news] the unfathomable riches of the Christ...

Fundamental to Paul's teaching is the unfathomable riches of Christ, which means that in Him we receive not only forgiveness but so much more. What we will receive in Christ is beyond our imagination.

It is Paul's privilege to be able to speak about this unsearchable riches which can be found in Christ Jesus.

Ephesians 3:9a			
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
phōtizō (φωτίζω) [pronounced foh-TID-zoh]	<i>to give light, to shine; to enlighten, to light up, to illumine, to illuminate; to shed light on; to bring light to, to make evident, to reveal; to bring something to light; to enlighten spiritually</i>	aorist active infinitive	Strong's #5461
tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101

Ephesians 3:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
oikonomia (οἰκονομία) [pronounced oy-koh-nohm-EE-uh]	<i>the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship; dispensation</i>	feminine singular noun, nominative case	Strong's #3622
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
mustêrion (μυστήριον) [pronounced moos-TAY-ree-on]	<i>hidden thing, secret, mystery; a hidden purpose or counsel; secret will (of men; of God); in rabbinic writings, it denotes the mystic or hidden sense; cultic, fraternal or religious secret</i>	neuter singular noun; genitive/ablative case	Strong's #3466

Translation: ...and to illuminate what [is] the dispensation of the mystery,...

Paul is given the privilege and the responsibility to give light to, which is the aorist active infinitive of phôtizô (φωτίζω) [pronounced foh-TID-zoh] (from which we get the words *photo*, *photograph*). It means, to give light, to shine; to enlighten, to light up, to illumine, to illuminate; to shed light on; to bring light to, to make evident, to reveal; to bring something to light; to enlighten spiritually. Strong's #5461.

What Paul is giving light to is the administration/stewardship/dispensation of the mystery.

Although we tend to improperly use the word *dispensation* as the translation of oikonomia (οἰκονομία) [pronounced oy-koh-nohm-EE-uh], it refers to the administration or stewardship of a household. Strong's #3622. At one time, nation Israel was the administrator or steward of God's plan on this earth. That is, God revealed Himself to many specific Jews (Abraham, Moses, Joshua, Samuel, David, Elijah, etc.) and these same Hebrew believers preserved this interaction with God in writing. Then, nation Israel, having these writings in their possession, were responsible, as a nation, to preserve them, read them and teach them. Men known as scribes often dedicated their lives to the preservation of the Scriptures. That is, they would take manuscripts which had come to the end of their useful life and they would copy the manuscript onto a fresh writing medium (vellum or papyrus). These writings would be carefully preserved and distributed (synagogues became quite the thing in Israel, even though there is no specific authorization for such places—insofar as I know).

After Pentecost, what happened? Well, the Jews continued doing what they did before, but Christians also began to do the same. That is, unrelated to the country where a person was, the New Testament writings would be preserved, copied and recopied, read and explained in the churches (the local assemblies); and passed around. This was a very natural process. Peter stood up at Pentecost and gave the gospel of Jesus Christ to those who attended this assembly. But Peter did not say, at the end, "Okay, this is how we are going to organize things for the time period to follow." The writings occurred by both divine direction and as per the thoughts and motivations of the human authors. There was a problem with the local church in Galatia, so Paul wrote them a letter to speak to those problems and to explain some theological matters to them. Other churches nearby decided, "We would really like to have a copy of that letter here, so that we can read and study it." Luke decided that he would write

a gospel account and later an account of the early church, and this was for a particular person. Was this a benefactor of Luke? Did this man have a library of works? We don't know exactly, but apparently other groups of believers found out what Luke was doing (either from Luke or from Theophilus—who I think a real person) and they desired a copy to both read and teach in their local group.

These writings began to be copied and circulated, both by Jewish and gentile believers. Just like with Paul's letters, this was a very organic process. God did not have to send a memo to Paul and say, "Time to start writing a bunch of letters, and make sure that these letters are preserved and distributed." This is all the Word of God; of course they will be preserved and distributed. However, the responsibility was shouldered not by established scribal groups, but by various groups of believers, most of whom were scattered throughout the Roman empire.

By the writing of Ephesians, Paul recognized what was happening. The center of God's message was no longer nation Israel, but it was taking place in the local assemblies (the churches). And knowledge and revelation from God was coming to believers, whether Jew or gentile, apart from nation Israel.

Paul recognizes what is taking place and also realizes, through his extensive knowledge of the Old Testament, that there is nothing about such a thing taking place in the prophecies of the Old Testament. The Old Testament canon was something very demonstrably tied to nation Israel and to the people of Israel. It was written there, it was preserved there and it was taught there. But now there is a massive change. People began to put pen to paper, so to speak, and these were sometimes gentiles living outside of Israel; and these writings were distributed often by gentiles, shared with other gentiles.

This great change began quite organically and appeared to be quite simple, but when Paul began to think on it, and to consider all of the ramifications, it became a rather complex thing, this concept of dispensations, in some ways. The Old Testament speaks of the Tribulation and of the Millennium. How are these related to nation Israel and to this new thing, the church?

Ephesians 3:9b			
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
αποκρυπτῶ (ἀποκρύπτω) [pronounced ap-ok-ROOP-toh]	<i>(fully) concealing away; a thing being concealed; keeping (something) secret, hiding</i>	neuter singular; perfect passive participle; genitive/ablative case	Strong's #613
<p>Notice that we have this neuter singular definite article, which is in the genitive/ablative case; and it is followed by a perfect passive participle which is also a neuter singular in the genitive/ablative case. This definite article and participle are directly related to the final word in v. 9a, which is, <i>mustêrion</i> (μυστήριον) [pronounced <i>moos-TAY-ree-on</i>], a neuter singular noun in the genitive/ablative case. It would be legitimate to begin v. 9b with, <i>the (mystery, which) had been concealed...</i> (this is easier for the English mind to grasp, as opposed to, <i>the thing having been concealed...</i> (a very literal rendering of the definite article and the participle).</p>			
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Ephesians 3:9b			
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>	masculine plural definite article; genitive and ablative cases	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; genitive/ablative case	Strong's #165
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>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...of the (mystery) having been concealed from the [previous] ages in the God...

This mystery was concealed to something from the past. That something is the masculine plural noun *aiōnes* (αιῶνες) [pronounced ī-OHN-ehs], which can mean, *generations; things which continue forever, ages, (long) periods (perpetuities) of time*. Strong's #165. We can understand this to mean that the dispensation of the mystery was concealed from previous generations or previous ages. The people from the past did not know this was going to take place. The ages—the epochs of time (that is, the people living during these epochs of time)—were unaware that this was going to take place.

What was concealed from them? That the gentiles would play a major role in the furtherance of God's plan. We are more likely to find this role being played by those in a local assembly of mostly gentiles in a Roman city than in Jerusalem.

Ephesians 3:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Ephesians 3:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
ktízō (κτίζω) [pronounced KTID-zoh]	<i>creating, Creator; making, fabricating, forming, shaping, completely changing; or transforming; making habitable, founding (a city, colony, state)</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong's #2936
This is the end of v. 9 in the Westcott Hort text and Tischendorf's Greek text. However, the Byzantine Greek text and Scrivener Textus Receptus have these additional words:			
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
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...Who created all things [through Jesus Christ],...

This is of course known to God, Who created all things. The Byzantine Greek text adds, *through Jesus Christ*. As is the case with most textual differences, there is no real alteration of meaning, whether the text is kept or discarded.

Ephesians 3:10a

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
gnôrizô (γνωρίζω) [pronounced gnoh-RID-zoh]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 rd person singular, aorist passive indicative	Strong's #1107
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
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

Ephesians 3:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archai (ἀρχαί) [pronounced ar-KHEYE]	<i>beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence</i>	feminine plural noun; dative, locative or instrumental case	Strong's #746
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ταῖς (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
exousiai (ἐξουσίαι) [pronounced ex-oo-SEE-ī]	<i>authorities, jurisdictions, powers, rights, shows of strength; privileges, that is, (subjectively) forces, capacities, competencies, freedoms; or (objectively) masteries (concretely) magistrates, superhumans, potentates, delegated influences</i>	feminine plural noun, dative, locative or instrumental case	Strong's #1849
ἐν (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
τοῖς (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
ἐπουράνιος (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>	neuter plural adjective; dative, locative or instrumental case	Strong's #2032

Translation: ...that has now been made known to the principles and to the powers in the heavenlies...

This change in dispensation—from God's plan being worked out through nation Israel, and now being administered through these new local churches—this information has now been made known to the principles and to the powers of the heavenlies. I would understand this to refer to all angelic creation, both fallen and elect angels. The addition of the words *in the heavenlies* further solidifies this understanding.

Ephesians 3:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (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

Ephesians 3:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Translation: ...through the church,...

This is all being done now through the church, the body of believers on earth.

Ephesians 3:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
polypoíkilos (πολυποίκιλος) [pronounced pol-oo-POY-kil-oss]	<i>many-sided; much variegated, marked with a great variety of colours; of cloth or a painting; multifarious, much varied, manifold</i>	feminine singular adjective; nominative case	Strong's #4182 hapax legomenon
sophia (σοφία) [pronounced soh-EE-ah]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; nominative case	Strong's #4678
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
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

Translation: ...the many-sided wisdom of the God. (Kukis mostly literal translation)

This makes known the many-sided, variegated, multifarious wisdom of God. That is, all of this is going as per God's plan. Even though what is happening is very organic and seemingly man-centered (Paul, for instance, decided that the Galatians needed a letter to deal with some problems there), this is, in truth, a part of the wisdom of God.

Ephesians 3:8–10 To me, to the least of all saints, this grace was given for the gentiles to announce [the good news] the unfathomable riches of the Christ and to illuminate what [is] the dispensation of the mystery, of the (mystery) having been concealed from the [previous] ages in the God Who created all things [through Jesus Christ], that has now been made known to the principles and to the powers in the heavenlies through the church, the many-sided wisdom of the God. (Kukis mostly literal translation)

Ephesians 3:8–10 This grace was given to me, the least of the saints, to announce the good news of the unfathomable riches of Christ and to make known the dispensation of the mystery, which mystery has been concealed from previous generations and previous ages. This was known only to the God Who created all things through Jesus Christ, and it has now been made known to the elect and fallen angels in the heavenlies by means of this teaching in the church, concerning the many-sided wisdom of God. (Kukis paraphrase)

Many translations presented vv. 8–12 as a single sentence. I preserved that in some translations in the previous passage and in this passage.

[This is] according to the setting forth of the generations which made in the Christ Jesus to the Lord of us in Whom we keep on having the frankness and access in trust through the faith of Him. Consequently, I keep on asking not to be discouraged in the troubles of me regarding you (all), which keeps on being glory to you (all).

Ephesians
3:11–13

[This has taken place] according to the purpose of the ages, which (purpose) He accomplished by means of the Christ Jesus, our Lord, in Whom we keep on having the assurance and access in confidence through His faith-doctrine. Consequently, I keep on asking [you all] not to be discouraged by my troubles [and pressures], regarding you (all), which (wisdom) (faith?, set of circumstances?) keeps on being your glory [praise, worship].

All this has taken place according to the purpose of the ages, the dispensations of God, which purpose God the Father accomplished in Christ Jesus our Lord, in Whom we keep on having both assurance and confident access through Bible doctrine. Consequently, I keep on asking you all not to become discouraged by my troubles and pressures as related to you. This wisdom of God keeps on being your glory, praise and worship.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) [This is] according to the setting forth of the generations which made in the Christ Jesus to the Lord of us in Whom we keep on having the frankness and access in trust through the faith of Him. Consequently, I keep on asking not to be discouraged in the troubles of me regarding you (all), which keeps on being glory to you (all).
- Complete Apostles Bible ...according to the eternal purpose which He made in Christ Jesus our Lord, in whom we have the boldness and the access with confidence through faith in Him.
- Douay-Rheims 1899 (Amer.) Therefore I beseech you not to lose heart at my tribulations on your behalf, which is your glory.
- Douay-Rheims 1899 (Amer.) According to the eternal purpose which he made in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him. Wherefore I pray you not to faint at my tribulations for you, which is your glory.
- Holy Aramaic Scriptures .

Original Aramaic NT That which he had prepared from eternity and performed in Yeshua The Messiah Our Lord,
Him by whom we have boldness and access in the confidence of his faithfulness. Because of this I request that you shall not grow weary of me by my afflictions which are for your sakes, for this is your glory.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English This was according to the eternal purpose that he has realized in Christ Jesus our Lord,
in whom we have boldness and access with confidence through our faith in him. So I ask you not to lose heart over what I am suffering for you, which is your glory.

Bible in Worldwide English This is what God has always planned to do. And he did it in Jesus Christ our Lord. In Christ we are not to be afraid to come to God. We are sure we can come because we believe in Christ.
So I ask you not to be sad when you think of the troubles I have for your sake. You should be proud about it.

Easy English
Easy-to-Read Version–2008 .
This agrees with the plan God had since the beginning of time. He did what he planned, and he did it through Christ Jesus our Lord. In Christ we come before God with freedom and without fear. We can do this because of our faith in Christ. So I ask you not to be discouraged because of what is happening to me. My sufferings are for your benefit--for your honor and glory.

God's Word[™] This was God's plan for all of history which he carried out through Christ Jesus our Lord. We can go to God with bold confidence through faith in Christ. So then, I ask you not to become discouraged by the troubles I suffer for you. In fact, my troubles bring you glory.

Good News Bible (TEV) God did this according to his eternal purpose, which he achieved through Christ Jesus our Lord. In union with Christ and through our faith in him we have the boldness to go into God's presence with all confidence. I beg you, then, not to be discouraged because I am suffering for you; it is all for your benefit.

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. God did this according to his eternal plan. And he was able to do what he had planned because of all that Christ Jesus our Lord had done. Christ now gives us courage and confidence, so that we can come to God by faith. That's why you should not be discouraged when I suffer for you. After all, it will bring honor to you.

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation This perfectly wise plan was destined from eternal ages and fulfilled completely in our Lord Jesus Christ, so that now we have boldness through him, and free access

as kings before the Father because of our complete confidence in Christ's faithfulness. My dear friends, I pray that you will remain strong and not be discouraged or ashamed by all that I suffer on your behalf, for it is for your glory.

Plain English Version .

UnfoldingWord Simplified T.

This is the plan that God has always had, and it is what he accomplished through the work of the Messiah Jesus, our Lord. So now because of what Jesus has done, we can come to God freely and confidently, because when we trust in Jesus he joins us to himself. So please do not be discouraged by the things that I am suffering here in prison on your behalf, because they produce a glorious result for you.

Williams' New Testament

By union with Him and through faith in Him we have a free and confidential introduction to God. So I beg you not to lose heart over the sorrows that I am suffering for your sake, for they bring you honor. V. 11 was placed with the previous passage for context.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

...in line with a purpose of the spans of time that He made in the Anointed King Jesus, our Master, in whom we have the openness and access in confidence through the trust of Him. For this reason, I am asking *you* not to be getting discouraged in my hard times on your behalf, something that is your magnificence.

Common English Bible .

Len Gane Paraphrase

According to the eternal purpose which he planned through Christ Jesus our Lord. In whom we have boldness and access with confidence through his faith. Therefore I wish that you don't grow weak from my tribulations for you which is for your benefit.

A. Campbell's Living Oracles

That now, to the government and powers in the heavenly regions, might be made known by the congregation the manifold wisdom of God; according to the predisposition of the ages, which he made in Christ Jesus our Lord: in whom we have liberty of speech, and introduction with confidence, through the faith of him. Wherefore, I request that you faint not at my afflictions for you, which is your glory. V. 10 is included for context.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

In accordance with that purpose which runs through all the ages and which he has now accomplished in Jesus, the Christ, our Master. And in union with him, and through our trust in him, we find courage to approach God with confidence. Therefore I beg you not to be disheartened at the sufferings that I am undergoing for your sakes; for they redound to your honor.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

His purpose was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to the eternal purpose that He accomplished in Christ Jesus our Lord. In Him and through faith in Him we may enter God's presence with boldness and confidence. So I ask you not to be discouraged because of my sufferings for you, which are your glory. V. 10 is included for context.

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

Free Bible Version	This was in accordance with God's eternal purpose that he carried out in Christ Jesus our Lord. Because of him and our trust in him we can come to God in total freedom and confidence. So I'm asking that you don't get discouraged that I'm suffering—it's for you and you should value that!.
The Heritage Bible	According to the eternal purpose which he made in Christ Jesus our Lord, In whom we have outspokenness and access with confidence through his faith. Therefore I ask, Do not be weary in my tribulations for you, which same is your glory.
International Standard V	He did this [The Gk. lacks He did this] so that now, through the church, the wisdom of God in all its variety might be made known to the rulers and authorities in the heavenly realm in keeping with the eternal purpose that God [Lit. he] carried out through the Messiah [Or Christ] Jesus our Lord, in whom we have boldness and confident access through his faithfulness. [Or through faith in him] So then, I ask you not to become discouraged because of my troubles on your behalf, which work toward your glory. V. 10 is included for context.
Lexham Bible Montgomery NT	. In him we have this fearless confidence and boldness of access through our faith in him. So I beg you not to lose heart over my tribulations in your behalf; they are your glory. V.11 was placed with the previous passage for context.
NIV, ©2011 Riverside New Testament	. To me, the least of all the holy, has this grace been given, to proclaim to the Gentiles the good news of the unsearchable riches of Christ and to show what is the working of the mystery which has been hidden for ages in God, who created all things in order to disclose now to the archangels and powers in the heavenly heights, through the church, the varied wisdom of God, according to the eternal purpose which he has accomplished by Christ Jesus our Lord, in whom we have boldness and confident access through faith in him. So I beg you not to lose heart because of the distresses that come on me for your sake. They are a high honor to you. Vv. 8–13 in the Riverside NT.
Leicester A. Sawyer's NT	To me, who am the least of all saints, was this grace given, to preach to the nations the unsearchable riches of Christ, and to enlighten all men as to the dispensation of the mystery concealed from eternity in God who created all things, that now to the principalities and powers in the heavenly [worlds] should be made known, through the church, the manifold wisdom of God, according to the eternal purpose which he made in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in him. Wherefore I desire you not to faint on account of my afflictions for you, which are your glory. Vv. 8–13 in Sawyer's NT.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . That there might be made known now to the principalities and the authorities in the cosmos, through the ekklesia, the variegated Wisdom (Sophia) of Elohim, According to the age-lasting purpose that HE purposed in Christ Jesus our LORD: In who we have boldness and access with confidence by the Faith of him. Therefore I desire that you weary not at my distresses for you, that is your glory. V. 10 is included for context.
Weymouth New Testament	Such was the eternal purpose which He had formed in Christ Jesus our Lord, in whom we have this bold and confident access through our faith in Him. Therefore I entreat you not to lose heart in the midst of my sufferings on your behalf, for they bring you honour.
Wikipedia Bible Project Worsley's New Testamentaccording to the ancient purpose, which He executed in Christ Jesus our Lord: by whom we have freedom and access with confidence through faith in Him.

Wherefore I desire that ye would not be discouraged at my afflictions on your account, which is your glory.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . . . Even the heavenly forces and powers will now discover through the Church the wisdom of God in its manifold expression, as the plan is being fulfilled which God designed from the beginning in Christ Jesus, our Lord. In him we receive boldness and confidence to approach God.

So I ask you not to be discouraged at seeing the trials I endure for you, but rather to feel proud because of them. V. 10 is included for context.

1Cor 2:7; 1P 1:12; Romans 11:33 Heb 4:16; 10:19

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 . . .According to the eternal purpose which he purposed in **Mashiach Yahusha** our **Adonai: In** whom we have boldness and access with confidence by faith in him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory..

Hebraic Roots Bible .
 Holy New Covenant Trans. . This happened for God's eternal purpose which He accomplished in Christ Jesus, our Lord. In Christ and by believing in Christ, we have boldness and confidence to come near to God. So I am asking you not to give up. I am suffering for you; this is glory for you.

The Scriptures 2009 . . .according to the everlasting purpose which He made in Messiah עשוהי our Master, in whom we have boldness and access, with reliance, through belief in Him. I pray therefore, that you do not lose heart at my pressures on your behalf, which is your esteem.

Tree of Life Version .

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament . . .in purpose [from] the ages whom [He] makes in the christ jesus the lord [of] us in whom [We] have the boldness and access in confidence through the faith [of] him so [I] ask not {you*} to weaken in the afflictions [of] me for you* Who is Recognition [of] you*...

Alpha & Omega Bible .
 Awful Scroll Bible . . .according to the eternal setting-forth-before, which He prepares by-within the Anointed One, Jesus our Lord, by-within Whom we hold, all-expressiveness and bringing-near from-within confidence, by the means of confidence from-within Him. Through-which, I myself ask you to weary- not -out, from-within my oppressions in behalf of you, what-certain thing is for you all's splendor.

Concordant Literal Version . . .in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord;"
 in Whom we have boldness and access with confidence, through His faith."
 Wherefore I am requesting you not to be despondent at those of my afflictions for your sake which are your glory.

exeGesés companion Bible . . .according to the prothesis of the eons
 which he made in Messiah Yah Shua our Adonay:

in whom we have boldness and access
in confidence through the trust of him.
So I ask that you weary not
at my tribulations for you, which is your glory.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
This was in accordance with the tochnit Hashem (purposeful and willed plan of G-d) for the Olamim (Ages), which He implemented in Rebbe, Melech HaMoshiach Yehoshua Adoneinu,
In whom we have boldness and HaSha'ar laHashem (gate to approach G-d's presence, access of the tzaddikim Ps 118:20) in bitachon through emunah in Him. Therefore, I ask you not to lose chozek concerning my tzoros on your behalf, which is for your kavod.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

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

.
According to the plan of the ages [dispensations], which He [the Father] accomplished in Christ Jesus our Lord [one eternal purpose runs through all the dispensations],
By Whom [Jesus Christ] we [pastors, teachers and evangelists] have at our disposal fearlessness in public, i.e., an approach [freedom or right to access] with confidence [knowing we are prepared] through His doctrine.
Therefore, I demand: Stop being discouraged [lack of inner strength] because of my sufferings on your behalf [outside pressures], which are for your glory .

The Expanded Bible
Jonathan Mitchell NT

.
...in accord with (or: down from; corresponding to) a purpose of the ages (a fore-designed aim, plan and object [which He is bent on achieving] of the unspecified time-periods) which He formed (forms; made; constructs; produced) within the Christ by our Lord, Jesus,
within, and in union with, Whom we continuously have (progressively possess and hold) the freedom of speech (or: boldness, which comes with citizenship, to publicly speak the truth of a matter without fear of reprisal) and conducted access (escorted admission), in the midst of trust (confident reliance and loyalty), through His faithfulness, trust, confidence and loyalty!
Wherefore I myself continually ask (or: request) not to be constantly despondent (or: repeatedly fainthearted) within my pressures and squeezings on behalf of you folks (or: over your [situation]). Whatever, it is [for] your glory and reputation (or: something which is a manifestation which calls forth praise with regard to you).

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

Bible Translations with Many Footnotes:

Lexham Bible

To me, the least of all the saints, was given this grace: to proclaim the good news of the fathomless riches of Christ to the Gentiles, and to enlighten everyone as to what is the administration of the mystery hidden from the ages by God, who created all things, in order that the many-sided wisdom of God might be made known now to the rulers and the authorities in the heavenly places through the church, according to the purpose of the ages which he carried out in Christ Jesus our Lord, in whom we have boldness and access in confidence through faith in him. [Or "through

his i.e., Christ's faithfulness"] **Therefore I ask you** [*Here the direct object is supplied from context in the English translation] **not to be discouraged at my afflictions on behalf of you, which are your glory.** Vv. 8–13 in the Lexham Bible.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

...According to a plan of the ages which he made in the anointed Jesus our Lord,—In whom we have our freedom of speech and introduction^j with assurance, through the faith of him;—
Wherefore I request, that there be no fainting in my tribulations in your behalf,
The which is your glory;—.

^jChap. ii. 18; Ro. v. 2.

The Spoken English NT

God's plan is to use the community to reveal all the facets of God's wisdom to the rulers and authorities in heaven.ⁱ This is happening now, in line with the set plan that God made ages ago, and carried out in Christ Jesus our Lord. In him we have total confidence and open access to God through our faith in him. So I'm asking you not to get discouraged over the troubles that I've faced for you. It's something you can be proud of.^j v. 10 is included for context.

i. Lit. "...everything, to make known now, to the rulers and authorities in the heavenly realms, through the community, the manifold wisdom of God". We're in the middle of another very long sentence (vv. 8-12).

j. Lit. "It's your glory".

Updated ASV

Wilbur Pickering's New T.

...according to the eternal purpose that He accomplished by Christ Jesus our Lord,⁸ in whom we have the boldness and the access with confidence through faith in Him. Therefore I ask that you not lose heart at my afflictions on your behalf, which is your glory.

(8) "The eternal purpose"—this included the Lamb with His blood shed (1Peter 1:19-20)!

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

According to His eternal purpose, which He has wrought in Christ Jesus our Lord, In Whom we have boldness and direct access with confidence through His very own faith. So then, I beseech you not to faint at my tribulations for you, which are working for your glory.

Analytical-Literal Translation

...according to [the] purpose [or, plan] of the ages, which He made in Christ Jesus our Lord, in whom we have the boldness [or, joyful sense of freedom] and the access [or, privilege to enter] in confidence by means of faith in Him. For this reason, I ask [you_p] to stop becoming discouraged because of my afflictions on behalf of you_p, which is your_p glory.

Berean Literal Bible

Bill Puryear translation

...according to the plan of the ages, which He accomplishes through Christ Jesus, our Lord, through Whom we have courage and access with confidence because of His faithfulness. Therefore I demand: stop being discouraged because of my tribulations on your behalf, which is your glory.

C. Thomson updated NT

Charles Thomson NT

...according to the predisposition of the ages which he made by Christ Jesus our Lord; by whom we have this freedom of speech, and this access with confidence, by this belief in him; therefore I pray you not to be dejected at these afflictions of mine for you. It is for your glory. Vv. 8–13 is a single sentence in Thomson's NT.

Context Group Version

...according to the age-enduring purpose which he purposed in the Anointed Jesus our Lord:in whom we have a disregard of class and status and access in confidence

through his trust. Therefore I ask that you (pl) may not we weary of my afflictions for you (pl), which are [for] your (pl) public honor.

English Standard Version
Far Above All Translation

...according to the purpose of the ages which he accomplished in Christ Jesus our Lord, in whom we have assurance and access in confidence through faith in him. Therefore I ask you not to lose heart in my tribulations for you, which are your glory.

Green's Literal Translation
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

This was according-to the purpose of the ages, which he made* in Christ Jesus our Lord; in whom we have boldness and access in confidence through his faith. Hence I am asking you° not to be depressed at my afflictions on your° behalf, which are your° glory.

New American Standard
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible
R. B. Thieme, Jr. translation

...according to a predetermined plan of the ages which He has carried out by means of the Lord Jesus Christ, in Whom [Christ] we have confident assurance and entree [or, free access to God] in confidence through His doctrine. Therefore I personally ask you not to despair because of my pressures on your behalf, which, by their very nature, keep on being your glory.

R. B. Thieme, Jr. trans2
Revised Geneva Translation
Ron Snider translation

This was in accordance with His eternal purpose which He carried out in Christ Jesus our Lord, whom we have boldness and confident access through faith in Him. Therefore I ask you not to lose heart because of my tribulations on your behalf, since they are your glory.

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:
11-13

Ephesians 3:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596

Ephesians 3:11

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prothesis (πρόθεσις) [pronounced PROTH-ehs-ih-s]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose; a proposal, an intention</i>	feminine singular noun; accusative case	Strong's #4286
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>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aiônes (αιῶνες) [pronounced Ī-OHN-eh-s]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; genitive/ablative case	Strong's #165
This same word is found in the same case back in v. 9. This does not act as a adjective for prothesis (πρόθεσις) [pronounced PROTH-ehs-ih-s], as these words are different in number and case. Therefore, we reject the translations like, <i>eternal purpose</i> (which is a very common, but incorrect, translation.			
hên (ἧν) [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
The gender, number and case tell us to what this relative pronoun refers to. Generally speaking, we look for a match as near as possible to the relative pronoun. That would be the feminine singular accusative prothesis (πρόθεσις) [pronounced PROTH-ehs-ih-s]. Therefore, this would be translated, <i>which (purpose, proposal, intention)</i> .			
poiêô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
If this was the passive voice, then the subject would have been <i>which purpose</i> . Because this is an active voice, it would be God acting here, <i>accomplishing His purpose or plan</i> .			
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>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Christos (χριστός) [pronounced kree-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Ephesians 3:11

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]</p>	<p><i>Jehovah is salvation; transliterated Jesus, Joshua</i></p>	<p>proper singular noun, dative, locative or instrumental case</p>	<p>Strong's #2424</p>
<p>tô (τῷ) [pronounced toh]</p>	<p><i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i></p>	<p>masculine singular definite article; locative, dative, or instrumental case</p>	<p>Strong's #3588</p>
<p>kurios (κύριος) [pronounced KOO-ree-oss]</p>	<p><i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i></p>	<p>masculine singular noun; dative, locative or instrumental case</p>	<p>Strong's #2962</p>
<p>hêmôn (ἡμῶν) [pronounced hay-MOHN]</p>	<p><i>us, of us, from us, our, ours</i></p>	<p>1st person plural, personal pronoun; genitive/ablative case</p>	<p>Strong's #2257 (from Strong's #1473)</p>

Translation: [This has taken place] according to the purpose of the ages, which (purpose) He accomplished by means of the Christ Jesus, our Lord,...

It appears that the Greek is a singular sentence from vv. 8–12. I normally do not like to have that many verses altogether, but that may have been the best way to do things. Since vv. 8–13 are pretty much together, I just broke them up into two sections. I began a new sentence here just to be more in line with English sensibilities, which do not generally have sentences continue for this length. Therefore, a few words were added up front, to pick up where we left off in vv. 8–10. I will probably end this section with all of these verses placed together (vv. 8–13).

You will note, I have placed several notes in the Greek exegesis. This will help to explain why I translated in one way, whereas, other translators may have gone a different direction. In the future, I may repeat such information in the commentary, or I may simply leave it in the Greek tables.

God has accomplished, by means of Christ Jesus our Lord, His purpose or plan. This purpose or plan was designed for the ages of man (which ages have already been spoken of in this chapter).

These ages refer to different periods of time in which God has different people acting in accordance with His plan. Prior to the incarnation, this was all about nation Israel, which provided the royal line in which Jesus was born; and who dutifully recorded the Scriptures and preserved them. However, after the death, burial and resurrection or our Lord—after Pentecost specifically—believers who wrote and preserved Scriptures were not all tied to nation Israel. The greatest example of a non-Jew in this realm is Luke, who wrote perhaps half of the New Testament (when it comes to number of words). Furthermore, even though Paul essentially laid out the entire Church Age for us, and even though he is a Jew, his writing was primarily directed to congregations who were primarily gentile; and those who preserved and circulated his writings were also gentiles.

There is nothing more important that the Word of God, and at one point in time, the Hebrew people were pretty much responsible for this. Now, since Pentecost, both Jews and gentiles have had a hand in writing and preserving the Word of God.

Ephesians 3:11 [This has taken place] according to the purpose of the ages, which (purpose) He accomplished by means of the Christ Jesus, our Lord,... (Kukis mostly literal translation)

Key to everything or fundamental to everything is the spiritual death of Jesus Christ for our sins. This receives the approval of God the Father, as Jesus was raised up from the dead and given a place at the right hand of God in the heavenlies.

Ephesians 3:12

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 (ὧν) [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
The relative pronoun refers back to Jesus Christ our Lord. All three nouns are masculine singular nouns in the dative case. Therefore, we would translate this, <i>in Whom, by Whom, by means of Whom</i> .			
echō (ἔχω) [pronounced EHKH-oh]	<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
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
parrhêsia (παρρησία) [pronounced par-rhay-SEE-ah]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); conspicuous; in public; all out-spokenness</i>	feminine singular noun; accusative case	Strong's #3954
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
prosagōgê (προσαγωγή) [pronounced pros-ag-ogue-AY]	<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
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
pepoithêsis (πεποίθησις) [pronounced pehp-OY-thay-sis]	<i>trust, confidence, reliance</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4006

Ephesians 3:12

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (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
τῆς (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
πίστις (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
αὐτοῦ (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

This is a genitive of possession. As a masculine singular pronoun, it also refers back either to Jesus (v. 12, second word, a relative pronoun); or to God (the end of v. 10c).

Translation: ...in Whom we keep on having the assurance and access in confidence through His faith-doctrine.

It is through Christ Jesus or by means of Christ Jesus that we keep on have the assurance and access to God, to the divine plan, to the spiritual walk. We can approach God with confidence through His faith-doctrine. The word is, *πίστις* (πίστις) [pronounced PIHS-tihs], and it means, *faith, assurance, belief, believe; the content of what is believed, doctrine*. Strong's #4102. It just as often refers to what is believed as it does to the concept of believing or having faith.

We know through the teaching of Bible doctrine that we have access with confidence to God, to the spiritual plan, to the walk of the consecrated.

Ephesians 3:12 ...in Whom we keep on having the assurance and access in confidence through His faith-doctrine. (Kukis mostly literal translation)

Ephesians 3:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διο (διό) [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
αἰτέω (αἰτέω) [pronounced ahee-THE-oh]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	1 st person singular, present middle indicative	Strong's #154

Ephesians 3:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (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
ekkakēō (ἐκκακέω) [pronounced ek-kak-EH-oh]	<i>to be discouraged, to be utterly spiritless, to be wearied out, exhausted; to be (bad or) weak, that is, (by implication) to fail (in heart)</i>	present active infinitive	Strong's #1573
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
thlipseis (θλίψεις) [pronounced THLIP-sice]	<i>troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control; catastrophes or historical disasters</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2347
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
humōn (ὕμῶν) [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: Consequently, I keep on asking [you all] not to be discouraged by my troubles [and pressures], regarding you (all),...

Paul is writing from Rome where he is under house arrest. There are probably times of some reasonable freedom and also times of great pressure. Paul asks the Ephesians not to be discouraged by the difficulties that he is facing.

Ephesians 3:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hētis (ἧτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
The closest feminine singular noun in the nominative case is <i>wisdom (of God)</i> from v. 10.			
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)
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
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: ...which (wisdom) (faith?, set of circumstances?) keeps on being your glory [praise, worship]. (Kukis mostly literal translation)

The nearest feminine singular noun in the nominative case is back in v. 10, where it is the *wisdom of God*. Let me suggest that this is the best reference point for the relative pronoun.

It is the wisdom of God which keeps on being the glory of the Ephesians. This is the key to their glory, praise and worship.

Ephesians 3:13 *Consequently, I keep on asking [you all] not to be discouraged by my troubles [and pressures], regarding you (all), which (wisdom) (faith?, set of circumstances?) keeps on being your glory [praise, worship].* (Kukis mostly literal translation)

Ephesians 3:11–13 *[This has taken place] according to the purpose of the ages, which (purpose) He accomplished by means of the Christ Jesus, our Lord, in Whom we keep on having the assurance and access in confidence through His faith-doctrine. Consequently, I keep on asking [you all] not to be discouraged by my troubles [and pressures], regarding you (all), which (wisdom) (faith?, set of circumstances?) keeps on being your glory [praise, worship].* (Kukis mostly literal translation)

Ephesians 3:11–13 *All this has taken place according to the purpose of the ages, the dispensations of God, which purpose God the Father accomplished in Christ Jesus our Lord, in Whom we keep on having both assurance and confident access through Bible doctrine. Consequently, I keep on asking you all not to become discouraged by my troubles and pressures as related to you. This wisdom of God keeps on being your glory, praise and worship.* (Kukis paraphrase)

Now let's put these two passages together:

Ephesians 3:8–10 *To me, to the least of all saints, this grace was given for the gentiles to announce [the good news] the unfathomable riches of the Christ and to illuminate what [is] the dispensation of the mystery, of the (mystery) having been concealed from the [previous] ages in the God Who created all things [through Jesus*

Christ], that has now been made known to the principles and to the powers in the heavenlies through the church, the many-sided wisdom of the God. (Kukis mostly literal translation)

Ephesians 3:11–13 [This has taken place] according to the purpose of the ages, which (purpose) He accomplished by means of the Christ Jesus, our Lord, in Whom we keep on having the assurance and access in confidence through His faith-doctrine. Consequently, I keep on asking [you all] not to be discouraged by my troubles [and pressures], regarding you (all), which (wisdom) (faith?, set of circumstances?) keeps on being your glory [praise, worship]. (Kukis mostly literal translation)

Let's look at these two passages as paraphrases:

Ephesians 3:8–10 This grace was given to me, the least of the saints, to announce the good news of the unfathomable riches of Christ and to make known the dispensation of the mystery, which mystery has been concealed from previous generations and previous ages. This was known only to the God Who created all things through Jesus Christ, and it has now been made known to the elect and fallen angels in the heavenlies by means of this teaching in the church, concerning the many-sided wisdom of God. (Kukis paraphrase)

Ephesians 3:11–13 All this has taken place according to the purpose of the ages, the dispensations of God, which purpose God the Father accomplished in Christ Jesus our Lord, in Whom we keep on having both assurance and confident access through Bible doctrine. Consequently, I keep on asking you all not to become discouraged by my troubles and pressures as related to you. This wisdom of God keeps on being your glory, praise and worship. (Kukis paraphrase)

At this point, I am just going to bite the bullet and take the entire sentence on as the next passage to be covered. After presenting the previous passage as two, I will give in to Paul's approach here. One sentence it is; so I will treat it as a single passage (although I may break it up into several sentences).

This, on account of, I keep on bending the knees of me, face to face with the Father, out from Whom [is] every family in heavens and earth keeps on being named that He might give to you (all) according to the wealth of the glory of Him, with power to be made strong through the Spirit of Him, to the inner man to live, the Christ, through the faith in the hearts of you (all), in the sphere of love having been firmly rooted and having been founded, that you (all) might be eminently able to comprehend, with all the holy (ones), what [is] the breadth and length and height and depth, to know also the surpassing, of the knowledge, love of the Christ, that you (all) may be filled to all the fullness of the God.

Ephesians
3:14–19

Because of this, I keep on bending my knees, [addressing] directly the Father, of Whom [is] every family in the heavens or on earth keeps on being named [or, called], that He might give to you (all) according to the riches of His glory, with the ability to be made strong through His Spirit, for the sake of the inner man, [that] through the faith-doctrine, the Christ [may] dwell in your hearts, having been firmly rooted and having been founded in love, that you (all) might be eminently able to comprehend with all the saints, [to know] what [is] the breadth and the length and the height and the depth [of theology], to know even the surpassing love of the knowledge of Christ, that you (all) may be filled with all the fullness of God.

Because of this, I kneel in prayer before the Father, from Whom is every family in the heavens or on earth those who keep being called, that He might give to you according the riches of His glory, being able to give you strength to the inner man through His Spirit, that through Bible doctrine, Christ will be at home in your hearts, having been firmly rooted and founded in the sphere of love, that you might be able to comprehend with all the saints what is the entire realm of theology, even to know the surpassing love of the knowledge of Christ, that you all might be filled will all the fullness of God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) This, on account of, I keep on bending the knees of me, face to face with the Father, out from Whom [is] every family in heavens and earth keeps on being named that He might give to you (all) according to the wealth of the glory of Him, with power to be made strong through the Spirit of Him, to the inner man to live, the Christ, through the faith in the hearts of you (all), in the sphere of love having been firmly rooted and having been founded, that you (all) might be eminently able to comprehend, with all the holy (ones), what [is] the breadth and length and height and depth, to know also the surpassing, of the knowledge, love of the Christ, that you (all) may be filled to all the fullness of the God.

Complete Apostles Bible For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom every family in heaven and upon earth takes its name, that He would grant you, according to the riches of His glory, to be strengthened with power by His Spirit in the inner man, that Christ may dwell in your hearts through faith; being rooted and founded in love, that you may be able to comprehend with all the saints what is the breadth and length and depth and height-- and to know the love of Christ which surpasses knowledge; that you may be filled with all the fullness of God.

Douay-Rheims 1899 (Amer.) For this cause I bow my knees to the Father of our Lord Jesus Christ, Of whom all paternity in heaven and earth is named: That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man: That Christ may dwell by faith in your hearts: that, being rooted and founded in charity, You may be able to comprehend, with all the saints, what is the breadth and length and height and depth, To know also the charity of Christ, which surpasseth all knowledge: that you may be filled unto all the fulness of God.

Holy Aramaic Scriptures
Original Aramaic NT .
And I bow my knees to The Father of Our Lord Yeshua The Messiah, Him from whom every fatherhood is named, that is in Heaven and in Earth, That he would grant you according to the riches of his glory to be confirmed by power in his Spirit, that in your inner person, The Messiah may dwell by faith, and in your hearts by love, when your root and your foundation shall be confirmed, That you can discover with all the holy, what is the height and depth and length and breadth, And you may know the magnitude* of the knowledge of the love of The Messiah and you may be filled in all the fullness of God.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this cause I go down on my knees before the Father, From whom every family in heaven and on earth is named, That in the wealth of his glory he would make you strong with power through his Spirit in your hearts; So that Christ may have his place in your hearts through faith; and that you, being rooted and based in love, May have strength to see with all the saints how wide and long and high and deep it is, And to have knowledge of the love of Christ which is outside all knowledge, so that you may be made complete as God himself is complete.
Bible in Worldwide English	That is why I kneel down before the Father of our Lord Jesus Christ. From him every family in heaven or on earth gets its name. I ask him to make you very strong in heart by his Spirit. He has great and wonderful blessings and is able to do so because of the fullness of his glory. And I ask that Christ may live in your hearts because you believe in him. I ask that you may live and grow in love. I ask that God will give you power to know how wide and long and high and deep the love of Christ is. All Christians should know that. I ask God that you may know the love of Christ which is more than we can ever know. I ask that you may be filled with everything that God has.
Easy English Easy-to-Read Version--2008	. So I bow in prayer before the Father. Every family in heaven and on earth gets its true name from him. I ask the Father with his great glory to give you the power to be strong in your spirits. He will give you that strength through his Spirit. I pray that Christ will live in your hearts because of your faith. I pray that your life will be strong in love and be built on love. And I pray that you and all God's holy people will have the power to understand the greatness of Christ's love--how wide, how long, how high, and how deep that love is. Christ's love is greater than anyone can ever know, but I pray that you will be able to know that love. Then you can be filled with everything God has for you.
<i>God's Word™</i>	This is the reason I kneel in the presence of the Father from whom all the family in heaven and on earth receives its name. I'm asking God to give you a gift from the wealth of his glory. I pray that he would give you inner strength and power through his Spirit. Then Christ will live in you through faith. I also pray that love may be the ground into which you sink your roots and on which you have your foundation. This way, with all of God's people you will be able to understand how wide, long, high, and deep his love is. You will know Christ's love, which goes far beyond any knowledge. I am praying this so that you may be completely filled with God.
Good News Bible (TEV)	For this reason I fall on my knees before the Father, from whom every family in heaven and on earth receives its true name. I ask God from the wealth of his glory to give you power through his Spirit to be strong in your inner selves, and I pray that Christ will make his home in your hearts through faith. I pray that you may have your roots and foundation in love, so that you, together with all God's people, may have the power to understand how broad and long, how high and deep, is Christ's love. Yes, may you come to know his love---although it can never be fully known---and so be completely filled with the very nature of God.
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. .

I kneel in prayer to the Father. All beings in heaven and on earth receive their life from him. God is wonderful and glorious. I pray that his Spirit will make you become strong followers and that Christ will live in your hearts because of your faith. Stand firm and be deeply rooted in his love. I pray that you and all of God's people will understand what is called wide or long or high or deep. I want you to know all about Christ's love, although it is too wonderful to be measured. Then your lives will be filled with all that God is.

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

So I kneel humbly in awe before the Father of our Lord Jesus, the Messiah, the perfect Father of every father and child in heaven and on the earth. And I pray that he would unveil within you the unlimited riches of his glory and favor until supernatural strength floods your innermost being with his divine might and explosive power. Then, by constantly using your faith, the life of Christ will be released deep inside you, and the resting place of his love will become the very source and root of your life. Then you will be empowered to discover what every holy one experiences—the great magnitude of the astonishing love of Christ in all its dimensions. How deeply intimate and far-reaching is his love! How enduring and inclusive it is! Endless love beyond measurement that transcends our understanding—this extravagant love pours into you until you are filled to overflowing with the fullness of God!

Plain English Version .
 UnfoldingWord Simplified T. .

Because God has done all this for you, I kneel and pray to God our Father. He is the original father, who gave the pattern for every family in heaven and on the earth to follow. I pray that God will give you his Spirit to strengthen your spirit in proportion to how abundantly great he is. I pray that the Messiah may stay as close to you as your own hearts because you trust in him, and that everything that you do and say will be a result of God's love for you and your love for him and others, so that you may be fully able to understand, along with all of God's people, how very much the Messiah loves us. I want you to know how much the Messiah loves us, even though he loves us so much that we cannot understand it, so that God may fill you with everything that he is.

Williams' New Testament

For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name, and beg Him to grant you, in accordance with the riches of His perfect character, to be mightily strengthened by His Spirit in your inmost being, and that Christ in His love, through your faith, may make His permanent home in your hearts. You must be deeply rooted, your foundations must be strong, so that you with all God's people may be strong enough to grasp the idea of the breadth and length, the height and depth, yes, to come at last to know the love of Christ, although it far surpasses human understanding, so that you may be filled with the perfect fullness of God.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .

Thanks to this, I double over my knees to the Father (from whom every family tree in heaven and on earth is named), so that He might give to you in line with the wealth of His magnificence in ability to gain power through His Spirit for the inner

person, to house the Anointed King through the trust in your hearts, having been rooted and a foundation laid in love, so that you might be strong enough to take down together with all the sacred people what is the width, length, height, and depth, and to know the love of the Anointed King that surpasses the knowledge, so that you might be filled to all the fullness of God.

Common English Bible
Len Gane Paraphrase

.
For this reason, I bow my knees to the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named. That he would grant you according to the riches of his glory to be strengthen with might by his Spirit in the inner man. That Christ may live in your hearts by faith, that you might be rooted and ground in love. May be able to understand with all God's people what is the breadth, length, depth, and height. And to know the love of Christ which surpasses knowledge that you might be filled with all the fullness of God.

A. Campbell's Living Oracles

On this account, I bow my knees to the Father of our Lord Jesus Christ; from whom the whole family in heaven and upon earth is named; praying that, according to the riches of his glory, he would grant you to be mightily strengthened by his Spirit in the inward man: that Christ may dwell in your hearts through faith; that, being rooted and founded in love, you may be completely able to apprehend, with all the saints, what is the breadth, and length, and depth, and height,- even to know the love of Christ; which surpasses knowledge; that you might be filled with all the fullness of God.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
. For this reason, then, I kneel before the Father--
From whom all 'fatherhood' in Heaven and on earth derives its name--
And pray that, in proportion to the wealth of his glory, he will strengthen you with his power by breathing his Spirit into your inmost soul, So that the Christ, through your faith, may make his home within your hearts in love; And I pray that you, now firmly rooted and established, may, with all Christ's People, Have the power to comprehend in all its width and length and height and depth, And to understand-- though it surpasses all understanding--the love of the Christ; and so be filled to the full with God himself.

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

This is why I kneel before the Father from whom every family in heaven and on earth receives its nature and character, asking him that out of his wealth of glory he may strengthen you in your innermost being with power through his Spirit. May Christ live in your hearts as you trust in him, so that as you are planted deep in love, you may have the power to comprehend with all God's people the breadth and length and height and depth of Christ's love. May you know the love of Christ that surpasses knowledge, so that you're made full and complete by the fullness of God.

The Heritage Bible

On account of this I bend my knees to the Father of our Lord Jesus Christ,
Out of whom every family in heaven and upon earth is named,
That he may give you, according to the riches of his glory, to become mighty in power through his Spirit into the inner man,
For Christ to be permanently housed in your hearts through faith, having been rooted and having been founded in love,

That you have full strength to seize with all the saints what is the width, and length, and depth, and height;

Also to know the love of Christ which surpasses knowledge, that you may be filled to all the fullness of God.

International Standard V

To Know the Messiah's Love

This is the reason I bow my knees before the Father of our Lord Jesus, the Messiah, [Or Christ; other mss. lack of our Lord Jesus, the Messiah] from whom every family [Or all fatherhood] in heaven and on earth receives its name. I pray [The Gk. lacks I pray] that he would give you, according to his glorious riches, strength in your inner being and power through his Spirit, and that the Messiah [Or Christ] would make his home in your hearts through faith. Then, having been rooted and grounded in love, you will be able to understand, along with all the saints, what is wide, long, high, and deep—that is, you will know the love of the Messiah [Or Christ] — which transcends knowledge, and will be filled with all the fullness of God.

Lexham Bible
Montgomery NT

For this cause I bend my knees before the Father, from whom every fatherhood in heaven and earth is named, praying him to grant you according to the riches of his glory to be strengthened with might by his Spirit in your inmost being; that Christ may make his home in your hearts through your faith; that you may be so deeply rooted and so firmly grounded in love, that you may be able to comprehend with all the saints what is "the breadth," "the length," "the depth," and "the height," and may know the love of Christ which transcends all knowing, so that you may be filled with all the "plenitude" of God.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

For this cause I bow my knees to the Father (YHWH) of our LORD Jesus Christ, of whom the whole family in the cosmos and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may live in your hearts by Faith; that you, being rooted and established in brotherly love, may be able to comprehend with all saints what is the width, length, depth, and height; And to know the brotherly love of Christ that passes knowledge, that you might be filled with all the fullness of Elohim.

Weymouth New Testament

For this reason, on bended knee I beseech the Father, from whom the whole family in Heaven and on earth derives its name, to grant you--in accordance with the wealth of His glorious perfections--to be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundations strong, in love, you may become mighty to grasp the idea, as it is grasped by all God's people, of the breadth and length, the height and depth--yes, to attain to a knowledge of the knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness.

Wikipedia Bible Project
Worsley's New Testament

. abundant

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

- And now I kneel in the presence of the Father from whom every family in heaven and on earth has received its name.
May he strengthen in you the inner self through his Spirit, according to the riches of his glory;
may Christ dwell in your hearts through faith;

may you be rooted and founded in love.

All of this so that you may understand with all the holy ones the width, the length, the height and the depth—in a word, that you may know the love of Christ that surpasses all knowledge, that you may be filled and reach the fullness of God. 1:17; Mt 11:25 Jn 14:23; Rom 8:11 Col 2:2; 1Cor 13 Col 2:9

The extensive [footnote](#) for this verse 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

For this cause I bow my knees unto the Father of our **Adonai Yahusha Ha'Mashiach**, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his **Ruach** in the inner man; That **Mashiach** may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all godeshiym what is the breadth, and length, and depth, and height; And to know the love of **Mashiach**, which passes knowledge, that ye might be filled with all the fulness of **Elohiym**.

Hebraic Roots Bible
Holy New Covenant Trans.

This is why I bow down to the Father of our Lord Jesus Christ. Every family in heaven and on earth gets its name from the Father. I pray that God will use His Spirit to give you power from the riches of His glory to make your inner being strong. Then, through believing in Christ, he will live in your hearts. You will have your roots and foundation in giving yourselves to others, for their good, expecting nothing in return. Then you and all of the saints will be able to completely understand the meaning of Christ's giving to others for their good, expecting nothing in return - how wide it is, how long it is, how high it is, and how deep it is. It goes beyond knowing, but you will know it. Then you will be filled with the totality of God.

The Scriptures 2009

For this reason I bow my knees to the Father of our Master עשויה Messiah, from whom all fatherhood^c in the heavens and earth is named, in order that He might give you, according to the riches of His esteem by power, to be strengthened in the inner man, through His Spirit, that the Messiah might dwell in your hearts^d through belief – having become rooted and grounded in love, in order that you might be strengthened to firmly grasp, with all the set-apart ones, what is the width and length and depth and height, to know the love of Messiah which surpasses knowledge, in order that you might be filled to all the completeness of Elohim.

^cOr lineage, or paternal descent.

^dSee Galatians 2:20.

Tree of Life Version

For this reason I bow my knees before the Father—from Him every family in heaven and on earth receives its name. I pray that from His glorious riches He would grant you to be strengthened in your inner being with power through His Ruach, so that Messiah may dwell in your hearts through faith. I pray that you, being rooted and grounded in love, may have strength to grasp with all the kedoshim what is the width and length and height and depth, and to know the love of Messiah which surpasses knowledge, so you may be filled up with all the fullness of God.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament	<p>...[of] this so [I] bow the knees [of] me to the father from whom Every Family in heavens and on earth is named that [He] may give [to] you* in the wealth [of] the recognition [of] him [by] power {you*} to be strengthened through the spirit [of] him to the inside man {you*} to house the christ through the faith in the hearts [of] you* in love [You*] Having Been Rooted and Having Been Founded {may be} that [You*] may have (strength) to grasp with all the [men] pure Something {is} The Width and Length and Height and Depth {you*} to know also the surpassing [of] the knowledge love [of] the christ that [You*] may be filled to every the completion [of] the god...</p>
Alpha & Omega Bible Awful Scroll Bible	<p>.</p> <p>In favor of this, I bow my knees toward the Father of our Lord Jesus, the Anointed One, out of whom every lineage, from-within the Expanse and on the land is being named, in order that, He shall grant to yous, according to the riches of His Splendor, to be made strong with power, by the means of His Breath, in the man within, that the Anointed One, is to accordingly-dwell from-within the sensibility of you all's heart, by the means of confidence, in order that, having been rooted and having been founded from-within Dear Love, yous shall prevail-away to procure- yourselves -along-down, with all the awful ones, what is the width and length and depth and height, so as to come to know the Dear Love, of the Anointed One's throwing-beyond knowledge, in order that, yous shall be realized to all the fullness of God.</p>
Concordant Literal Version	<p>On this behalf am I bowing my knees to the Father of our Lord Jesus Christ, after Whom every kindred in the heavens and on earth is being named, that He may be giving you, in accord with the riches of His glory, to be made staunch with power, through His spirit, in the man within, Christ to dwell in your hearts through faith, that you, having been rooted and grounded in love, should be strong to grasp, together with all the saints, what is the breadth and length and depth and height" to know the love of Christ as well which transcends knowledge - that you may be completed for the entire complement of God.</p>
exeGeses companion Bible	<p><u>THE PRAYER OF PAULOS FOR LOVE</u> For this cause I bow my knees to the Father of our Adonay Yah Shua Messiah, of whom the whole patriarchy in the heavens and earth is named; that he give you - according to the riches of his glory to be empowered with dynamis through his Spirit in the inner human; that through the trust the Messiah dwell in your hearts; that you, being rooted and founded in love, can comprehend with all the holy the breadth and length and depth and height; and to know the love of the Messiah, which exceeds knowledge, to fill you full/shalam you to all the fulness/shalom of Elohim.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.</p> <p>For this cause I fall down before HaAv, From whom every mishpochah in Shomayim and on Ha'Aretz is named, That Hashem may grant you according to the osher of His kavod to become mightily empowered through His Ruach Hakodesh in the inner man; So that Moshiach may make His maon (dwelling place, permanent residence, home) in your levavot through emunah, being rooted and grounded in Havah, That you may be able to have binah, together with all the Kadoshim, what is the breadth and length and height and depth [IYOV 11:8,9; TEHILLIM 103:11]</p>

And to have da'as of the ahavah of Moshiach, which ahavah surpasses da'as, in order that you may be filled to all the melo (plentitude) of Hashem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

This is the reason that I bow my knees [in prayer] to the Father, from whom every family in heaven and on earth receives its name. [Note: Here Paul resumes the prayer he began in verse 1]. [I pray] that, according to God's glorious abundance, He would empower you to become [spiritually] strong through His Holy Spirit in your inner person, so that Christ will live in your hearts through faith. [I pray] that you will be rooted and grounded in [your] love, so that you, along with all the saints [i.e., God's holy people], will be [spiritually] strong enough to grasp how wide and long and high and deep [Christ's love is]; and to know that His love for us surpasses [our] knowledge, so that you people will be completely filled with the fullness of God.

Brodie's Expanded Trans.

For this reason, I kneel [in prayer] before the Father,
From Whom [the Father] the entire family in the heavens [principalities, powers, might, dominions, thrones, angels and archangels] and on the earth [Israel and the Church] receives its title,
So that He [God the Father] might grant to you [Church Age believers] according to the riches [spiritual assets] of His [Jesus Christ's] glory, the ability to become strong [advance to spiritual maturity] by means of the power of His Spirit in the inner man,
So that Christ may be at home in the mentality of your soul [spiritual adulthood] by means of doctrine, after you have been firmly rooted and grounded [well established] in the sphere of virtue love [spiritual adolescence],
So that you may utilize the power [filling of the Spirit] to grasp with all the saints, what is the width [moving toward the objective on a broad front with spiritual assets] and length [distance between spiritual childhood and adulthood] and height [taking the high ground of supergrace] and depth [the miraculous transformation of your soul by the inner-working of the Spirit and Bible doctrine],
And to come to know [doctrinal saturation] the love for Christ [in spiritual adolescence] which goes beyond academic knowledge, so that [by continuing daily Bible study] you may be filled to the point of overflowing with all the fullness of God [blessings from the supergrace life in spiritual maturity].

The Expanded Bible
Jonathan Mitchell NT

On account of this I continually bend my knees (= in loyalty, respect and reverence) to (toward; or: face-to-face with) the Father [other MSS add: of (or: Who is) our Lord Jesus Christ],
forth from Where (or: out of the midst of Whom) every family (lineage; kindred; descent; paternal group) within heaven and upon earth (or: in [the] sky or atmosphere, and on [the] land) is one after another being named (or: spoken of, or to, by name; or: designated),
to the end that He would give to you folks, in accord with (or: down from; in correspondence to and on the scale of) the riches of His glory (or: the wealth of the glory which is Him), to be strengthened (rendered strong; reinforced; made to grow strong and acquire strength) in power and with ability through His Breath-effect for the interior person (or: by means of the Spirit, which is Him, [proceeding] into the midst of the humanity within,)
to inhabit (dwell down in; take up permanent abode in) the Christ (or: to house the Anointed One), through the faith and trust within your hearts, being folks having been rooted (or: having taken root) and now established and placed on a foundation

within the midst of and in union with Love (or: having been grounded and rendered firm, centered in love).

To this end, may you folks be fully powerful and thus act out of strength to grasp (receive down for yourselves; take possession of so as to comprehend), together with all the set-apart folks (saints; holy ones), what [is] the width and length and height and depth,

and thus to know and gain insight by intimate experience the love of, from, and which is, Christ [that is] continuously transcending (overshooting; being thrown over and beyond; surpassing) personal experiential knowledge and insight, so that you folks would be filled unto all the effect of the fullness of God and the result of the filling from God (or: could be filled up, unto the saturation point, with the result from the entire contents of God; or: into all God's full extent; or: unto all the effects pertaining to God's filling [you]).

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

Bible Translations with Many Footnotes:

Lexham Bible

Prayer for Spiritual Strength

On account of this, I bend my knees before the Father, from whom every [Or “the whole”] family in heaven and on earth is named, that he may grant you according to the riches of his glory to be strengthened with power through his Spirit in the inner person, *that* Christ may dwell in your hearts through faith (you having been firmly rooted and established in love), in order that you may be strong enough to grasp together with all the saints what is the breadth, and length, and height, and depth, and to know the love of Christ that surpasses knowledge, in order that you may be filled up to all the fullness of God.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B.

For [this] cause, I bow my knees unto the Father,—

From whom every' fatherhood in [the] heavens and upon the earth is named,—

In order that he may give unto you—

<According to his glorious' riches>^k

[With power] to be strengthened, through his Spirit, in the inner man,

That the Christ may dwell, through means of your faith, in your hearts, in love,

||Having become rooted and founded||,

In order that ye may be mighty enough

To grasp firmly, with all the saints,—

What is the breadth and length and depth and height,

To get to know, also, the [knowledge surpassing] love of the Christ,—

In order that ye may be filled unto all the fulness of God^l.

^k MI: “the riches of his glory.”

^lPerh: “all divine' fulness.”

The Spoken English NT

Paul's Prayer for the Ephesians

That's why I'm getting down on my knees^k in front of the Father, the one who gives every family in heaven and on earth its name.^l I'm praying that, out of the riches of his glory, he'll powerfully strengthen you through his Spirit in your deepest self.^m I'm praying that Christ will live in your hearts through faith, and that you'll be rooted and founded in love. I'm praying that, with all the holy ones, you'll be fully able to

embrace the whole width, length, depth, and height of that love- in other words, that you'll know the love of Christ that is beyond knowledge. That way you'll be filled up to the whole fullness of God.

k. Lit. "bending my knees".

l. Lit. "from whom every family in the heavens and on earth is named".

m. Lit. "in the inner human being".

Updated ASV

Wilbur Pickering's New T.

Prayer

For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom every family in heaven and on earth receives its name,⁹ that He[F] may grant you, according to the riches of His glory: 1)to be strengthened with power by His Spirit in the inner man; 2)Christ to dwell in your hearts through the faith, having been rooted and established in love so that you may be fully able to grasp (with all saints) what is the breadth and length and depth and height; and 3)to know the love of Christ that surpasses knowledge—so that you may be fulfilled into all the fullness of God.¹⁰

(9) Here is another reference to the Son as the primary agent in the creation.

(10) If it weren't for verse 20 (see note), I would be inclined to think that Paul's prayer was overly ambitious! Does he really expect us to arrive at "all the fullness of God"?! Well, we have the Trinity going for us—the Father is granting, the Spirit is strengthening our inner man and the Son is dwelling in our hearts—an unbeatable combination (if it weren't for our lack of commitment). That said, however, I must confess that I don't understand verse 18—what is Paul describing? Whatever it is, all saints are supposed to be able to grasp it, which seems rather improbable. Verse 19 offers another paradox: if the love of Christ surpasses knowledge, how can we know it? Spiritual growth is clearly a process. 2Pe_1:3 affirms that "His divine power has granted to us all things pertaining to life and godliness." So whether we get there or not is up to us.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

Because of this, I bow my knees towards the Father of our Lord Jesus Christ, from whom every family in [the] heavens and on earth is named, so that He shall grant to you_p, according to the riches [fig., abundance] of His glory, to be strengthened with power by means of His Spirit in the inner being, [in order for] Christ to dwell in your_p hearts [fig., inner selves, and elsewhere in book] by means of faith, having been firmly established and founded in love, so that you_p shall be fully able to comprehend with all the holy ones what [is] the width and length and depth and height and to know the love of Christ [which] surpasses knowledge, so that you_p shall be filled to all the fullness of God.

Berean Literal Bible

Bill Puryear translation

For this reason I bend my knees before the Father, from Whom the entire family in heaven and on earth receives its name, that He may give you on the basis of the riches of His glory to become strong by means of power through His Spirit in your inner being, so that Christ may be at home by means of doctrine in your hearts, having been rooted and established in unconditional love, in order that you may be completely able to grasp with all the saints what [is] the width and length and height and depth [of love]; that is, to comprehend the love of and for Christ which goes beyond ordinary knowledge, in order that you may be filled up to all the fullness of God.

C. Thomson updated NT

Charles Thomson NT

Context Group Version	For this cause I bend my knees to the Father, from whom every family in the skies and on land is named, that he would grant you (pl), according to the riches of his public honor, that you (pl) may be strengthened with power through his Spirit in the inward man; that the Anointed may dwell in your (pl) hearts through trust; to the end that you (pl), being rooted and grounded in allegiance, may be strong to perceive {or obtain} with all the special ones what is the width and length and height and depth, and to know the allegiance of the Anointed which passes knowledge, that you (pl) may be filled to all the fullness of God.
English Standard Version Far Above All Translation	. For this <i>reason</i> I bow my knees to the father of our Lord Jesus Christ, from whom every family in <i>the</i> heavens and on earth is named, that he may grant you according to the richness of his glory, to be strengthened by power through his spirit in the inner man, that Christ may dwell through faith in your hearts, that you, being rooted and founded in love may have strength to comprehend with all the saints what the breadth and length and depth and height <i>are</i> , and to know the love of Christ, which surpasses knowledge, in order that you may be filled to <i>the extent</i> of all the fulness of God.
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020 Because of this, I am bowing my knees to the Father of our Lord Jesus Christ, from whom every family in the heavens and upon <i>the</i> earth is named, in-order-that he may give to you ^o , according-to the riches of his glory, to be powerful with <i>his</i> power, through his Spirit in the inward man; <i>for</i> the Christ to dwell in your ^o hearts through the faith, having been rooted and having been founded in love*, in-order-that you* may have strength to grab, together-with all the holy-ones, of what <i>is</i> the width and length and depth and height, and to know the love* of the Christ which surpasses knowledge, in-order-that you ^o may be filled to all the fullness of God.
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation Title For this reason, I bow my knees face to face with the Father, out from the source of whom the entire family in heaven and on earth derives its name, in order that He might give you, according to the riches of his glory, to become strong [advance to supergrace] by means of power [doctrine in the soul] through His Spirit [Holy Spirit] with reference to the inner man, in order that He might give you according to the riches from His glory, to become strong by means of power through His Spirit with reference to the inner man, that the Christ may indwell [be at home in] your hearts [right lobes] through doctrine; in the sphere of love [filling of the Spirit], after having been rooted [doctrine in the right lobe] and after having received the foundation [doctrine in the human spirit], in order that you all [believers in the royal priesthood] might have complete grace ability to comprehend in the company of all saints [assembled in the local church] what is the breadth, and length, and depth, and height and to come to know the surpassing knowledge love of the Christ [occupation with Christ], that you might be filled up to all the fulness [supergrace blessings] from the God.
R. B. Thieme, Jr. trans2	For th is reason, I bow my knee before God the Father (to recognize the blessing from him) from whom every family in heaven and on earth is named, that he would

give to you on the basis of the Riches of His Glory that you might receive strength, become strengthened with Power through the personal agency of GHS in your inner being (Soul) so that, Christ is at home in the right lobe of your soul, by means of BD when in your right lobes you have been rooted and established (have a secure place) by agency of Reciprocal Love for God, that you may utilize the power (Power of GHS mentor John 14:26), to grasp the idea with all the saints (Believers), what is the Width [Love of God from E Past], and Height [OWC, Pleroma, Winner Believer, Invisible Hero] and Get to know the surpassing knowledge Love for Christ, which goes beyond Academic Knowledge (is Epignosis BD), that we may be filled (Eph 5:18 FGHS), resulting in all the fullness of blessings from the source of God.

Revised Geneva Translation
Ron Snider translation

For this reason I bow my knees before the Father, from whom every family in heaven and on earth derives its name, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, *He would grant* Christ to dwell in your hearts through faith; you, who are rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

Updated ASV

Prayer for Spiritual Strength

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, to be strengthened with power through his Spirit in the inner man, so that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:

Ephesians 3:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine or neuter singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
The form of the masculine singular and neuter singular are identical. If this immediate demonstrative pronoun is a masculine singular, referring back to back either to Jesus (v. 12, second word, a relative pronoun; wrong case); or to God (the end of v. 10c—correct gender and case, but way, way back).			
charin (χαρίν) [pronounced KHAHR-ihn]	<i>on account of, because, for cause of, for sake of</i>	adverb/preposition	Strong's #5484 (accusative case of #5485 as preposition)

Ephesians 3:14

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kámptō (κάμπτω) [pronounced KAMP-toh]	<i>to bend, to bow the knee (the knees) [to one; in honour of one; in religious veneration]; used of worshipers; to bow one's self</i>	1 st person singular, present active indicative	Strong's #2578
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
gonata (γόνατα) [pronounced GOHN-ah-tah]	<i>the knees, acts of kneeling down</i>	neuter plural noun; accusative case	Strong's #1119
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
prós (πρός) [pronounced prahç]	<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
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
patêr (πατήρ) [pronounced pat-AYR]	<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: Because of this, I keep on bending my knees, [addressing] directly the Father,...

Because of what? Because Paul has been made the Apostle to the gentiles, which is something which Paul attempted to do an end runaround by going to Jerusalem, but now, two years later, cooling his heels when under house arrest in Rome, he understands perfectly his place in the plan of God. Paul, on his way by ship back to Rome, recovered from reversionism, from this big mistake of going to Jerusalem, despite all of God's warnings. Now he was on the right path, and God had Paul stop right where he is and write a few letters to cover some very important topics.

R. B. Thieme, Jr. has suggested that it is the prison epistles (Ephesians, Colossians, Philippians and, to a lesser extent, Philemon) take the believer from sophomore status to supergrace (I would certainly add in the epistle to the Romans); and then the pastoral epistles are designed to move the believer of supergrace to ultra supergrace.

Paul, in the midst of this epistle, is praying for the Ephesians. He is not physically getting down on his knees, but he is doing so rhetorically (meaning, he is praying to God as he writes, and his prayer consists of the words which he is writing).

Paul is addressing or speaking directly with God the Father.

Ephesians 3:14 **Because of this, I keep on bending my knees, [addressing] directly the Father,...** (Kukis mostly literal translation)

Ephesians 3:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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.			
Part of Thayer's definition for ek (ἐκ) is:			
1) of the origin, source, cause;			
i. of generation, birth, race, lineage, nativity;			
(1) after verbs of begetting, being born, etc.			
(2) ἐκ with the name of the city, race, people, tribe, family, etc., to spring or originate from, come from:			
ii. of any other kind of origin:			
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
The relative pronoun here is a genitive, as it is associated with the preposition ek (ἐκ). Because it is a masculine singular, it refers back to God the Father (v. 14, final word) or to Jesus (v. 14 first word).			
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
patria (πατριά) [pronounced pat-ree-AH]	<i>family, kindred, lineage, paternal descent; also (concretely) a group of families or a whole race (nation)</i>	feminine singular noun; nominative case	Strong's #3965
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
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3772
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Ephesians 3:15

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; genitive/ablative case	Strong's #1093
onomazô (ὀνομάζω) [pronounced on-om-AD-zoh]	to name, to designate, to assign a name; by extension to utter, mention, profess, to call	3 rd person singular, present passive indicative	Strong's #3687

Translation: ...of Whom [is] every family in the heavens or on earth keeps on being named [or, called],...

Everything in heaven and on the earth has its origins with God. I do not believe that we are simply indicating that God gave specific names to everything (that is, to all angelic creatures and men), but that they have a specific place or, better, a specific calling, for which reason God decreed their existence.

Specifically, in this context, Paul was called to be the Apostle to the gentiles, a fact which God made very clear to him from the time he went into reversionism, by going to Jerusalem, to the time that Paul realized, he was going to go to Rome, no matter what he wanted to do himself.

Paul is acknowledging God's purpose for him, but also implying that everyone in the Ephesian congregation also has a purpose for their lives.

Illustration: I consider myself, my life, my shortcomings, my place, and I combine all of these elements which make me with the times, with the fact that I write a great deal and with the fact that I have every resource available to write as much as I choose to write, day-in and day-out (which I very much enjoy doing). I recognize that this is a blessing from God; and that this is God's purpose for me at this point in time. God has made available to me every resource necessary. Being able to do this is an amazing blessing from God.

Paul, despite being under house arrest, with a very uncertain future, recognizes all that God has done to get him to this place, and the great blessing that he has enjoyed by being in God's plan.

Ephesians 3:15 ...of Whom [is] every family in the heavens or on earth keeps on being named [or, called],... (Kukis mostly literal translation)

Ephesians 3:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443
didômi (δίδωμι) [pronounced dihd-OH-mee]	to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice	3 rd person singular, aorist active subjunctive	Strong's #1325
humin (ὑμῖν) [pronounced hoo-MEEN]	you [all]; in you; to you; in you; by you, with you	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Ephesians 3:16a			
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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 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
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
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: ...that He might give to you (all) according to the riches of His glory,...

Paul asks that God give to the Ephesians according to the standard of God's riches of His glory. God has a wealth of resources for the Ephesians; and all that God has to give is to God's Own glory.

What could be greater than to be a part of the greatest plan ever devised?

And who would have wealth like God?

Ephesians 3:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411

Ephesians 3:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κραταιοῦ (κραταιώω) [pronounced <i>krat-ah-YO-oh</i>]	to strengthen, make strong; to empower; to be made strong, to increase in strength, to grow strong	aorist passive infinitive	Strong's #2901
διά (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
του (τοῦ) [pronounced <i>tu</i>]	<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
πνευμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
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: ...with the ability to be made strong through His Spirit,...

All of us, as believers, have the ability to be made strong through His Spirit. This does not necessarily mean physical strength, but strength in our human spirit through His Holy Spirit.

All believers who are positive toward the Word have access to this strength.

Ephesians 3:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ἐσῶ (ἔσω) [pronounced <i>EHS-oh</i>]	<i>inside; inner, inward, within</i>	adverb	Strong's #2080
ανθρώπου (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

Translation: ...for the sake of the inner man,...

This is done on behalf of the inner man, which is the soul and spirit which we have (the soul interacts with man, the spirit with God).

Key to all believers is the inner man.

Ephesians 3:16 ...that He might give to you (all) according to the riches of His glory, with the ability to be made strong through His Spirit, for the sake of the inner man,... (Kukis mostly literal translation)

Ephesians 3:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katoikéô (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i>]	<i>to live, to reside, to dwell</i> ; this is a word which usually refers to one's semi-permanent dwelling	aoist active infinitive	Strong's #2730
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah</i> ; transliterated, <i>Christ</i>	masculine singular noun; accusative case	Strong's #5547
Although I have gone along with many, many other translations, so that it is <i>Christ Who dwells in our hearts through faith</i> , the <i>Christ</i> is an accusative here, not a nominative.			
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
tês (τῆς) [pronounced <i>tayç</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
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<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
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
tais (ταῖς) [pronounced <i>taiç</i>]	<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
kardiai (καρδίαι) [pronounced <i>kahr-DEE-ï</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2588
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<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: ...[that] through the faith-doctrine, the Christ [may] dwell in your hearts,...

I am making two assumptions here: I am treating *the Christ* more like a nominative than an accusative; and I am including the concept of the subjunctive here, when His dwelling in our hearts is not presented as a subjunctive.

It is by means of *pistis* (πίστις) [pronounced *PIHS-tihz*] that this takes place. *Pistis* (πίστις) is not simply the act of faith directed toward whatever, but it refers to that which is believed. Generally speaking, anywhere that it references what is believed, we are speaking of God's truth (or Bible doctrine).

Ephesians 3:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Hang onto your hats, as it appears to get pretty messy from here. There is a repetition of *In love*, followed by the two participles in v. 17 in the Westcott Hort text, but that turns out to be a mistake *only* in this e-sword module. I was able to confirm that **online** with another version of the Westcott Hort text. These words are not repeated in the Tischendorf's Greek text, the Byzantine Greek text or in the Scrivener Textus Receptus. I had two options at this point, to list the additional words and "X" them out or to simply erase them. I erased them. The fact that I mention them here is simply an acknowledgment that, these available modules are not perfect.

What follows below is v. 17b in the Westcott Hort text and in the Scrivener Textus Receptus. However, this is v. 18a in the Byzantine Greek text and in Tischendorf's Greek text. You probably have not been keeping score but, most of the time, the Westcott Hort text and Tischendorf's Greek text agree; and, most of the time, the Byzantine Greek text and Scrivener Textus Receptus agree. This happens so often, in fact, that some may have wondered, *why look at all four texts? Why not just compare two texts?* I look at all four texts for two main reasons: (1) they are available in e-sword with the full morphology given and (2) they do not always pair-wise agree.

I said that it *appears* to get messy, but it really isn't. All four ancient manuscripts are in complete agreement on the text itself. They do not agree in the verse numbering. Verse numbering takes place after these manuscripts were originally composed. Paul did not compose a six chapter letter to the Ephesians. He wrote a letter to them covering many subjects. Someone much later divided his book into chapters and verses.

The 1551 NT was divided into chapters and verses by Parisian printer Robert Stephanus. The Old Testament was first divided into chapters around 1227 by Englishman Stephen Langton; and later into verses in the mid-16th century by Robert Estienne (= Robert Stephanus, the Latin version of his name).

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
agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<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, dative, locative or instrumental case	Strong's #26
rhizoō (ρίζω) [pronounced <i>hrihd-ZOH-oh</i>]	<i>to be firmly rooted, to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded</i>	masculine plural; perfect passive participle; nominative case	Strong's #4492

Same morphology as Colossians 2:7, the only other place this word is found.

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
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Ephesians 3:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
themelioō (θεμελιόω) [pronounced <i>them-el-ee-OH-oh</i>]	<i>laying a foundation, erect (a structure); being made stable; being established; grounded</i>	masculine plural; perfect passive participle; nominative case	Strong's #2311

Found in the same morphology in Colossians 1:23.

Translation: ...having been firmly rooted and having been founded in love,...

We are firmly rooted and founded in love. The phrase *in love* often refers to being in fellowship.

Obviously, as believers, our foundation is faith in Christ. However, here we have two strong participles. The first is the masculine plural, perfect passive participle of rhizoō (ρίζω) [pronounced *hrihd-ZOH-oh*]. It means, *to be firmly rooted, to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded*. Strong's #4492. Generally speaking, being in the perfect tense, I would relate this directly to salvation faith (which takes place in the past and has results that continue forward). However, we have two such perfect passive participles, the second being themelioō (θεμελιόω) [pronounced *them-el-ee-OH-oh*]. It means, *laying a foundation, erect (a structure); being made stable; being established; grounded*. Strong's #2311. I do not see how we would differentiate these two, if we understood this to be a reference to having saving faith. So this would refer to the process of being firmly rooted, firmly established already (referring to the spiritual lives of the believers in Ephesus); and this would have been done through consistent Bible teaching, which they had exposed themselves to. Furthermore, they are erecting a structure, and R. B. Thieme, Jr. often referred to this as the edification complex. This is the spiritual complex which is built upon the saving faith of Jesus Christ. However, there is more to it than simple saving faith. Let me suggest that this refers to the doctrines of soteriology and Christology. These doctrines form a strong foundation for the building up of a spiritual superstructure, again, what we know as the edification complex structure.

Ephesians 3:17 ...[that] through the faith-doctrine, the Christ [may] dwell in your hearts, having been firmly rooted and having been founded in love,... (Kukis mostly literal translation)

Ephesians 3:18a

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
exischuō (ἐξισχύω) [pronounced <i>ex-is-KHOO-oh</i>]	<i>to be eminently able, to be (quite) able, to have full strength, to be strong enough, to be entirely competent</i>	2 nd person plural, aorist active subjunctive	Strong's #1840 hapax legomenon
katalambanō (καταλαμβάνω) [pronounced <i>kat-al-am-BAHN-oh</i>]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	aorist middle infinitive	Strong's #2638
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862

Ephesians 3:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
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
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40

Translation: ...that you (all) might be eminently able to comprehend with all the saints,...

These doctrines which are implied here—specifically soteriology and Christology—these are to be perceived, understood and comprehended by all of the believers in Ephesus. This is part of the spiritual reality for all believers. We are all able to understand these spiritual concepts. God has made that possible, and R. B. Thieme, Jr. refers to this the grace apparatus for perception. Not only can we understand all things, we can store this and we can all grow spiritually, regardless of our human IQ.

Although Paul is praying about this, he is not praying for the Ephesians to be able to do this—they are all able—but that they will continue to do so; that they will continue to advance in their spiritual lives.

Ephesians 3:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plátos (πλάτος) [pronounced PLAT-oss]	<i>breadth (suggesting a great extent); width</i>	neuter singular noun; nominative case	Strong's #4114
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
mēkos (μήκος) [pronounced MAY-koss]	<i>length</i>	neuter singular noun; nominative case	Strong's #3372
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Ephesians 3:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupsos (ὑψος) [pronounced HOOP- soss]	<i>elevation, altitude; heaven (s), height; being exalted, having dignity, on high</i>	neuter singular noun; nominative case	Strong's #5311
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
bathos (βάθος) [pronounced BATH- oss]	<i>depth, height; of "the deep" sea; metaphorically; deep, extreme, poverty; of the deep things of God, profundity; mystery; the extent</i>	neuter singular noun, nominative case	Strong's #899

J. Harold Greenlee: *In a series of nouns, if each is to be considered separately, the article precedes each if it is used at all. If the nouns are to be considered together, the article precedes the first noun only cf. "high priests and Pharisees" in John 7:35 and 7:45.*²⁴

Translation: ...[to know] what [is] the breadth and the length and the height and the depth [of theology],...

The idea is for them to continue to comprehend all that is the theology of this new age (the Church Age). This is the basis of their growth.

Ephesians 3:18 ...that you (all) might be eminently able to comprehend with all the saints, [to know] what [is] the breadth and the length and the height and the depth [of theology],... (Kukis mostly literal translation)

Ephesians 3:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced gih-NOH- skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	aorist active infinitive	Strong's #1097
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
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)

²⁴ From <https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=2229&context=asburyjournal> accessed December 16, 2024.

Ephesians 3:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huperbállō (ὑπερβάλλω) [pronounced hoop-er-BAHL-lo]	<i>surpassing, the one surpassing in throwing, being throw over or beyond any thing; transcending, exceeding, excelling</i>	feminine singular, present active participle; accusative case	Strong's #5235
If this describes the nearest feminine singular accusative noun, <i>access</i> , found way back in v. 12. However, here, it acts as an adjective, descriptive of the feminine singular noun in the accusative case <i>love</i> .			
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
gnôsis (γνώσις) [pronounced GNOH-sis]	<i>knowledge, knowing, general intelligence, understanding (especially in a moral or religious sense)</i>	feminine singular noun; genitive/ablative case	Strong's #1108
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
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: ...to know even the surpassing love of the knowledge of Christ,...

The end result is for them to know and fully understand the surpassing love of the knowledge of Christ.

Ephesians 3:19b

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
plêroô (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	2 nd person plural, aorist passive subjunctive	Strong's #4137

Ephesians 3:19b			
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
pan (πᾶν) [pronounced pahh]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
plêrôma (πλήρωμα) [pronounced PLAY-roh-mah]	<i>fulness, repletion, completion, (subjectively) what fills (as contents, supplement, copiousness, multitude); or (objectively) what is filled (as container, performance, period)</i>	neuter singular noun, accusative case	Strong's #4138
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 theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...that you (all) may be filled with all the fullness of God. (Kukis mostly literal translation)

Paul prays for the Ephesians to be filled with all the fulness of God. This fulness takes place in the soul. It is accomplished through the intake of Bible doctrine into the soul of the believer, according to the principles of GAP.

Ephesians 3:19 ...to know even the surpassing love of the knowledge of Christ, that you (all) may be filled with all the fullness of God. (Kukis mostly literal translation)

Ephesians 3:14–19 Because of this, I keep on bending my knees, [addressing] directly the Father, of Whom [is] every family in the heavens or on earth keeps on being named [or, called], that He might give to you (all) according to the riches of His glory, with the ability to be made strong through His Spirit, for the sake of the inner man, [that] through the faith-doctrine, the Christ [may] dwell in your hearts, having been firmly rooted and having been founded in love, that you (all) might be eminently able to comprehend with all the saints, [to know] what [is] the breadth and the length and the height and the depth [of theology], to know even the surpassing love of the knowledge of Christ, that you (all) may be filled with all the fullness of God. (Kukis mostly literal translation)

Ephesians 3:14–19 Because of this, I kneel in prayer before the Father, from Whom is every family in the heavens or on earth those who keep being called, that He might give to you according the riches of His glory, being able to give you strength to the innter man through His Spirit, that through Bible doctrine, Christ will be at home in your hearts, having been firmly rooted and founded in the sphere of love, that you might be able to comprehend with

all the saints what is the entire realm of theology, even to know the surpassing love of the knowledge of Christ, that you all might be filled will all the fullness of God. (Kukis paraphrase)

Now to the One [Who] keeps on being able, more than all, to do, above out from extraordinary from whom we keep on asking or we keep on thinking, according to the power, the working in us, to Him, the glory in the ekklêsia; and in Christ Jesus, toward all the generations of the age of the ages. Amên.

Ephesians
3:20–21

Now to the One {Who} keeps on being able to do [that which is] greater than all things, above all that we keep on asking and keep on thinking, according to the power that [is] working in us. The glory in the church [is] to Him; and [the glory] in Christ Jesus [is] to all generations of (this) age of the ages. Amen!

Now, to the One Who is able to do anything, above all that we could ask or think, according to the power which is working inside of us. The glory of the church glorifies Him; and the glory of Christ Jesus continues to all generations forever. Amen!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now to the One [Who] keeps on being able, more than all, to do, above out from extraordinary from whom we keep on asking or we keep on thinking, according to the power, the working in us, to Him, the glory in the ekklêsia; and in Christ Jesus, toward all the generations of the age of the ages. Amên.
Complete Apostles Bible	Now to Him who is able to do exceedingly more than all the things which we ask or think, according to the power which is working in us, to Him be glory in the church in Christ Jesus to all generations, forever and ever. Amen.
Douay-Rheims 1899 (Amer.)	Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: To him be glory in the church and in Christ Jesus, unto all generations, world without end. Amen.
Holy Aramaic Scriptures Original Aramaic NT	. But to him who is more than almighty to do for us and is greater than what we ask or imagine, according to his power that is active in us, To him be glory by his church in Yeshua The Messiah to all generations of the eternity of eternities. Amen.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now to him who is able to do in full measure more than all our desires or thoughts, through the power which is working in us, To him be the glory in the church and in Christ Jesus to all generations for ever and ever. So be it.
Bible in Worldwide English	God can do much more than we ask him to do, or we even think of. He does it by his power which is working in us.

So, praise him in the church meeting in Christ Jesus. Praise him for ever and ever! May it be so!.

Easy English

Easy-to-Read Version—2008

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With God's power working in us, he can do much, much more than anything we can ask or think of. To him be glory in the church and in Christ Jesus for all time, forever and ever. Amen.

God's Word™

Glory belongs to God, whose power is at work in us. By this power he can do infinitely more than we can ask or imagine. Glory belongs to God in the church and in Christ Jesus for all time and eternity! Amen.

Good News Bible (TEV)

To him who by means of his power working in us is able to do so much more than we can ever ask for, or even think of: to God be the glory in the church and in Christ Jesus for all time, forever and ever! Amen.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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

Casual English Version

Contemporary English V.

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I pray that Christ Jesus and the church will forever bring praise to God. His power at work in us can do far more than we dare ask or imagine. Amen.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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Never doubt God's mighty power to work in you and accomplish all this. He will achieve infinitely more than your greatest request, your most unbelievable dream, and exceed your wildest imagination! He will outdo them all, for his miraculous power constantly energizes you.

Now we offer up to God all the glorious praise that rises from every church in every generation through Jesus Christ—and all that will yet be manifest through time and eternity. Amen!

Plain English Version

UnfoldingWord Simplified T.

.
God is able to do much more than anything that we ask him to do, or even that we might think that he can do, because of his power that is working within us.

May all believers praise him for his greatness, and for the awesome work that he has done through the Messiah Jesus, throughout all generations, forever! May it be so.

Williams' New Testament

To Him who by His power that is at work within us can do surpassingly more than all we ask or imagine, be glory in the church and through Christ Jesus to all generations forever and ever. Amen.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version

.
.
To the *One* who is able above everything to do even much more of *things* that we ask for or are aware of in line with the ability that is active in us, to Him *belongs* the magnificence in the assembly and in *the* Anointed King Jesus for all the generations of the span of time of the spans of time. Amen.

Common English Bible

.

Len Gane Paraphrase	Now to him who is able to do way above all that we do or think according to the power that works in us. To him be glory in the congregation by Christ Jesus throughout all ages, forever and forever. Amen
A. Campbell's Living Oracles	Now, to him who is able to do exceeding abundantly beyond all that we ask or think, according to the power which works effectually in us,- to him be glory in the congregation by Christ Jesus, during all the endless successions of ages. Amen.
New Advent (Knox) Bible NT for Everyone	.
20 th Century New Testament	To him who, through his power which is at work within us, is able to do far more than anything that we can ask or conceive--To him be all glory through the Church and through Christ Jesus, for all generations, age after age. Amen.

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	Now may he who—through his power working in us—can do infinitely more than we ever ask for or even think about, may he be glorified in the church and in Christ Jesus through all generations for ever and ever. Amen.
The Heritage Bible	And to the one having power over all to do exceeding abundantly above all that we ask or exercise our mind upon, according to the power supernaturally working in us, To him be the glory in the church, in Christ Jesus, to all the generations of the age of the ages. Amen.
International Standard V	Now to the one who can do infinitely more than all we can ask or imagine according to the power that is working among [Or in] us— to him be glory in the church and in the Messiah [Or Christ] Jesus to all generations, forever and ever! Amen.
Lexham Bible	. beyond all measure
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that operates in us, to him is the glory in the ekklesia in Christ Jesus, to all the generations of the age of the ages. Amen.
Weymouth New Testament	Now to Him who, in exercise of His power that is at work within us, is able to do infinitely beyond all our highest prayers or thoughts--to Him be the glory in the Church and in Christ Jesus to all generations, world without end! Amen.
Wikipedia Bible Project	.
Worsley's New Testament	Now to Him that is able to do exceeding abundantly above all that we <i>can</i> ask or think, according to the power operating in us, to Him be glory in the church by Christ Jesus, throughout all the generations of eternal ages. Amen.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Glory to God who shows his power in us and can do much more than we could ask or imagine; glory to him in the Church and in Christ Jesus through all generations for ever and ever. Amen.
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 .
 Holy New Covenant Trans. .
 The Scriptures 2009 .
 Tree of Life Version .

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, Unto him be glory in the called out assembly by **Mashiach Yahusha** throughout all ages, world without end. Amein.

Glory to God! He is able to do so much more than we can think of or ask for. God uses the power that is working in us. Glory to God, among all the called out people He has, and to Christ Jesus for all generations forever and ever. Amen.

And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us, to Him be esteem in the assembly by Messiah עשוהי unto all generations, for ever and ever. Amēn.

Now to Him who is able to do far beyond all that we ask or imagine, by means of His power that works in us, to Him be the glory in the community of believers and in Messiah Yeshua throughout all generations forever and ever! Amen.

Weird English, Ⓢ English, Anachronistic English Translations:

Accurate New Testament .
 Alpha & Omega Bible .
 Awful Scroll Bible .
 Concordant Literal Version .
 exeGeses companion Bible .
 God's Truth (Tyndale) .
 Orthodox Jewish Bible .
 Rotherham's Emphasized B. .

...[to] the [one] but having (ability) above all [things] to make greatly [of] which* [We] ask or [We] understand in the power the [one] working in us [to] him {is} The Recognition in the congregation and in christ jesus to all the generations [from] the age [of] the ages amen...

Moreover, to the One being able to perform, out of exceedingly more than all that we ourselves ask or appreciate, according to the Power undertaking-from-among, from-within us, to Him be the Splendor from-among the called-out, by-within the Anointed One Jesus, to all the generations of the eternity of eternities! Of certainty!.

Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us, to Him be the glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen!

DOXOLOGY
 And to him who is able to do superabundantly above all we ask or comprehend, according to the dynamis energizing in us, to him be glory in the ecclesia by Messiah Yah Shua to all generations - eon of the eons. Amen.

Now to the One who is able to do exceedingly abundantly, beyond all that we ask or think, according to the ko'ach working in us. [MELACHIM ALEF 3:13]
 To Him be kavod in the Brit Chadasha Kehillah and in Moshiach Yehoshua, bekhool hadorot l'Olam va'ed. Omein.

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	. May there be to God, who is able to do infinitely more [for us] than we could [even] ask or think, according to [His] power at work in us --- [I say] may there be praise to God in the church and in [or, "for"] Christ Jesus throughout all generations of people for ages and ages. May it be so.
Brodie's Expanded Trans.	Now to Him [God the Father] Who is able [has the omnipotent power] to do infinitely more than all we could ask [in prayer] or imagine [blessings beyond our comprehension], on the basis of the power which works in us [omnipotence of the Trinity], To Him [God the Father] be the glory by means of the church [tactical victory by those believers who reach spiritual maturity] and by Christ Jesus [strategic victory during the dispensation of the Hypostatic Union] with reference to all generations, i.e., the Age of the Ages [combining the Millennial and Perfect Ages into one]. Acknowledge it .
The Expanded Bible Jonathan Mitchell NT	. But by (or: Now in) the One being continuously able and powerful to do (make; form; create; produce) above and beyond all things surpassingly above, over and beyond things which we are repeatedly asking for ourselves or are normally grasping with the mind (apprehending; imagining; considering; conceiving) in accord with (or: down from; corresponding to) the power and ability [which is] continuously operating (making itself effective; energizing itself; working and developing) within us, and in union with us, y Him (to Him; for Him; in Him; with Him) [is] the glory (the manifestation which calls forth praise) within the called-out community (the summoned-forth congregation) as well as within Christ Jesus: unto (or: [proceeding] into) all the generations (births; progenies) of the Age of the ages (= the most significant, or crowning, Age of all the ages)! Make it so (or: Amen)!
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. Now <unto him who is able ^m to do [above all things] Exceeding abundantly above the things which we ask or conceive,— According to the power which doth energise itself within us,— Unto him be the glory, In the assembly And in Christ Jesus— Unto all the generations of the age of ages; Amen:—.
The Spoken English NT	^m Ro. xvi. 25, 26. So-glory to the One who can do far more than anything we can ask or think, through the power at work inside us! Glory to God in the community, and in Christ Jesus, for all generations, forever and ever! ⁿ Amen. n. Lit. "to all generations to the age of the ages".
Updated ASV Wilbur Pickering's New T.	. Now to Him who is able to do immeasurably more than all we ask or imagine, according to the power that is working in us, ¹¹ to Him be the glory in the Church in Christ Jesus, to all generations, forever and ever. Amen. ¹²

(11) 1:19 spoke of “the exceeding greatness of His power into us who are believing”—note that the verb is in the present tense; having believed yesterday won’t hack it, we must believe today. This tremendous power that God pours into us, as we believe, exceeds our powers of imagination. Well now, my personal horizon is limited and defined by my ability to imagine. Anything that I can’t imagine lies outside my horizon, and so obviously I won’t ask for it. I sadly confess that I have not yet arrived at a spiritual level where I can unleash this power—I have yet to make the truth in this verse work for me. But I understand that the truth affirmed here is literal, and I only hope that others will get there before I do, if I keep on delaying. The whole point of the exercise (verse 21) is for God to get glory [not for me to have a good time, although if I ever get there I will certainly have a great good time!], and to the extent that we do not put His power in us to work we are depriving Him of glory that He could and should have.

(12) The glory that God gets from the Church will go on forever.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . Now to the One being able above all [things] to do infinitely more than what we ask or think, according to the power, the [one] supernaturally working in us, to Him [be] the glory in the Assembly in Christ Jesus, to all the generations of the age of the ages [fig., forever and ever]! So be it! .

Berean Literal Bible .

Bill Puryear translation . Now to Him who is able to do infinitely more than all that we ask or imagine on the basis of the power which works for us, to Him [be] the glory by means of the Church and by means of Christ Jesus for all the generations of this age which is a part of the ages. I believe it.

C. Thomson updated NT .

Charles Thomson NT . Now to him who is able to do infinitely above all that we can ask or conceive, according to that power which is operative in us to him be the glory in the congregation, by Christ Jesus, through all the generations of the age of the ages. Amen.

Context Group Version .

Now to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, to him [be] the public honor in the governing assembly and in the Anointed Jesus to all generations forever and ever. Amen.

English Standard Version .

Far Above All Translation . To him *who is* able to do superabundantly beyond everything which we ask or conceive of, according to the power exerted in us, to him *be* glory in the church by Christ Jesus in all the generations of the Age of the ages. Amen.

Green’s Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 . Now to the one being able to do* exceptionally beyond all things of which we are asking or are perceiving, according-to the power which is working in us, the glory is to him in the congregation* in Christ Jesus to all generations forevermore. Amen.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings)

Niobi Study Bible

R. B. Thieme, Jr. translation

Now to the one himself being able far beyond all things to do infinitely more than that which we could ask or be imagining — this applies to both paragraphs. You and I are incapable of even imagining what God has for us in our supergrace paragraph or in the surpassing grace paragraph, but you don't have to wait until you get there to know how wonderful it is — according to the power [doctrine resident in the soul] itself effective in us, to him be the glory in the church — the Church has a glory road — and in Christ Jesus with reference to all generations, forever and ever. Amen [I believe it]. You don't have to push for rewards; you just take the high ground and hold it.

R. B. Thieme, Jr. trans2

Now to him, GF, who is able to do infinitely, exceedingly, abundantly more than all we are able to ask, think, or imagine, on the basis of or according to the power (the Filling of God the Holy Spirit) which keeps on working or residing within us, (SL Advance to pleroma from Epignosis BIBLE DOCTRINE) For to him, (Elipsis) the Glory in the church (Royal Family of God) and in Christ Jesus with reference to all generations of the unique age of the ages (Church Age) forever and ever.

Revised Geneva Translation

Ron Snider translation

Now to Him who is powerful enough to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

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:

20-21

Ephesians 3:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (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
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	to be able, to have power to; to be able to do something; to be capable, strong and powerful	2 nd person plural, present (deponent) middle or passive indicative	Strong's #1410
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	being able, having power to; being able to do something; being capable, being strong and powerful	masculine singular, present (deponent) middle or passive participle; dative, locative or instrumental case	Strong's #1410

Ephesians 3:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>superior to, more, more than, greater than; beyond, over</i>	preposition with the accusative case	Strong's #5228
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
perissôs (περισσῶς) [pronounced per-ihs-SOCE]	<i>beyond measure, extraordinary; greatly, exceedingly</i>	adverb	Strong's #4057
hôn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose, of which (things)</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
aiteô (αἰτέω) [pronounced ahee-THE-oh]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	1 st person plural, present middle indicative	Strong's #154
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
noéô (νοέω) [pronounced noh-EH-oh]	<i>to think (upon), to understand, to perceive; to heed, to ponder, to consider</i>	1 st person plural, present active indicative	Strong's #3539

Translation: Now to the One [Who] keeps on being able to do [that which is] greater than all things, above all that we keep on asking and keep on thinking,...

This is the doxology which is very much like a long *Amen* added to the end of a prayer.

Paul addressed this to God the Father, Who keep on being able to do that which is great than all things. God, in relation to His creation, can do far greater than we could even imagine. He is above all that we could ask or think.

Ephesians 3:20b			
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
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)
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; accusative case	Strong's #1411
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)
energéō (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>	feminine singular, present middle participle; accusative 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
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...according to the power that [is] working in us.

We act in accordance with the power that is working in us, which is the power of God the Holy Spirit.

Ephesians 3:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autô (αὐτῷ) [pronounced ow-TOH]	<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

Ephesians 3:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
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
tê (τῇ) [pronounced tay]	<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
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577

Translation: The glory in the church [is] to Him;...

The glory of the church is to God the Father. That is, He is glorified when believers in the church perform divine good and when the church as a whole acts (this is when believers in the church grow spiritually because of the teaching of their pastor). Sometimes believers in the same church act in concert to perform divine good. The deacons and the pastor, in order to open up the local church on any given day, perform works of divine good to make that happen.

Ephesians 3:21b

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
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
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

Ephesians 3:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasas (πάσας) [pronounced PAH-sass]	<i>all, everyone, anyone, all things, entire [ly]; anything</i>	feminine plural adjective; accusative case	Strong's #3956
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
geneai (γενεαί) [pronounced ghen-eh-ī]	<i>generations; families; races, genealogies; nations, ages, [periods of] time</i>	feminine plural noun; accusative case	Strong's #1074
του (τουῦ) [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
aiōn (αἰών) [pronounced ī-OHN]	<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; genitive/ablative case	Strong's #165
tōn (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
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; genitive/ablative case	Strong's #165

Translation: ...and [the glory] in Christ Jesus [is] to all generations of (this) age of the ages.

Because of the same construction found in this and the previous phrase, the glory of God is in Christ Jesus, and it continues to all generations. The final phrase, *the age of the ages* appears to refer what would continue to happen on earth, as long as life continues.

Ephesians 3:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

Translation: Amen! (Kukis mostly literal translation)

Paul then proclaims, *I believe it!*

He is not done with this letter, but this is as far as he goes with the prayer.

Ephesians 3:20–21 **Now to the One {Who} keeps on being able to do [that which is] greater than all things, above all that we keep on asking and keep on thinking, according to the power that [is] working in us. The glory in the church [is] to Him; and [the glory] in Christ Jesus [is] to all generations of (this) age of the ages. Amen! (Kukis mostly literal translation)**

Ephesians 3:20–21 **Now, to the One Who is able to do anything, above all that we could ask or think, according to the power which is working inside of us. The glory of the church glorifies Him; and the glory of Christ Jesus continues to all generations forever. Amen! (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 3 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 3

- 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 3

A Brief Review of Ephesians 3

Addendum

This footnote was referenced in [Ephesians 3:1–4](#).

Footnote for Ephesians 3:1 (Christian Community Bible)

• 3.1 Prisoner of Christ. Paul writes this letter from his prison in Rome, but he does not say: prisoner “for the cause” of Christ. He is prisoner of Christ, for he cannot escape from Christ’s continual hold on him, nor from the apostolate that God has destined for him (1 Cor 9:16).

Paul emphasizes what he has meditated on in jail, what seems most new in the work of Christ: this is the “mystery,” or God’s plan calling all people to become a single body, without any racial distinctions. Jesus proclaimed this equality (Mt 20), but the early Christians needed several divine interventions before they were convinced (Acts 10).

The heavenly forces... (v. 10): see commentary on Galatians 3:23 and Ephesians 1:21. We would not be distorting Paul’s thinking by saying that multi national directors, presidents and the great of this world are going to discover the true face of God, who manifests his glory in his poor and his saints (2 Thes 1:10), through the Church.

How fitting it would be to also express in poetry the wonderment of all nature, in discovering what God’s power has achieved after billions of years. Paul believes he is approaching the end, and we as well in this century where events move faster and faster, and we discover every day new signs of human awareness at a world level.

From http://kukis.org/Translations/Christian_Community_Bible/41-Ephesians-Large.pdf (Ephesians 3).

Bob mentioned this on many occasions, beginning with there being 36 things given to us at salvation (I believe that this originally was taught by L. S. Chafer?). Over the years, Bob expanded it (as did others) to 40+ things. This is referenced in [Ephesians 3:6](#).

Doctrine of the Forty Things (by R. B. Thieme, Jr.)

1. Introduction. In this dispensation only, God has provided forty things for the believer at the moment of faith in Christ. These are grace gifts from God at salvation. You receive these forty things at the very moment of salvation before you have had a chance to do anything! Therefore, you obviously receive these things by grace; you don’t earn or deserve them.
2. Efficacious Grace.
 - a. The omnipotence of God the Holy Spirit makes the Gospel perspicuous in common grace. Then we receive the divine call, the divine invitation by God the Father to believe in Jesus Christ. When we believe in Jesus Christ, the ministry of God the Holy Spirit makes our faith effective for salvation. Ephesians 1:13, “In whom also, when you heard the message of truth, the Gospel of your salvation [common grace]; in whom also, when you believed [efficacious grace], you were sealed by means of the Holy Spirit.”
 - b. So the first thing given to you at the moment of salvation was the fact that the Holy Spirit made your

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- faith in Jesus Christ valid.
3. The Sealing Ministry of God the Holy Spirit.
 - a. The Holy Spirit gave a signature guarantee at the very moment you believed in Jesus Christ. Sealing is the signature guarantee of God the Holy Spirit. He guarantees four things: His ministry in common and efficacious grace, eternal salvation, eternal security, your portfolio of invisible assets.
 - b. Since the sealing ministry of the Holy Spirit is a guarantee of other things, it is considered a separate ministry from efficacious grace.
 - c. It is documented in Ephesians 1:13, "In whom also, when you heard the message of truth, the Gospel of your salvation [common grace]; in whom also, when you believed [efficacious grace], you were sealed by means of the Holy Spirit." Ephesians 4:20; 2Corinthians 1:22, "Who also sealed us and gave us the Spirit in our right lobes as the guarantee."
 4. An Eternal Inheritance.
 - a. At the moment we believe in Christ, we receive an inheritance which is eternal. We become the heirs of God. We can't earn or deserve it.
 - b. Ephesians 1:14, "Who is the guarantee of our inheritance for the release of your assets for the praise of His glory." Ephesians 1:18; Romans 8:17; Galatians 3:29, 4:6-7; Ephesians 3:6; 1Peter 1:4, 3:7; Hebrews 9:15.
 - c. 1Peter 1:4, "We have an inheritance incorruptible, undefiled, that fades not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."
 - d. Hebrews 9:15, "And for this reason, He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions [committed under the first covenant], those who have been called [divine invitation] may receive the promise of eternal inheritance."
 5. Regeneration.
 - a. Regeneration is the ministry of God the Holy Spirit at the moment of salvation whereby He creates a human spirit for the purpose of the imputation of eternal life.
 - b. At the moment of physical birth, we receive the imputation of human life to our soul. But at the moment we believe in Jesus Christ, God the Holy Spirit creates a human spirit to which God the Father imputes eternal life. Just as we have soul life forever, we have eternal life forever.
 - c. This is what it means to be "born again." It is not a physical birth, like Nicodemus thought (Jn 3). It is a spiritual birth accomplished by the Holy Spirit. We did not earn it or deserve it or do anything for it.
 - d. Once we receive a human spirit, we become trichotomous having a body, a soul, and a human spirit.
 6. Eternal Life.
 - a. If you're going to live with God forever, you must have the life of God, which is eternal life. At the moment of faith in Jesus Christ, God the Father imputes eternal life to our human spirit.
 - b. This is documented in John 3:15-16, 3:36, 10:28, 6:47; 1John 5:11-13.
 - c. Eternal life is imputed to us forever. We don't earn or deserve it. The unbeliever has soul life, which is everlasting life, in the lake of fire forever. But spirit life is eternal. Eternal life is living in the presence of God forever. Everlasting life is living in the lake of fire forever.
 7. The Imputed Righteousness of God.
 - a. If you are going to live with forever, you must be as good as God is; therefore you must have the righteousness of God.
 - b. This is documented in Romans 3:22; 1Corinthians 1:30; 2Corinthians 5:21; Philippians 3:9.
 - c. Romans 3:22, "Even the righteousness of God through faith in Jesus Christ for all those who believe."
 - d. 2Corinthians 5:21, "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him."
 8. Resultant Justification.

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- a. With the righteousness of God imputed, we are justified, Romans 3:28, 4:1-5, 25, 5:1-2, 9, 8:30; Galatians 2:16, Titus 3:7.
 - b. Galatians 2:16, "Nevertheless, knowing that a man is not justified by the works of the law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by the works of the law; for by the works of the law no person will be justified."
 - c. Romans 3:28, "For we maintain that a person is justified by faith apart from the works of the law."
 - d. Titus 3:7, "That being justified by His grace, we might be made heirs on the basis of the confidence of eternal life."
9. Reconciliation.
- a. Reconciliation is the work of Jesus Christ on the cross that removes the barrier between God and man.
 - b. Therefore, with the barrier removed, our faith in Jesus Christ causes us to simply step over the line into eternal salvation. We were reconciled to God at the moment we believed in Christ.
 - c. 2Corinthians 5:19, "Namely that God, by means of Christ, reconciled the world to Himself by not imputing their sins to them."
 - d. Romans 5:10, "For if, while we were enemies [spiritual death], we were reconciled to God by the death of His Son, much more now being reconciled, we shall be delivered by His life."
 - e. Colossians 1:20, "And through Him [JC] to reconcile all things to Himself, having made peace through the blood of the cross."
 - f. Reconciliation is ratified at the moment of faith in Christ. Colossians 1:22, "Yet He has now reconciled you in the body of His flesh through death [substitutionary spiritual death], in order to present you before Him holy, blameless, and beyond reproach."
10. Beneficiaries of Propitiation.
- a. While reconciliation is directed toward mankind, propitiation is directed toward God.
 - b. Propitiation means that God the Father is satisfied with the work of Jesus Christ on the cross. God the Father is only satisfied with one person in history: Jesus Christ, because He remained impeccable throughout the thirty-three years of his life and while bearing our sins on the cross.
 - c. When we believe in Jesus Christ, we are the beneficiaries of that propitiation. Since God the Father is satisfied with the work of Christ on the cross, and since we believe in Christ who performed it, therefore God the Father is satisfied with us as individuals positionally.
 - d. This is documented in Romans 3:22-26; 1John 2:2, 4:10.
 - e. Romans 3:24-25, "Being justified as a gift by His grace, through the redemption that is in Christ Jesus; whom God the Father has publicly displayed by His blood as the mercy seat through faith in Christ for a demonstration of His integrity, because of the passing over of previously committed sins, because of the clemency of God."
 - i. The blood was sprinkled twice on the mercy seat on the Day of Atonement, once for the priest and once for the people.
 - ii. The mercy seat was constructed of wood and gold. Inside were three items that spoke of the sins of Israel. On each side was a gold cherub: one represented the righteousness of God; one represented the justice of God.
 - iii. When the high priest came into the Holy of Holies twice on the Day of Atonement, he sprinkled blood over the top of the ark or mercy seat. That blood represented the saving work of Christ on the cross.
 - iv. The righteousness of God looked down and was satisfied because Jesus Christ was perfect in His humanity. The justice of God judged those sins, and God the Father was satisfied with His own judgment.
 - f. Therefore, propitiation means that God the Father is satisfied with one offering only, the efficacious offering of our Lord Jesus Christ.
11. Beneficiaries of Unlimited Atonement.
- a. Unlimited atonement means that Jesus Christ was judged on the cross for all personal sins in the history of the human race, from the first sin of Adam to the last sin committed in the Millennium.
 - b. Unlimited atonement means that salvation is open to anyone who will believe in Christ. Only those

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- who believe in Christ become the beneficiaries of unlimited atonement.
- c. This is documented in 2Corinthians 5:14-15, 19; 1Timothy 2:6, 4:10; Titus 2:11; Hebrews 2:9; 2Peter 2:1; 1John 2:2.
12. Beneficiaries of Redemption.
- a. Redemption views salvation from the standpoint of our being in a slave market of sin. We are born into the slave market of sin. Jesus Christ paid for our freedom by His substitutionary spiritual death on the cross.
 - b. Therefore, redemption means that at the moment of our salvation, we are freed from the slave market of sin. We have now been liberated from slavery to Satan and to the old sin nature.
 - c. While reconciliation is directed toward man and propitiation is directed toward God, unlimited atonement and redemption are directed toward sin.
 - d. This is documented in Galatians 3:13; Ephesians 1:7; Titus 2:14; 1Peter 1:18-19.
13. The Baptism of the Holy Spirit.
- a. At the moment of personal faith in Jesus Christ, God the Holy Spirit takes every new believer and enters him into union with Christ.
 - b. We are in union with Christ forever and ever, and can never get out.
 - c. 1Corinthians 12:13, "By means of one Spirit, we were all baptized into one body, whether Jews or Greeks [Gentiles], slaves or free, and we were all made to drink into one Spirit." 4. Galatians 3:26-27, "You are the sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ. There is neither Jew nor Gentile [no racial distinctions in Christ]; there is neither slave nor free [no social distinctions in Christ]; there is neither male nor female [no sexual discrimination], and we are all one in Christ."
14. Created a New Spiritual Species.
- a. We are created a new spiritual species.
 - b. There are two new species in human history.
 - i. The new racial species of the Jew began when Abraham was circumcised at age 99.
 - ii. The Church Age believer, at the moment of faith in Christ, becomes a new spiritual species. This is never true in any other dispensation.
 - c. 2Corinthians 5:17, "Therefore, if anyone is in Christ, he is a new spiritual species. The old things have lost their power; behold, new things have come [ten unique factors of the Church Age]."
 - d. Galatians 6:15, "For neither is circumcision anything, nor uncircumcision; but a new spiritual species."
15. Entered into the Royal Family of God Forever.
- a. There has never been a royal family of God before the Church Age.
 - b. Our Lord has three titles or patents.
 - i. Our Lord's first royal patent is divine royalty as God, John 1:18, 6:46; 1Timothy 6:16; 1John 4:12; Romans 1:4. These passages indicate He is the revealed member of the Godhead. His royal family is God the Father and God the Holy Spirit. His royal title is Son of God, Romans 1:3.
 - ii. Our Lord's second royal patent is His human royalty, which began at his birth. His title is Son of David. His royal family is the dynasty of David.
 - iii. Our Lord's third royal patent is the victory of the great power experiment of the Hypostatic Union, 1Timothy 6:15, 1:17; Revelation 17:14, 19:16. His royal title is King of kings and Lord of lords. When God the Father said to God the Son after His ascension, "Sit down at My right hand, and I will make Your enemies Your footstool," He was speaking to the humanity of Christ, and at that point gave Him His third royal patent. However, our Lord had no royal family. Therefore, the Church Age was inserted into history for the purpose of calling out a royal family of God.
 - c. The moment you believe in Christ, you became royal family of God.
 - d. Royalty should conduct itself in a certain way, i.e., according to the protocol plan of God. The sooner you learn to function as royalty, the better. We must learn grace and how to function graciously; we do not come by it naturally.

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- e. Ephesians 1:5, "By means of virtue-love, He has predestined us for the purpose of adoption to Himself through Jesus Christ on the basis of the grace purpose of His will."
 - i. In the Roman custom, adoption was the means by which a Roman aristocrat would select someone, often someone other than his own son, to become his heir.
 - ii. Likewise, we are royal family by adoption, not by birth. Since adoption took place at the new birth, we're royal family by new birth.
- 16. Equal Privilege and Equal Opportunity of Computer Assets.
 - a. There is only one thing in life that makes all people equal, and that is what God does for each believer at the moment he believes in Christ.
 - b. At the moment of our salvation, we are given equal privilege and equal opportunity.
 - c. The computer asset of election is the expression of the sovereign will of God for the Church Age believer. Equal privilege is provided in the royal priesthood; equal opportunity is provided in logistical grace.
 - d. The computer asset of predestination is the provision of the sovereign will of God for the Church Age believer. Equal privilege is provided in positional sanctification; equal opportunity is provided in the operational-type divine dynasphere.
- 17. Positional Sanctification.
 - a. There are three categories of sanctification in the Christian way of life.
 - i. Positional sanctification is union with the person of Jesus Christ at the moment of salvation.
 - ii. Experiential sanctification refers to the spiritual life after salvation.
 - iii. Ultimate sanctification refers to when we receive our resurrection bodies at the Rapture.
 - b. Positional sanctification makes every believer in union with Christ positionally higher than angels. Hebrews 1-2.
 - c. Positional sanctification removes all the barriers related to arrogance, prejudice, antagonism, and discrimination. Positional sanctification removes: racial prejudice, cultural differences, social distinctions, personal antagonisms, economic barriers, ideological differences, sexual discrimination, environmental subjectivity, pre- salvation religious prejudice.
- 18. The Computer Asset of Election, Ephesians 1:4.
- 19. The Computer Asset of Predestination, Ephesians 1:5.
- 20. The Universal Priesthood of the Believer.
 - a. Only in this dispensation is every believer appointed a priest at the moment of salvation, 1Peter 1:5,9; Revelation 1:6, 5:10, 20:6.
 - b. As a priest, every believer represents himself before God.
- 21. The Royal Ambassadorship of the Believer.
 - a. At the moment of salvation, each one of us is appointed a royal ambassador. This is unique to the Church Age.
 - b. 2Corinthians 5:20, "Therefore, we are ambassadors for Christ, as though God were making His appeal through us. We invite you, on behalf of Christ, become reconciled to God."
 - c. Since you are an ambassador, a part of your responsibility is witnessing for Jesus Christ. It is your responsibility to make the issue clear, for God the Holy Spirit is the sovereign executive of personal witnessing.
- 22. The Indwelling of God the Father.
 - a. At the moment of salvation through faith in Jesus Christ, God the Father indwells every Church Age believer, John 14:23; Ephesians 4:6; 2John 9.
 - b. The indwelling of God the Father has a purpose.
 - i. It is related to the glorification of His protocol plan, Ephesians 1:3, 6, 12.
 - ii. It is a guarantee of His personal ministry to every believer:
 - (1) As the author of our portfolio of invisible assets.
 - (2) As grantor of our escrow blessings for time and eternity.
 - (3) As the mastermind of the protocol plan.
 - (4) As the designer of the divine dynasphere.
- 23. The Indwelling of God the Son.

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- a. At the moment of salvation, God the Son comes to indwell the body of every believer; this is unique to the Church Age, John 14:20, 17:22-23; Romans 8:10; 2Corinthians 13:5; Galatians 2:20; Colossians 1:27; 1John 2:24.
 - b. The purpose of the indwelling of Jesus Christ.
 - i. It serves as a crest or an escutcheon for the royal family of God.
 - ii. As the Shekinah Glory, His residence in us guarantees our portfolio of invisible assets.
 - iii. As the depository and escrow officer, Jesus Christ's indwelling is the guarantee of the irrevocability of our escrow blessings for time and eternity.
 - iv. It is a guarantee of eternal life for every believer, 1John 5:11-13.
 - v. It is the basis for assigning #1 priority to Bible doctrine under the principle of occupation with the person of Christ.
24. The Indwelling of God the Holy Spirit.
- a. At the moment of salvation, the Holy Spirit indwells the body of the Church Age believer, Romans 8:11; 1Corinthians 3:16, 6:19-20; 2Corinthians 6:16.
 - b. The Holy Spirit indwells the body of every believer for a purpose.
 - i. To provide a temple for the indwelling of Jesus Christ as the Shekinah Glory.
 - ii. To provide a base of operations for the utilization of His omnipotence in the execution of the protocol plan of God inside the divine dynasphere. Gate #1 of the divine dynasphere is the filling of the Spirit.
25. The Unique Availability of Divine Power.
- a. At the moment of salvation through faith in Jesus Christ, we have three categories of divine power available. This is an unprecedented extension to every believer. Available to us is:
 - i. The omnipotence of God the Father related to our portfolio of invisible assets.
 - ii. The omnipotence of God the Son related to the preservation of the universe and the perpetuation of human history.
 - iii. The omnipotence of God the Holy Spirit providing the enabling power for the perception of Bible doctrine, and related to the divine dynasphere, the power base for executing the protocol plan of God.
 - b. The fact that this divine power is available at salvation does not imply that most believers today ever utilize this power. In fact, most believers are powerless and useless through ignorance of Bible doctrine.
26. The Unique Protocol Plan of God. We enter this protocol plan at the moment of faith in Christ.
27. The Filling of the Holy Spirit.
- a. This occurs for the first time at the moment of salvation through faith in Christ.
 - b. At the moment we believe in Christ, God the Holy Spirit picks us up and enters us into gate #1 of the divine dynasphere, the filling of the Spirit.
 - c. The first time the believer sins, he is outside the divine dynasphere. He can only recover through the use of the rebound technique.
28. The Distribution of Spiritual Gifts.
- a. At the moment you believe in Christ, God the Holy Spirit provides for you at least one spiritual gift.
 - b. The initial distribution of spiritual gifts in the first generation of the Church Age was made by God the Son, Ephesians 4:7-11.
 - c. Subsequently, God the Holy Spirit provides the spiritual gifts, based on His sovereign decision. Never complain about your spiritual gift; it is based on the wise decision of God the Holy Spirit.
29. All Judgment Removed.
- a. At the moment of your salvation, all judgment is removed. You are never again subject to the Last Judgment or the lake of fire.
 - b. John 3:18, "He who believes on Him is not judged, but he who does not believe is judged already because he has not believed in the unique person of Jesus Christ."
 - c. Romans 8:1, "There is, therefore, now no judgment to those who are in Christ Jesus." Hebrews 9:27-28.
 - d. The believer is no longer subject to the Great White Throne Judgment and the lake of fire, due to

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- one simple act of faith in Jesus Christ.
30. Deliverance from the Kingdom of Satan.
 - a. At the moment you believe in Christ, you are delivered from the authority of darkness. Colossians 1:13a, "For He delivered us from the authority of darkness."
 - b. At the moment we believe in Christ, salvation removes us from cosmic involvement. All unbelievers are in the cosmic system under spiritual death and the control of the old sin nature.
 - c. For some who are demon possessed, salvation through faith in Christ removes demon possession. For others who are demon influenced, salvation through faith in Christ removes demon influence.
 31. Transferred into the Kingdom of God.
 - a. At the moment of our salvation, we are transferred into the kingdom of God. Colossians 1:13b, "And He transferred us into the kingdom of the Son of His love."
 - b. Therefore, everything that happened to us before salvation that could be a handicap in our lives has been eliminated. This includes whatever we were and however we failed.
 - c. Therefore, the only way that anything that happened to you before salvation can be a handicap is if you make it so by ignorance of Bible doctrine and ignorance of God's policy of grace.
 32. We are a gift from God the Father to God the Son. We are a gift in that we are formed as the royal family of God, John 10:29, 17:2, 6, 9, 11.
 33. We are delivered from the power of the old sin nature.
 - a. This concept is found in Romans 2:29; Philippians 3:3; Colossians 2:11; Ephesians 4:22ff.
 - b. At the very moment we believe in Christ, we are delivered from the power and the authority of the old sin nature.
 - c. As soon as we choose to sin, we get back under the authority of the old sin nature. But the rebound technique is the means by which we can escape from being under the authority of the old sin nature.
 34. We are given access to God. At the moment we believe in Christ, we start having access to God (in prayer), Romans 5:2; Ephesians 2:18; Hebrews 4:14, 16, 10:19-20.
 35. All scar tissue is removed from the soul.
 - a. During our lifetime as unbelievers, we accumulate scar tissue of the soul.
 - b. Scar tissue of the soul is a total hindrance to any form of permanent happiness or peace or blessing of any kind. Therefore, that scar tissue must be removed before we have can divine blessing.
 - c. At the moment we believe in Christ, scar tissue is removed, Isaiah 43:25, 44:22.
 - d. Through cosmic involvement, the believer can again accumulate scar tissue on the soul.
 36. Escrow Blessings.
 - a. We are the recipients of escrow blessings at the moment we accept Christ as Savior. That is when our escrow blessings become applicable.
 - b. Billions of years ago, God the Father as the Grantor deposited into escrow greater blessings for us. In His omniscience, He knew we would believe in Christ. So He deposited into escrow greater blessings for both time and eternity.
 - c. These blessings are irrevocable. We are Church Age believers are the grantees. At the moment we believe in Christ, these blessings become applicable or available.
 - d. By growing in grace after salvation to spiritual maturity, we receive our escrow blessings for time. Then at the Judgment Seat of Christ, we will receive our escrow blessings for the eternal state.
 - e. All Church Age believers have equal privilege and equal opportunity to advance to spiritual maturity and receive these greater blessings.
 - f. However, many believers are losers instead of winners, in that they fail to use these opportunities. They are not consistent in post-salvation epistemological rehabilitation. Therefore, their escrow blessings remain on deposit in heaven forever. Since the blessings are irrevocable, they either remain on deposit for losers, or they are distributed to winners.
 37. We are on a secure foundation.
 - a. We are instantly on a secure foundation at the moment of our salvation, 1Corinthians 3:11, 10:4; Ephesians 2:20.
 - b. We can never be removed from our secure foundation.

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38. We are related to God the Son by Biblical analogy. At the moment of salvation through faith in Jesus Christ, the Church Age believer becomes related to God the Son through eight special Biblical analogies or relationships.
- a. The Last Adam and the new creation.
 - b. The Head and the body. As body of Christ, we are in union with the Head, the Lord Jesus Christ.
 - c. The Great Shepherd and the sheep.
 - d. The True Vine and the branches.
 - e. The Chief Cornerstone and the stones in the building.
 - f. The Great High Priest and members of the royal priesthood.
 - g. The Groom and the bride. Our wedding occurs at the Second Advent.
 - h. The King of Kings and the royal family of God.
39. Recipients of Eternal Security.
- a. The moment we believe in Jesus Christ, we have eternal security.
 - b. There are many approaches to teaching eternal security.
 - i. The logical approach, Romans 8:32, "If God [the Father] spared not His own Son on the cross, but delivered Him over to judgment, how shall He not with Him freely give us all things?" All things includes a security that neither we nor God can break.
 - ii. The positional approach says that once we are in union with Christ, we can't break the union.
 - iii. The experiential approach is found in 2Timothy 2:13, "Though we deny Him, He cannot deny us."
 - iv. The family approach is taught in Galatians 3:26, "We are children of God through faith in Christ Jesus." At the point of our salvation, we were born into the family of God; we cannot be unborn from God's family. Once a son; always a son. You will always be a child of God.
 - v. The inheritance approach is found in 1Peter 1:5.
 - vi. There is also the body of Christ approach.
 - c. There is nothing God the Father, Son, or Holy Spirit can do to cancel our salvation after we believe in Jesus Christ, and there is nothing we can do either. There is no renunciation, no system of sin, no evil, no failure or blasphemy on our part that can ever cancel our salvation.
40. Guaranteed a Resurrection Body Forever.
- a. At the moment anyone believes in Jesus Christ, he is guaranteed a resurrection body, a perfect body forever.
 - b. John 11:25, "Jesus said to her [Martha], 'I am the resurrection and the life. He who believes in Me shall live, even if he dies.'"
 - c. Dying does not keep us from having a resurrection body; only unbelief in Christ does that.
41. Beneficiaries of Problem Solving Devices.
- a. At the moment we believe in Christ, whatever problems we have had in the past, and whatever our inadequacies, God makes available to us problem solving devices.
 - b. Like the other forty things, we are not aware of these problem solving devices at the point of our salvation. Awareness comes through consistent post-salvation epistemological rehabilitation.
 - c. These problem solving devices are exclusive to the believer only.
 - i. The rebound technique is the only way we can recover fellowship with God after we have sinned. We simply name our sins, and according to 1John 1:9, "If we acknowledge our sins, He is faithful to forgive us our sins and to cleanse us from all unrighteousness." Rebound is all grace; no human works, human merit, or penance can be added. This is because in rebound, you are simply citing, naming, or acknowledging a sin already judged on the cross.
 - ii. The filling of the Spirit results from using rebound.
 - iii. The faith-rest drill mixes the promises of God with your faith. This is how you develop a strong faith by meeting your problems with promises you find in the Bible.
 - iv. Grace orientation.
 - v. Doctrinal orientation is the constant need to put doctrine first in your life and to function under perception, metabolization, and application of Bible doctrine.
 - vi. Personal love for God the Father is your motivational virtue.

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- vii. Impersonal love for all mankind is your functional virtue, the only way in which you can handle people problems.
- viii. +H is sharing the happiness of God.
- ix. A personal sense of destiny.
- x. Occupation with the person of Christ.
- d. Again, these problem solving devices are available at the moment of your salvation, but they are not usable apart from post-salvation epistemological rehabilitation.
- 42. Conclusion.
 - a. The believer should be made aware of these forty things as soon as possible after salvation, so that he can express his options for spiritual growth and glorification of God.
 - b. These forty things which we receive at salvation are the basis for grace orientation, experiential sanctification, execution of the protocol plan of God, and glorification of God in the great power experiment of the Church Age.

This comes from Doctrinal Notebook 2, from the 1985 Ephesians Series, #807 (and following), which study began in 5/11/1988.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote was referenced in [Ephesians 3:14](#).

Footnote for Ephesians 3:14 (Christian Community Bible)

• 14. And now I kneel... without further delay. Paul moves from his presentation to prayer. Such is the way of the interior person (v. 16) who is not satisfied with thinking about God or talking about him as if he were an object. The Spirit preserves in him the awareness of this Presence that gives him life. As St. Teresa said: "I carry the heart of my God and the God of my heart everywhere."

The Father from whom every family in heaven and on earth has received its name (v. 15). Our time has greatly devalued "the Father" with the obsession of an authority that would smother the personality of its children. This is not Paul's way: he marvels before the One who alone is from all eternity. The Father is the source of the divine being, from him comes the order and the mystery of the divine persons. From him the universe draws its riches. Paul, speaking of the common destiny of all peoples, recalls that each one of them, every family, has received its name from the Father, which means its identity and its dignity.

Certainly we must recognize that the word Father no longer has the same meaning as in Paul's time, when father was given a greater authority and respect. Once woman found her rightful place in the family and in society we are inclined to speak of "parents" rather than of "father." Yet it is not by chance that God revealed himself in a culture—that of the Hebrews— where God was a masculine figure. Indeed they had already passed the primitive culture in which the woman was the center of family and the religion subsequently gave highest place to a female divinity. Among the neighboring peoples gods and goddesses went together. So God could have revealed to them with diverse faces, but this he did not do. Even if the Bible states that in God are all the riches of paternal and maternal love (Is 49:14), it keeps to the word Father. In so doing it insists on the liberty and initiative of God in all that he does: the universe and we ourselves have not come from God as a spontaneous "emanation", as naturally born from the bosom of the all-powerful divinity. Everything was a lucid and creative decision.

Therefore, the family, with parental authority, is the basis of society, and fatherhood is also seen in the Church: the succession of bishops, with the authority of the hierarchy not dependent on people's votes, is part of the divine order in the Church. A society which does not acknowledge fathers and which scorns marriage, as well as "spontaneous" churches, are devious structures.

A Complete Translation of Ephesians 3	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Ephesians 3		
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 3

Word Cloud from Exegesis of Ephesians 3²⁵

These two graphics should be very similar; this means that the exegesis of Ephesians 3 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	

²⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.