

Foreword to Paul's letter to the Ephesians

Different types of brackets.

{.....} - Within this type of bracket, downsized, and in **green** is the original Aramaic word or words being represented; or the Aramaic idiom or phrase, after the English word or words.

[.....] - This type of bracket, downsized, and in **brown** is for the explanation of an Aramaic word, or a footnote.

In the appendix, you'll find notes that explain some. Each number that is placed next to a word has its equal in the notes.

I've been careful when modifying the text into an easy reading, and at the same time retained the original. Words that I've added are in ***cursive***, as this following example: "*then* he knocked at the door." "*then*" is added. Quotations from the Old Testament are also in cursive, and in another color.

In this English translation, we find the idioms and other expression that was used by the Jews of that time, when they spoke Aramaic. When the apostles wrote the gospels and the letters, they, or their scribes, wrote in Aramaic to the Aramaic speaking Jews, and then, most probably, the scribes translated the books and letters immediately to Greek.

In the Greek translation of the Aramaic original, many Aramaic expressions were written down. Sometimes the idioms were misunderstood, and here and there, Aramaic words were confused in certain Greek manuscripts, while other Greek manuscripts got it correctly, yet, instead, confused other words that the other got right.

Aramaic is the mother to Hebrew. It shares the grammar and more. After about 50 years as prisoners in Babylon (597-539 BC), Aramaic speaking Jews returned to their country. Around 150-200 AD, they began to fully return back to the Hebrew language, which one can find evidence for in scriptures of that time. Yeshua and his disciples spoke a Galilean dialect of Aramaic.

The Aramaic text of East Peshitta has one more word than the Greek for the Gospel about Our Lord and Savior, and that is "Sabarthat", which also can mean "Good News". We all recognize Evangelium, which means "Good News". However, in Rom 10:16 it reads: "Sbartha Evangelium, which translates: The Hopeful Message of The Good News". In this case, Sabarthat cannot mean "Good News", because then it would read "The Good News of The Good News". Since Sabarthat means either "Good News" or "Hopeful Message", the wisest thing is to go by what reads in Rom 10:16, and determine that it must be "Hopeful Message".

Paul's letter to the Ephesians

Chapter 1

- ¹ Paul, a Sent One of Yeshua The Anointed One by the will of God. To those who are in Ephesus; The Holy Ones and The Faithful in Yeshua The Anointed One: ² Peace be with you, and Grace { Taybutha } from God Our Father, and from Our Lord Yeshua The Anointed One.
- ³ Blessed is He, God, The Father of Our Lord Yeshua The Anointed One, He who in The Anointed One blessed us in all the blessings of The Spirit in the Heavens, ⁴ as He who formerly chose us in Him from before the foundations of the World – so that we might be Holy and without blemish before Him – and in His Love formerly marked us for Him, ⁵ and placed us for Sons in Yeshua The Anointed One, according to that which is pleasing to His will, ⁶ so that we may praise The Glory of His Grace; that which He poured out upon us through His Dear One.
- ⁷ Because, in Him, there is redemption for us, and remission of sins in His Blood, according to the wealth of His Grace, ⁸ that which abounds in us, in all wisdom, and in all understanding of The Spirit, ⁹ and has made known to us The Mystery of His will, that which was formerly ordained that it might be performed by Him, ¹⁰ from the beginning, to the fulfillment of the dispensation of the times; so that everything might be restored in The Anointed One, which is in the Heavens, and in the Earth.
- ¹¹ And, in Him we were chosen according to that former inscription, and the will of Him who performs all things according to the thoughts of His desire, ¹² so that we, those who formerly had our hope in The Anointed One; might be to the praise of His Glory.
- ¹³ Also, In Him you've heard The Word of Truth, which is The Hopeful Message of your Life/Salvation. And in Him you have believed, and were sealed in The Holy Spirit, who was promised, ¹⁴ who is The Deposit [the down payment] of our inheritance, to The Redemption of those who Live/are Saved, and to the praise of His Honor.
- ¹⁵ On account of this, behold, even I, who from hearing of your Faith, which is in Our Lord Yeshua The Anointed One, and your Love, which is towards all The Holy Ones; ¹⁶ I have not ceased to give thanks for your persons, and to remember you in my prayers, ¹⁷ that The God of Our Lord Yeshua The Anointed One; The Father of Glory; might give to you The Spirit of Wisdom and of Revelation, through His Knowledge, ¹⁸ and illuminate the eyes of your hearts, so that you will know what is The Hope of His calling, and what is the riches of The Glory of His inheritance in The Holy Ones, ¹⁹ and what is the abundance of the greatness of His Power in us, in whom we trust, according to the operation of the strength of His Power, ²⁰ which He performed in The Anointed One, and raised Him from the place of the dead, and established Him on His right; in the Heavens, ²¹ above all Principalities, and Authorities, and Powers, and Dominions, and above every name that is named, not only in this World, but also in the one which is destined to be, ²² and subjugated everything under His feet.
- And, to Him who is above all, He gave Him to be The Head for The Assembly, ²³ which is His Body, and The Perfection of Himself: He Who perfects all things in us all, (Chapter 2) ¹ even for you who were dead in sins and in wrong doing, ² in these which you formerly were walking in, according to the worldliness of this World, and according to the desire of the chief ruler of the air; of this spirit who is busy in the sons of disobedience.
- ³ In those deeds, also we formerly were engaged in; in the lusts of the flesh, and doing the will of our flesh, and of our mind, and were sons of wrath, fully as the rest.
- ⁴ Yet, God who is rich in mercies, because of His Great Love, by which He loved us ⁵ when we were dead in sins, made us live together with The Anointed One, and by His Grace, redeemed us, ⁶ and raised us together with Him, and sat us together with Him in the Heavens, in Yeshua The Anointed One, ⁷ so that He might demonstrate to the ages that are to come: The greatness of the wealth of His Grace, and His Kindness that is towards us, through Yeshua The Anointed One.

⁸ For, it is by His Grace *that* we are redeemed, through Faith, and this not being from us, but it's The Gift of God, ⁹ not from works so that no person might boast, ¹⁰ for, we are His own creation, who were created in Yeshua The Anointed One for good works; those which God formerly ordained that we walk in, ¹¹ because, remember this, that you were formerly Gentiles, being of the flesh, and were called "The Uncircumcision" from those who are called "The Circumcision"; and which is the work of the hands, in the flesh.

¹² And it was in that time that you were without The Anointed One, and strangers from The Customs of Isra'El, and you were foreigners to The Covenant of Promise, and without hope, and were without God in the World.

¹³ But now, through Yeshua The Anointed One, you – who formerly were distant – were brought near by The Blood of The Anointed One, ¹⁴ for, He is Our peace/tranquility, who made the two one, and, in His flesh destroyed the barrier that was standing in the middle, ¹⁵ and the hostility, and The Law of Commands with regard to its ordinances, ceasing them so that He in His Person would create one new son of man for the two, and has made Peace/tranquility, ¹⁶ and in One Body He reconciled the two with God, and put to death the hostility by His Cross.

¹⁷ And having come, He declared Peace to you; to the distant and to the near, ¹⁸ because, in Him there is access – in One Spirit – to The Father for the two.

¹⁹ Henceforth, you are not strangers, and not foreigners, but Sons of The City which is Holy, and Sons of God's House, ²⁰ and are built upon the foundation of The Sent Ones and The Prophets, and He, Yeshua The Anointed One, being The Head Corner of The Building, ²¹ and in Him all The Building is constructed, and grows to The Lord YHWH's Holy Temple, ²² while also you, in Him; you are constructed for God's Dwelling in The Spirit. (Chapter 3)

¹ On account of this, I, Paul, am a prisoner of Yeshua The Anointed One, for the persons of you Gentiles, ² if you have heard of the administration of The Grace of God, which was given to me among you; ³ that The Mystery was made known to me by Revelation, as to what I wrote to you before in a few words, ⁴ so that, according to what you are able, when you read, to understand my knowledge that is in The Mystery of The Anointed One, ⁵ that which wasn't known to the sons of men in other generations, as that which is now revealed to His Holy Sent Ones and to His Prophets, by The Spirit; ⁶ so that The Gentiles might be The Sons of His Inheritance, and partakers of His Body, and of The Promise which was given by Him through The Good News {*Evangeliun*}, ⁷ that *for* which I have become a Minister, according to The Gift of The Grace of God, which He gave to me from the operation of His Power, ⁸ to me who am the least of all The Holy Ones.

This Grace is given so that I among The Gentiles might declare The Wealth of The Anointed One, which wasn't looked for, ⁹ and to illuminate for every man what is that dispensation of The Mystery; that which was hidden in God from eternity – He who created all things: ¹⁰ that, by means of The Assembly, The Wisdom of God might be known, fully distinct to The Principalities and to The Authorities who are in the Heavens; [1st Peter 1:12] ¹¹ that which from eternity was prepared. And He performed it in Yeshua The Anointed One Our Lord; ¹² in Whom is for us boldness and access, in confidence of His Faith.

¹³ For, on account of this, I ask that I not grow weary in afflictions for your persons; that this is for your glory.

¹⁴ And, I bend my knees to The Father of Our Lord Yeshua The Anointed One, ¹⁵ from Whom all The Family that is in the Heavens and in the Earth is named, ¹⁶ so that He might give to you according to The Wealth of His Glory; so that you might be strengthened in His Power by His Spirit; He Who is in your inner man; ¹⁷ The Anointed One, dwelling in you, through Faith, and in your hearts through Love, after your root and foundation is firm, ¹⁸ so that you with all The Holy Ones are able to perceive what is the height, and the depth, and the length, and the breadth, ¹⁹ and might know The Greatness of The Knowledge of The Love of The Anointed One¹, and might be filled with all The Fullness of God.

²⁰ But, to Him who is able in power greater than all, to do for us more than that which we ask and we think, according to His Power that works in us, ²¹ to Him be The Glory in The Assembly, in Yeshua The Anointed One, in all generations of everlasting eternity. Amen {Amiyn}. (Chapter 4)

¹ I therefore seek from you; I, a prisoner in Our Lord, that you walk as is fitting to The Calling which you are called to, ² in all humility, thought, and quietness, and long-suffering spirit, and in Love be forbearing one to another ³ and being earnest to keep The Unity of The Spirit, in The Bond of Peace, ⁴ who, being in One Body, and of One Spirit, as The One who called you in One Hope of your calling, ⁵ for One is The Lord YHWH [Yeshua], and One Faith, and One Baptism, ⁶ and One is God, The Father of all, and above all, and in possession of all, and in all.

⁷ But, from One, Grace is given to each one according to the measure of The Gift of The Anointed One, ⁸ because, this is spoken, that “*He ascended to The Height, and captured the captives, and gave Gifts to the sons of men.*” ⁹ But, what does it mean that “*He ascended*” but if He also first descended to the nether regions of the Earth? ¹⁰ “*He descended*”; that is to say, that He also ascended above all the Heavens, so that He might fill all things.

¹¹ And He gave some who are Sent Ones, and some who are Prophets, and some who are Evangelists, and some who are Shepherds, and some who are Teachers, ¹² for The Perfection of The Holy Ones; for The Work of The Ministry; for The Edification/the Building Up of The Body of The Anointed One, ¹³ to such a degree that all might become One in The Faith, and in The Knowledge of The Son of God, and One Perfect Man in The Measure of The Stature of The Perfection of The Anointed One, ¹⁴ and not being infants who are disturbed and removed to every spirit of the deceitful doctrines of the sons of men; those who in craftiness scheme so that they might deceive you, ¹⁵ but rather, be steadfast in Love, so that all things of us increase in The Anointed One; He who is The Head, ¹⁶ and from whom all The Body is constructed and bound together in all the joints, according to The Gift that was given in measure to every limb, for the increase of The Body itself, so that The Building might be completed in Love.

¹⁷ But, this I say, and I testify in The Lord YHWH, that from now on, you not be walking as the rest of The Gentiles who walk in the vanity of their mind, ¹⁸ and are darkened in their understanding, and they are alienated from The Life of God, because there is no knowledge in them, and because of the blindness of their heart; ¹⁹ those who cut off their hope, and have delivered their soul to shamefulfulness, and to the work of all impurity, in their covetousness.

²⁰ But, to The Anointed One, you have not thus been taught, ²¹ if you have truly heard Him, and in Him learned, as to what is The Truth in Yeshua. ²² But, if not; that you cease from your former behavior; the old son of man, who is corrupted by the lusts of deception, ²³ and be renewed in The Spirit of your minds, ²⁴ and be clothed with The New Son of Man, He who in God is created in Righteousness, and in Purity of The Truth.

²⁵ Because of this, cease from falsehood. And each man *shall* speak The Truth with his neighbor. For we are limbs of each other. ²⁶ Be angry, and don't sin, and don't let the Sun set on your wrath¹.

²⁷ And don't give opportunity for the accuser. ²⁸ And he who was stealing, now, don't steal, but rather, labor with the hands, and work good so that he might be giving to him of need. ²⁹ Every hateful word, don't let it go out from your mouth, but rather that which is good and useful for edification, which gives Grace to those who hear it.

³⁰ And don't be distressing to God's Holy Spirit, by Whom you were sealed, with regard to The Day of Redemption. ³¹ Remove from you all bitterness and anger, and wrath and contention, and blasphemy; along with all wickedness. ³² And be kind to each other, and merciful, and be forgiving of each other how God in The Anointed One was forgiving to us². (Chapter 5)

¹ Be therefore as dear Sons imitators in God, ² and walk in Love, as also The Anointed One loves you and delivered up His Soul for your persons: The Offering and The Sacrifice for a pleasant fragrance to God.

- ³ But, fornication and all impurity and covetousness; not even their name should be named among you, as that is fitting for Holy Ones, ⁴ and no obscenities, and no words of foolishness, or of mocking, or of indecent talk; these which are not needed, but rather, instead of these; thanksgiving.
- ⁵ But, this be knowing: That every man who is a fornicator, or impure, or covetous, (which is serving idols), for them, there isn't an inheritance in The Kingdom of The Anointed One, and of God; ⁶ so that no man might lead you astray by empty words, for it is because of these that God's Wrath is coming upon the sons of disobedience. ⁷ Therefore, do not be partners for them, ⁸ for, you were formerly existing as darkness, yet now you are Light in Our Lord. Therefore, thus walk as Sons of The Light, ⁹ for, The Fruits of The Light¹ are in all Goodness, and Righteousness, and Truth.
- ¹⁰ And, be distinguishing what is good before Our Lord, ¹¹ and don't be partners with the servants² of darkness; with those of no fruits, but rather, be reproving to them, ¹² for, the thing that they secretly do is abominable to even speak.
- ¹³ For, all things are reprov'd and uncovered from The Light, and all things that reveals³, is Light. ¹⁴ Because of this, it is said; *"Awake, the one who sleeps, and arise from the place of the dead, and The Anointed One will give Light to you."*
- ¹⁵ Watch therefore how you walk; chastely; not as the fool, but rather, as the wise ¹⁶ who purchase their opportunity, because, the days are evil. ¹⁷ Because of this, don't be deficient of thought, but rather, understand what the will of God is.
- ¹⁸ And, don't be inebriated with wine by which there exists debauchery, but rather, be filled with The Spirit, ¹⁹ and speak with your selves/*each other* in psalms, and in praises. And be singing in your hearts in songs of The Spirit to The Lord YHWH, ²⁰ And be giving thanks always to God The Father for the persons of every man, in The Name of Our Lord Yeshua The Anointed One, ²¹ and be subservient one to another in The Love of The Anointed One.
- ²² Wives, be subservient to your husbands as that to Our Lord, ²³ because, the man/*husband* is the head of the wife, as also The Anointed One, who is The Head of The Assembly, and He is The Body's Life-Giver. ²⁴ But, as The Assembly of The Anointed One is subservient to Him, thus also, the wives should be to their husbands in all things.
- ²⁵ Husbands, Love your wives as also The Anointed One was loving to The Assembly, and delivered up His Soul for its persons, ²⁶ whom He set apart and purified through The Washing of The Waters and through The Word, ²⁷ and to establish The Assembly for His Soul, after it is glorified, and there is no impurity in it, and no wrinkle, and nothing which is compared to these things, but rather, being Holy; of no defect!
- ²⁸ Thus, it is proper for husbands that they Love their wives, as that to their own bodies, for, whoever that is loving to his wife; he loves his own Soul, ²⁹ for, no man ever hated his own body, but rather, was nourishing to it, and cared for it, as also The Anointed One of The Assembly.
- ³⁰ Because, we are of The Limbs of His Body, and we are from His flesh, and from His bones. ³¹ *"Because of this, a man will leave his father and his mother, and join to his wife, and the two will be one flesh."* ³² This Mystery is great. But, I'm speaking about The Anointed One and about The Assembly. ³³ Also, even every one from each of you, thus so, Love his wife as of his own Soul, but the wife is being respectful with her Husband.

Chapter 6

- ¹ Sons, be obedient to your fathers, in Our Lord, for this is righteous, ² and this is the first Command which has a promise: *"Give honor to your father and to your mother, ³ so that it might be good for you, and you might have long life upon the Earth."*
- ⁴ Fathers, don't enrage your sons, but rather, raise them in The Discipline and in Our Lord's Doctrine.
- ⁵ Servants, be obedient to your masters which are in the flesh, in reverence, and in trembling, and in a simple heart that is to The Anointed One; ⁶ not in the eye sight as those who are pleasing to the sons of Men, but rather, you, as servants of The Anointed One who perform God's will.

- ⁷ And serve them in Love from all your Soul as that to Our Lord, and not as that to the sons of men, ⁸ while you know that a man who does something which is good, he is recompensed from Our Lord; if he is a servant, and if a free son.
- ⁹ Also you masters, thus be doing to your servants, being forgiving for their wrongdoing¹, because, you know that also your own Master is in the Heavens, and there is no partiality with Persons with Him.
- ¹⁰ Therefore, my brothers, be strong in Our Lord/Master, and in the strength of His Power, ¹¹ and put on all the weaponry of God, in such a way that you are able to stand to oppose the plots of the consuming accuser, ¹² because, that conflict is not to be with flesh and blood, but rather, with Powers, and with Rulers, and with the ones in charge of this World of darkness, and with evil spirits which are under the Heavens².
- ¹³ On account of this, put on all the weaponry of God so that you are able to attack evil, and to stand when you are prepared in all things. ¹⁴ Stand therefore, and girding your loins with The Truth, and putting on The Breastplate of Righteousness, ¹⁵ and put on sandals on your feet; The Readiness of The Good News of Peace.
- ¹⁶ And, with these, take for yourself The Shield of Faith, so that, with it, you are able to powerfully extinguish all the fiery arrows of evil. ¹⁷ And put on The Helmet of Redemption, and take The Sword of The Spirit, which is God's Word.
- ¹⁸ And, in all prayers, and in all petitions, pray always in The Spirit, and in prayer be vigilant in every moment, while you are praying constantly, and pray concerning the persons of all The Holy Ones; ¹⁹ also for me, so that The Word might be given to me in the utterance of my mouth, of clear revelation, proclaiming The Mystery of The Hopeful Message, ²⁰ that *of* which I am a messenger in chains; that in boldness I might speak according to what is proper for me to speak.
- ²¹ Yet, that you also know the thing which regards me, and the thing which I do; behold, it will be known to you by Tukiquis, a dearly loved brother and faithful Deacon/Minister in Our Lord, ²² whom I have sent to you, especially concerning this: That you know what is going on with me, and to comfort your hearts.
- ²³ Peace be with the brothers, and Love, with Faith from God, The Father, and from Our Lord Yeshua The Anointed One. ²⁴ Grace be with all who, without corruption, are loving to Our Lord Yeshua The Anointed One. Amen.

NOTES TO THE CHAPTERS

3:19

* Greek has “**to know the love of Christ which surpasses knowledge**”. Here is an excerpt from **Jastrow’s Dictionary of The Targums, etc.**, for the Aramaic word, “רבוּתא” – “Rabotha”:

רבוּתא, רבוּתא f. (רבוּת) 1) *greatness, dignity, office; appointment.* Targ. II Esth. VI, 10. Targ. Is. IX, 6. Targ. Deut. XXXII, 3 (Y. II רבוּתא). Targ. Zech. IX, 4 (h. text רבוּתא). Targ. Num. XVIII, 8 (h. text רבוּתא). Targ. Ps. CXLV, 8 (some ed. רבוּתא). 1b. Cl. 2, v. רבוּתא; a. fr.— 2) *seniority.* Targ. O. Gen. XLIII, 33 רבוּתא ed. Berl. (ed. רבוּתא, corr. acc.)— 2) *superiority, v. proceed.*

The Greek reading **την υπερβαλλουσαν της γνωσεως**, normally translated-“**surpassing knowledge**” may be translated simply “**excellence of knowledge**”, which is exactly the meaning of the Aramaic phrase in The Peshitta- **רבוּתא רבוּתא**. The Greek after that takes on a new meaning with the word “**αγαπην**”-**agapayn** (form of “**agapay**”) - then we have “**to know the love of Christ which surpasses knowledge**”, which is nonsense. How can one know something that surpasses knowledge? Another translation of the Greek is, “**to know the surpassing love of the knowledge of Christ**”, but that is just as confusing or moreso than the other. I think a Greek translator put **αγαπην**- “**love**”- “**agapay**” in the wrong case (accusative instead of genitive), which changes one letter at the end (**αγαπην** instead of **αγαπης**). If that were the case, the Greek would have the same meaning as The Aramaic text here: “**the excellence of the knowledge of the love of The Messiah**”.

4:26

(* “**Ragza**” has the basic meaning of “**shake**”, “**tremble**” and applies to any strong human emotion or passion.)

4:32

* Critical Greek, The Textus Receptus (KJV Greek text) and The Latin Vulgate have “**You**”. The Majority Greek text agrees with The Peshitta here.

5:9

Most Greek mss. have “**Spirit**” for “**Light**” (No capital letters exist in Aramaic). The Latin Vulgate and Critical Greek text have “**Light**”.

דגורהא - “**Of The Light**” in Dead Sea Scroll script is **דגורהא**.

אדורהא - “**Of The Spirit**” in Dead Sea Scroll script is **אדורהא**.

It is easy to see how the second DSS term may have been misread from the first, especially if the third and fourth letters **דג** were pushed together, looking like **דג**. We are not sure how the Resh **ד** and Nun **נ** looked; They may have been as **ד** - **נ** or **ד** - **נ**. The former pair are more similar. Even without that supposition, there is **67%** correlation between the two words - enough to account for the majority Greek reading. If the **דג** letters were pushed together in the original Peshitta ms. from which Greek was being translated, that would give **80%** correlation.

The same in Estrangela script (used in all the oldest Peshitta mss.) is **דגורהא** & **אדורהא**. They are not quite as similar (**50%**).

“**Of Light**” in Greek is **Φωτος** or **ΦΩΤΟΣ**; “**Of Spirit**” is **πνευματος** or **ΠΝΕΥΜΑΤΟΣ**. That is a mere **33%** correlation. It is not very likely a translator would see **ΠΝΕΥΜΑΤΟΣ** and think **ΦΩΤΟΣ**. Peshitta primacy explains the Greek much better than the Greek can account for The Peshitta reading.

5:11

* Greek mss. have “**works**” – **εργοις** or **ΕΡΓΟΙΣ**. The written Aramaic word for “**Works**” and “**Servants**” is the same (**עבדא**). The “**Works**” interpretation of Greek does not fit. A person does not fellowship with works or rebuke works; one fellowships with people and may rebuke people. The next verse confirms that the “**Servants**” meaning is the correct one.

5:12

* Who are “**They**”, according to the Greek text of verse 11? “**They**” are “**The Servants of darkness**” according to The Peshitta. The “**works of darkness**” do nothing in secret or in public; they are what is done (object, not subject). Do not these facts concerning Aramaic strongly support the Aramaic original position and militate against a Greek original?

5:13

* Greek has a middle-passive verb **φανερουμενον**- “**appears**”, “**is revealed**”. This is probably due to the fact that the Aramaic word **גלה** – can be active or passive -“**reveals**” or “**is revealed**”, though the active sense is plainly intended. Light is what reveals something, not what is revealed. The Greek is incorrect.

6:9

(Greek has, “**the same things, be doing towards them, forbearing your threat...**”, a far cry from “**so do to your Servants, forgiving offenses to them**”. The Greek texts seem to mitigate against being overly kind to slaves, here and in other verses. Compare Col 4:1 “**Masters, give unto your Servants that which is just and equal; knowing that ye also have a Master in Heaven.**” from the Greek, with the Peshitta reading of the same verse: “Masters, practice equality and justice with your Servants and be aware that you also have a Master in Heaven.” Giving what is equal and practicing equality are two vastly different things, it seems to me.

6:12

* Greek has “**in Heavenly places**” – quite different from “**under Heaven**”.