

Christ Hyperspaced

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Paul seemingly wants believers to perceive the multidimensional “[1] breadth, and [2] length, and [3] depth, and [4] height” of God’s love (Eph 3:18; KJV; MT). Many have anticipated that Paul is alluding to a 4D reality here. The MT gives what appears to be the three earthly dimensions we normally perceive followed by a fourth spatial dimension, which adds a heavenly dimension, referred to as *height* (*hypsos*—spelled with a *psi* that is transliterated as *ps*).¹ In his discussion of the 4D nature of this verse, Josh Peck thought that *hypsos* might be a rather direct reference to *hyperspace*, speculating that *hypsos* served as the prefix *hyper* used in *hyperspace* because of the similarity in (*hyp*) spelling.² Technically, he was mistaken in making this association, at least in this manner. Our English prefix *hyper* is actually derived from the Greek preposition *hyper*, not from *hypos*. In Greek, *hyper* is spelled with a *pi* (which is transliterated with a *p*). *Hyper* is a Greek prefix that can serve as the first part of a compound word. As a marker of spatiality, *hyper* means *above*. Therefore, the word that Paul actually uses in Eph 3:18 (i.e., *hypsos*) does not mean hyperspace, at least not for the reason Peck originally hypothesized since *hyper* is the actual Greek word rendered as *hyper* in English, not *hypsos*. It would be premature, nevertheless, to dismiss Peck’s overall argument because of his transliterational error.

For one thing, conceptually, one could argue that Paul is referring to hyperspace even though he does not use the Greek form of hyper in Eph 3:18. According to BDAG, *hypsos* (1) as a **dimension** means *height* (Eph 3:18; Rev 21:16), (2) as a **place** it means *high place* (normally Heaven, Ps 17:17; 67:19; 101:20; Lk 1:78; 24:49; Eph 4:8), and (3) as a **status** it means *high position* (Job 5:11; Jam 1:9). I would enjoin the usage in Eph 3:18 and 4:8 so as to conclude that Paul is talking about a *heavenly place*, that is, a *heavenly dimension*. Paul is describing this heavenly dimension as a fourth dimension in Eph 3:18. Conceptually, Peck’s overall argument is valid even though his speculation regarding a direct association with the Greek word *hyper* was in error. This heavenly dimension might be described as hyperspace, even without a direct association with the actual word *hyper*. Upon initial examination I thought that my concurrence with Peck’s argument would have to be limited to the conceptual level. However, Peck’s comment had peaked my interest to investigate whether the Greek word *hyper* might ever be used in the Greek NT to describe *hyperspace*.

As I looked through the compound Greek words composed with *hyper* as a prefix (*hyper-this* and *hyper-that*), one word stood out as a very strong candidate—*hyperano*.³ According to BDAG, as a place *hyperano* means *high above*. I then observed that **hyperano is equated with hypsos in Eph 4:8-10!** “He ascended on *high*...He...ascended *high above* all the heavens” (TM). In this context, as a **place** *hyperano* means **a space above all the heavens**. This *place* is a *space*. One might assume that it is merely outer space. But actually, the Greek text uses a compound form of *hyper* to describe this space, not a Greek word for *outer*.⁴ According to Paul this space is not merely outer space, per say, as we know it, but hyperspace. Specifically, Paul is affirming that this *hyper-place* is the highest level of *hyperspace*! Because the place to which Christ ascended is the highest level of hyperspace, we should deduce that Christ had to travel through lower levels of hyperspace in order to reach this highest level of hyperspace. Spatially, one should interpret this to mean that Christ ascended into hyperspace above all the heavens. Or, verbally, since *hyperano* is an adverb, one might literally translate Paul as saying that Christ “*hyperspaced* above all the heavens” (Eph 4:10; TM). This word study thus confirms my models of Heaven which picture Heaven as the other dimensional outer realm of the multiverse, reachable through the hyperspace of the multiverse. Peck’s argument was conceptually valid but linguistically flawed. Nevertheless, his linguistic error turned out to be minor in that he simply erred in making a direct association with *hyper* rather than an indirect association. By combining the *hypsos* of v. 8 with *hyper* of v. 10, which Paul already has done, Peck’s linguistic argument is validated. Putting the pieces together, then, Paul is saying in Eph 4:8-10 that **Christ hyperspaced through hyperspace to reach the highest level of hyperspace**.

- For Peck’s discussion see: Facebook.com/IntoTheMultiverse or YouTube.com/SkyWatchTV_Official
- For my videos see: https://www.youtube.com/channel/UCSHM8H_KYKv47dhSUmYGOgA
- For my video discussions concluding with multiverse see:
 - <https://www.youtube.com/watch?v=lyKkqJPonQs>
 - <https://www.youtube.com/watch?v=QOUdOd-c3N4>
 - Also see my forthcoming series of books: *Misthological Models*

¹ Because *upsilon* may be transliterated as either *u* or *y*, this word may also be transliterated as either *hupsos* or *hypsos*.

² Josh and Christina Peck, “Into the Multiverse 002: The Fourth Dimensions.” Available at <https://www.youtube.com/watch?v=P2yiS7C2bfk&list=PLJoaVZ5hNlnUsutllyocH8pKfpskORhNu&index=7>. Accessed 4/13/2016.

³ Because *upsilon* may be transliterated as either *u* or *y*, this word may be transliterated as either *hyperano* or *hyperano*.

⁴ *Hyperano* is a combination of two words: *hyper* (*high, above*) + *ano* (*up, above*). The context makes it a superlative by placing it above *all the heavens*. Therefore, Christ ascended to the highest hyper place, the highest level of hyperspace.