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Ephesians

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THE EPISTLE TO THE EPHESIANS

FROM ROME A.D. 63

BY WAY OF INTRODUCTION

There are some problems of a special nature that confront us about the so-called Epistle to the Ephesians.

THE AUTHORSHIP

It is not admitted by all that Paul wrote it, though no other adequate explanation of its origin has ever been given. So far as subject matter and vocabulary and style are concerned, if Colossians is Pauline, there is little or nothing to be said against the Pauline authorship of this Epistle.

RELATION TO COLOSSIANS

As we have seen, the two Epistles were sent at the same time, but clearly Colossians was composed first. Ephesians bears much the same relation to Colossians that Romans does to Galatians, a fuller treatment of the same general theme in a more detached and impersonal manner.

THE DESTINATION

The oldest documents (Aleph and B) do not have the words *en Ephesooi* (in Ephesus) in ^{<4000>}Ephesians 1:1 (inserted by a later hand). Origen did not have them in his copy. Marcion calls it the Epistle to the Laodiceans. We have only to put here ^{<5046>}Colossians 4:16 “the letter from Laodicea” to find the probable explanation. After writing the stirring Epistle to the Colossians Paul dictated this so-called Epistle to the Ephesians as a general or circular letter for the churches in Asia (Roman province). Perhaps the original copy had no name in ^{<4000>}Ephesians 1:1 as seen in Aleph and B and Origen, but only a blank space. Marcion was familiar with the copy in Laodicea. Basil in the fourth century mentions some MSS. with no name in

the address. Most MSS. were copies from the one in Ephesus and so it came to be called the Epistle to the Ephesians. The general nature of the letter explains also the absence of names in it, though Paul lived three years in Ephesus.

THE DATE

The same date must be assigned as for Philemon and Colossians, probably A.D. 63.

THE PLACE OF WRITING

This would also be the same, that is Rome, though Deissmann and Duncan argue for Ephesus itself as the place of writing. Some scholars even suggest Caesarea.

THE CHARACTER OF THE EPISTLE

The same Gnostic heresy is met as in Colossians, but with this difference. In Colossians the emphasis is on the Dignity of Christ as the Head of the Church, while in Ephesians chief stress is placed upon the Dignity of the Church as the Body of Christ the Head. Paul has written nothing more profound than chapters Ephesians 1-3 of Ephesians. Stalker termed them the profoundest thing ever written. He sounds the depths of truth and reaches the heights. Since Ephesians covers the same ground so largely as Colossians, only the words in Ephesians that differ or are additional will call for discussion.

SPECIAL BOOKS ON EPHESIANS

One may note

Abbott (*Int. Crit. Comm.* 1897),

Gross Alexander (1910),

Beet (1891),

Belser (1908),

Candlish (1895),

Dale (*Lectures on Ephesians*),

Dibelius (*Handbuch*, 1912),

Eadie (1883),

Ellicott (1884),

Ewald (*Zahn Komm.*, 2 Auf. 1910),
Findlay (1892),
Gore (*Practical Exposition*, 1898),
Haupt (*Meyer Komm.*, 8 Auf. 1902),
Hitchcock (1913),
Hort (*Intr.* 1895),
Knabenbauer (1913),
Krukenberg (1903),
Lidgett (1915),
Lock (1929),
Lueken (1906),
Martin (*New Century Bible*),
McPhail (1893),
McPherson (1892),
Meinertz (1917),
Moule (1900),
Mullins (1913),
Murray (1915),
Oltramare (1891),
Robinson (1903),
Salmond (1903),
E. F. Scott (*Moffatt Comm.*, 1930),
Stroeter (*The Glory of the Body of Christ*, 1909),
Von Soden (2 Aufl. 1893),
F. B. Westcott (1906),
Wohlenberg (1895).

CHAPTER 1

Ephesians 1:1 *Of Christ Jesus (Christou Ieesou)*. So B D, though Aleph A L have *Ieesou Christou*. Paul is named as the author and so he is. Otherwise the Epistle is pseudepigraphic.

By the will of God (dia theleematos theou). As in ^{<400>}1 Corinthians 1:1; ^{<400>}2 Corinthians 1:1; ^{<400>}Romans 1:1.

At Ephesus (en Ephesooi). In Aleph and B these words are inserted by later hands, though both MSS. give the title *Pros Ephesious*. Origen explains the words *tois hagiois tois ousin* as meaning “the saints that are” (genuine saints), showing that his MSS. did not have the words *en Ephesooi*. The explanation of the insertion of these words has already been given in the remarks on “The Destination” as one copy of the general letter that was preserved in Ephesus. It is perfectly proper to call it the Epistle to the Ephesians if we understand the facts.

Ephesians 1:3 *Blessed (eulogeetos)*. Verbal of *eulogeo*, common in the LXX for Hebrew *baruk* (Vulgate *benedictus*) and applied usually to God, sometimes to men (^{<426>}Genesis 24:31), but in N.T. always to God (^{<404>}Luke 1:68), while *eulogeemenos* (perfect passive participle) is applied to men (^{<414>}Luke 1:42). “While *eulogeemenos* points to an isolated act or acts, *eulogeetos* describes the intrinsic character” (Lightfoot). Instead of the usual *eucharistoumen* (^{<500>}Colossians 1:3) Paul here uses *eulogeetos*, elsewhere only in ^{<400>}2 Corinthians 1:3 in opening, though in a doxology in ^{<402>}Romans 1:25; 9:5; ^{<411>}2 Corinthians 11:31. The copula here is probably *estin* (is), though either *estoo* (imperative) or *iee* (optative as wish) will make sense.

The God and Father of our Lord Jesus Christ (ho theos kai pateer tou Kuriou heemoon Ieesou Christou). *Kai* is genuine here, though not in ^{<500>}Colossians 1:3. The one article (*ho*) with *theos kai pateer* links them together as in ^{<500>}1 Thessalonians 1:3; 3:11,13; ^{<400>}Galatians 1:4. See also the one article in ^{<600>}2 Peter 1:1,11. In ^{<401>}Ephesians 1:17 we have *ho theos tou Kuriou heemoon Ieesou Christou*, and the words of Jesus in ^{<401>}John 20:17.

Who hath blessed us (ho eulogeetas humas). First aorist active participle of *eulogeo*, the same word, antecedent action to the doxology (*eulogeetos*).

With (en). So-called instrumental use of *en* though *in* is clear.

Every spiritual blessing (paseei eulogiai pneumatikeei). Third use of the root *eulog* (verbal, verb, substantive). Paul lovingly plays with the idea. The believer is a citizen of heaven and the spiritual blessings count for most to him.

In the heavenly places in Christ (en tois epouraniois en Christooi). In four other places in Eph. (<4002> Ephesians 1:20; 2:6; 3:10; 6:12). This precise phrase (with *en*) occurs nowhere else in the N.T. and has a clearly local meaning in <4002> Ephesians 1:20; 2:6; 3:10, doubtful in <4062> Ephesians 6:12, but probably so here. In <4016> Ephesians 2:6 the believer is conceived as already seated with Christ. Heaven is the real abode of the citizen of Christ's kingdom (<5183> Philippians 3:20) who is a stranger on earth (<5107> Philippians 1:27; <4019> Ephesians 2:19). The word *epouranios* (heavenly) occurs in various passages in the N.T. in contrast with *ta epigeia* (the earthly) as in <4182> John 3:12; <4154> 1 Corinthians 15:40,48,49; <5190> Philippians 2:10, with *patris* (country) in <5116> Hebrews 11:16, with *kleesis* (calling) in <5801> Hebrews 3:1, with *doorea* (gift) in <5804> Hebrews 6:4, with *basileia* (kingdom) in <5048> 2 Timothy 4:18.

<4004> **Ephesians 1:4** *Even as he chose us in him (kathoos exelexato heemas en autooi)*. First aorist middle indicative of *eklegoo*, to pick out, to choose. Definitive statement of God's elective grace concerning believers in Christ.

Before the foundation of the world (pro katabolees kosmou). Old word from *kataballoo*, to fling down, used of the deposit of seed, the laying of a foundation. This very phrase with *pro* in the Prayer of Jesus (<4172> John 17:24) of love of the Father toward the Son. It occurs also in <4002> 1 Peter 1:20. Elsewhere we have *apo* (from) used with it (<4254> Matthew 25:34; <4215> Luke 11:50; <5003> Hebrews 4:3; 9:26; <6138> Revelation 13:8; 17:8). But Paul uses neither phrase elsewhere, though he has *apo toon aionoon* (from the ages) in <4019> Ephesians 3:9. Here in <4003> Ephesians 1:3-14. Paul in summary fashion gives an outline of his view of God's redemptive plans for the race.

That we should be (*einai heemas*). Infinitive of purpose with the accusative of general reference (*heemas*). See ^{<5102>}Colossians 1:22 for the same two adjectives and also *katenoopion autou*.

^{<4005>}**Ephesians 1:5** *Having foreordained us* (*Proorisas heemas*). First aorist active participle of *proorizoo*, late and rare compound to define or decide beforehand. Already in ^{<4005>}Acts 4:28; ^{<4107>}1 Corinthians 2:7; ^{<4109>}Romans 8:29. See also verse 11. Only other N.T. example in verse 11. To be taken with *exelexato* either simultaneous or antecedent (causal).

Unto adoption as sons (*eis huiiothesian*). For this interesting word see ^{<4015>}Galatians 4:5; ^{<4105>}Romans 8:15; 9:4.

Unto himself (*eis auton*). Unto God.

According to the good pleasure of his will (*kata teen eudokian tou theleematos autou*). Here *eudokian* means

purpose like *bouleen* in verse 11 rather than

benevolence (good pleasure). Note the preposition *kata* here for standard.

^{<4005>}**Ephesians 1:6** *To the praise* (*eis epainon*). Note the prepositions in this sentence.

Which (*hees*). Genitive case of the relative *heen* (cognate accusative with *echaritoosen* (he freely bestowed), late verb *charitoo* (from *charis*, grace), in N.T. attracted to case of antecedent *charitos* only here and ^{<4005>}Luke 1:28.

In the Beloved (*en tooi eegapeemenooi*). Perfect passive participle of *agapao*. This phrase nowhere else in the N.T. though in the Apostolic Fathers.

^{<4005>}**Ephesians 1:7** *In whom* (*en hooi*). Just like ^{<5104>}Colossians 1:14 with *paraptoomatoon* (trespasses) in place of *hamartioon* (sins) and with the addition of *dia tou haimatos autou* (through his blood) as in ^{<5101>}Colossians 1:20. Clearly Paul makes the blood of Christ the cost of redemption, the ransom money (*lutron*, ^{<4108>}Matthew 20:28; ^{<4105>}Mark 10:45; *antilutron*, ^{<5106>}1 Timothy 2:6). See ^{<5100>}Colossians 1:9.

^{<4005>}**Ephesians 1:8** *According to the riches of his grace* (*kata to ploutos tes charitos autou*). A thoroughly Pauline phrase, riches of kindness

(^{<4004>}Romans 2:4), riches of glory (^{<5027>}Colossians 1:27; ^{<4016>}Ephesians 3:16; ^{<5009>}Philippians 4:19), riches of fulness of understanding (^{<5027>}Colossians 2:7), riches of Christ (^{<4008>}Ephesians 3:8), and in ^{<4007>}Ephesians 2:7 “the surpassing riches of grace.”

Which (hees). Genitive attracted again to case of antecedent *charitos*.

^{<4009>}**Ephesians 1:9** *The mystery of his will (to musteerion tou theleematos autou)*. Once hidden, now revealed as in ^{<5026>}Colossians 1:26 which see. See also ^{<5008>}Colossians 2:3.

Which he purposed (heen proetheto). Second aorist middle of *protitheemi*, old verb, for which see ^{<4013>}Romans 1:13; 3:25.

^{<4010>}**Ephesians 1:10** *Unto a dispensation of the fulness of the times (eis oikonomian tou pleeromatos toon kairoon)*. See ^{<5025>}Colossians 1:25 for *oikonomian*. In ^{<4004>}Galatians 4:4 “the fulness of the time” (*to pleeroma tou chronou*) the time before Christ is treated as a unit, here as a series of epochs (*kairoon*). Cf. ^{<4015>}Mark 1:15; ^{<5000>}Hebrews 1:1. On *pleeroma* see also ^{<4025>}Romans 11:26; ^{<4009>}Ephesians 3:19; 4:13.

To sum up (anakephalaioosasthai). Purpose clause (amounting to result) with first aorist middle infinitive of *anakephalaiooo*, late compound verb *ana* and *kephalaiooo* (from *kephalaion*, ^{<3801>}Hebrews 8:1, and that from *kephalee*, head), to head up all things in Christ, a literary word. In N.T. only here and ^{<4010>}Romans 13:9. For the headship of Christ in nature and grace see ^{<5015>}Colossians 1:15-20.

^{<4011>}**Ephesians 1:11** *In him (en autooi)*. Repeats the idea of *en tooi Christooi* of verse 10.

We were made a heritage (ekleerootheemen). First aorist passive of *kleeroo*, an old word, to assign by lot (*kleeros*), to make a *kleeros* or heritage. So in LXX and papyri. Only time in N.T., though *proskleeroo* once also (^{<4070>}Acts 17:4).

Purpose (prothesin). Common substantive from *protitheemi*, a setting before as in ^{<4023>}Acts 11:23; 27:13.

^{<4012>}**Ephesians 1:12** *To the end that we should be (eis to einai heemas)*. Final clause with *eis* to and the infinitive *einai* (see the mere infinitive *einai* in verse 4) and the accusative of general reference.

Who had before hoped in Christ (*tous proelpikotas en tooi Christooi*). Articular perfect active participle of *proelpizoo*, late and rare compound (here only in N.T.) and the reference of *pro* not clear. Probably the reference is to those who like Paul had once been Jews and had now found the Messiah in Jesus, some of whom like Simeon and Anna had even looked for the spiritual Messiah before his coming.

Ephesians 1:13 *Ye also* (*kai humeis*). Ye Gentiles (now Christians), in contrast to *heemas* (we) in 12.

In whom (*en hooi*). Repeated third time (once in verse 11, twice in 13), and note *ho* or *hos* in 14.

Ye were sealed (*esphragistheete*). First aorist passive indicative of *sphragizoo*, old verb, to set a seal on one as a mark or stamp, sometimes the marks of ownership or of worship of deities like *stigmata* (**Galatians 6:17**). Marked and authenticated as God's heritage as in **Ephesians 4:30**. See **2 Corinthians 1:22** for the very use of the metaphor here applied to the Holy Spirit even with the word *arraboon* (earnest).

Spirit (*pneumati*). In the instrumental case.

Ephesians 1:14 *An earnest* (*arraboon*). See **2 Corinthians 1:22** for discussion of *arraboon*. Here "of promise" (*tees epaggelias*) is added to the Holy Spirit to show that Gentiles are also included in God's promise of salvation.

Of our inheritance (*tees kleeronomias heemoon*). God's gift of the Holy Spirit is the pledge and first payment for the final inheritance in Christ.

Of God's own possession (*tees peripoieeseos*). The word

God's is not in the Greek, but is implied. Late and rare word (from *peripoieeo*, to make a survival) with the notion of obtaining (**1 Thessalonians 5:9**; **2 Thessalonians 3:14**) and then of preserving (so in the papyri). So in **1 Peter 2:9**; **Hebrews 10:39**, and here. God has purchased us back to himself. The sealing extends (*eis*) to the redemption and to the glory of God.

Ephesians 1:15 *And which ye shew toward all the saints* (*kai teen eis pantas tous hagiouss*). The words "ye show" do not occur in the Greek. The Textus Receptus has *ten agapeen* (the love) before *teen* supported by

D G K L Syr., Lat., Copt., but Aleph A B P Origen do not have the word *agapeen*. It could have been omitted, but is probably not genuine. The use of the article referring to *pistin* and the change from *en* to *eis* probably justifies the translation “which ye shew toward.”

Ephesians 1:16 *I do not cease (ou pauomai)*. Singular present middle, while in ^{<5100>}Colossians 1:9 Paul uses the plural (literary, or including Timothy), *ou pauometha*.

Ephesians 1:17 *The Father of glory (ho pateer tees doxees)*. The God characterized by glory (the Shekinah, ^{<3995>}Hebrews 9:5) as in ^{<400>}Acts 7:2; ^{<4018>}1 Corinthians 2:8; ^{<4008>}2 Corinthians 1:3; ^{<5001>}James 2:1.

That — may give (hina — dooiee). In ^{<5100>}Colossians 1:9 *hina* is preceded by *aitoumenoi*, but here the sub-final use depends on the general idea asking in the sentence. The form *dooiee* is a late *Koin*, optative (second aorist active) for the usual *doiee*. It occurs also in ^{<5096>}2 Thessalonians 3:16; ^{<5155>}Romans 15:5; ^{<5016>}2 Timothy 1:16,18 in the text of Westcott and Hort. Here B 63 read *dooi* (like ^{<6156>}John 15:16) second aorist active subjunctive, the form naturally looked for after a primary tense (*pauomai*). This use of the volitive optative with *hina* after a primary tense is rare, but not unknown in ancient Greek.

A spirit of wisdom and revelation (pneuma sophias kai apokalupseos). The Revised Version does not refer this use of *pneuma* to the Holy Spirit (cf. ^{<801>}Galatians 6:1; ^{<6155>}Romans 8:15), but it is open to question if it is possible to obtain this wisdom and revelation apart from the Holy Spirit.

In the knowledge of him (en epignoosei autou). In the full knowledge of Christ as in Colossians.

Ephesians 1:18 *Having the eyes of your heart enlightened (pephootismenous tous ophthalmous tees kardias humoon)*. A beautiful figure, the heart regarded as having eyes looking out toward Christ. But the grammar is difficult. There are three possible interpretations. One is an anacoluthon, the case of *pephootismenous* being changed from the dative *humin* (to you) to the accusative because of the following infinitive like *eklexamenous* (^{<4452>}Acts 15:22) after *apostolois*. Another way of explaining it is to regard it as a tertiary predicate of *dooiee*, a loose expansion of *pneuma*. The third way is to regard the construction as the accusative absolute, a rare idiom possible in ^{<4018>}Acts 26:3; ^{<615>}1 Corinthians 16:3;

^{<5016>}1 Timothy 2:6. In this case, the participle merely agrees with *tous ophthalmous*, not with *humin*, “the eyes of your heart having been enlightened.” Otherwise *tous ophthalmous* is the accusative retained after the passive participle.

That ye may know (eis to eidenai). Final use of *eis to* and the infinitive (second perfect of *oida*) as in verse 12. Note three indirect questions after *eidenai* (what the hope *tis hee elpis*, what the riches *tis ho ploutos*, and what the surpassing greatness *kai ti to hyperballon megethos*). When the Holy Spirit opens the eyes of the heart, one will be able to see all these great truths.

In the saints (en tois hagiois). Our riches is in God, God’s is in his saints.

^{<4019>}**Ephesians 1:19** *The exceeding greatness of his power (to hyperballon megethos tees dunameoos autou)*. *Megethos* is an old word (from *me-gas*), but here only in N.T. *Huperballon*, present active participle of *huperballoo*, reappears in ^{<4017>}Ephesians 2:7; 3:19 and seen already in ^{<4030>}2 Corinthians 3:10; 9:14. To enlightened eyes the greatness of God’s power is even more “surpassing.”

^{<4021>}**Ephesians 1:20** *Which he wrought (eneergeeken)*. Reading of A B rather than aorist *eneergeesen*. Perfect active indicative, “which he has wrought.” *Heen* is cognate accusative of the relative referring to *energeian* (energy) with *eneergeeken* and note also *kratous* (strength) and *ischuos* (might), three words trying to express what surpasses (*hyperballon*) expression or comprehension.

Made him to sit (kathisas). First aorist active participle of *kathizoo* in causative sense as in ^{<4016>}1 Corinthians 6:4. Metaphorical local expression like *dexiai* and *en tois epour aniois*.

^{<4021>}**Ephesians 1:21** *Far above all rule (huperanoo pasees archees)*. Late compound adverbial preposition (*huper, anoo*) with the ablative case. In N.T. only here and ^{<8005>}Hebrews 9:5. As in ^{<5016>}Colossians 1:16, so here Paul claims primacy for Jesus Christ above all angels, aeons, what not. These titles all were used in the Gnostic speculations with a graduated angelic hierarchy.

World (aiooni). “Age.” See this identical expression in ^{<4029>}Matthew 12:32 for the present time (^{<8004>}Galatians 1:4; ^{<5167>}1 Timothy 6:17) and the future

life (^{<4017>}Ephesians 2:7; ^{<4215>}Luke 20:35). Both combined in ^{<4103>}Mark 10:30; ^{<2183>}Luke 18:30.

^{<4022>}**Ephesians 1:22** *He put all things in subjection* (*panta hupetaxen*). First aorist active indicative of *hupotassoo*, quoted from ^{<1987>}Psalms 8:7 as in ^{<6157>}1 Corinthians 15:27.

Gave him to be head (*auton edooken kephaleen*).

Gave (*edooken*, first aorist active indicative of *didoomi*) to the church (the universal spiritual church or kingdom as in ^{<5018>}Colossians 1:18,24) Christ as Head (*kephaleen*, predicate accusative). This conception of *ekkleesia* runs all through Ephesians (^{<4010>}Ephesians 3:10,21; 5:23,24,25,27,29,32).

^{<4023>}**Ephesians 1:23** *Which* (*heetis*). “Which in fact is,” explanatory use of *heetis* rather than *hee*.

The fulness of him that filleth all in all (*to pleerooma tou ta panta en pasin pleouroumenou*). This is probably the correct translation of a much disputed phrase. This view takes *pleerooma* in the passive sense (that which is filled, as is usual, ^{<5019>}Colossians 1:19) and *pleouroumenou* as present middle participle, not passive. All things are summed up in Christ (1:10), who is the *pleerooma* of God (^{<5019>}Colossians 1:19), and in particular does Christ fill the church universal as his body. Hence we see in Ephesians the Dignity of the Body of Christ which is ultimately to be filled with the fulness (*pleerooma*) of God (^{<4019>}Ephesians 3:19) when it grows up into the fulness (*pleerooma*) of Christ (^{<4013>}Ephesians 4:13,16).

CHAPTER 2

⚭ **Ephesians 2:1** *And you did he quicken (kai humas)*. The verb for *did he quicken* does not occur till verse 5 and then with *heemas* (us) instead of *humas* (you). There is a like ellipsis or anacoluthon in ⚭ Colossians 1:21,22, only there is no change from *humas* to *heemas*.

When ye were dead (ontas nekrous). Present active participle referring to their former state. Spiritually dead.

Trespasses and sins (paraptoomasin kai hamartiais). Both words (locative case) though only one in verse 5.

⚭ **Ephesians 2:2** *According to the course of this world (kata ton aioona tou kosmou toutou)*. Curious combinations of *aioon* (a period of time), *kosmos* (the world in that period). See ⚭ 1 Corinthians 1:20 for “this age” and ⚭ 1 Corinthians 3:9 for “this world.”

The prince of the power of the air (ton archonta tees exousias tou aeros). *Aeer* was used by the ancients for the lower and denser atmosphere and *aitheer* for the higher and rarer. Satan is here pictured as ruler of the demons and other agencies of evil. Jesus called him “the prince of this world” (*ho archoon tou kosmou toutou*, ⚭ John 16:11).

That now worketh (tou nun energountos). Those who deny the existence of a personal devil cannot successfully deny the vicious tendencies, the crime waves, in modern men. The power of the devil in the lives of men does explain the evil at work “in the sons of disobedience” (*en tois huiois tees apethias*). In ⚭ Ephesians 5:6 also. A Hebrew idiom found in the papyri like “sons of light” (⚭ 1 Thessalonians 5:5).

⚭ **Ephesians 2:3** *We also all (kai heemeis pantes)*. We Jews.

Once lived (anestrapheemen pote). Second aorist passive indicative of *anastrephoo*, old verb, to turn back and forth, to live (⚭ 2 Corinthians 1:12). Cf. *pote periepateesate*, of the Gentiles in verse 2.

The desires (ta theleemata). Late and rare word except in LXX and N.T., from *theloo*, to will, to wish. Plural here “the wishes,” “the wills” of the

flesh like *tais epithumiais tees sarkos* just before. Gentiles had no monopoly of such sinful impulses.

Of the mind (*toon dianoioon*). Plural again, “of the thoughts or purposes.”

Were by nature children of wrath (*eemetha tekna phusei orgees*). This is the proper order of these words which have been the occasion of much controversy. There is no article with *tekna*. Paul is insisting that Jews as well as Gentiles (“even as the rest”) are the objects of God’s wrath (*orgees*) because of their lives of sin. See ^{<ε10>}Romans 2:1-3:20 for the full discussion of this to Jews unpalatable truth. The use of *phusei* (associative instrumental case of manner) is but the application of Paul’s use of “all” (*pantes*) as shown also in ^{<ε10>}Romans 3:20; 5:12. See *phusei* of Gentiles in ^{<ε10>}Romans 2:14. The implication of original sin is here, but not in the form that God’s wrath rests upon little children before they have committed acts of sin. The salvation of children dying before the age of responsibility is clearly involved in ^{<ε10>}Romans 5:13f.

^{<ε10>}**Ephesians 2:4** *But God* (*ho de theos*). Change in the structure of the sentence here, resuming verse 1 after the break.

Being rich in mercy (*plousios oon en eleei*). More than *eleemoon* (being merciful).

Wherewith (*heen*). Cognate accusative with *egapeesen* (loved).

^{<ε10>}**Ephesians 2:5** *Even when we were dead* (*kai ontas heemas nekrous*). Repeats the beginning of verse 1, but he changes *humas* (you Gentiles) to *heemas* (us Jews).

Quickened us together with Christ (*sunezoopoieesen tooi Christooi*). First aorist active indicative of the double compound verb *sunzoopoieoo* as in ^{<ε10>}Colossians 2:13 which see. Associative instrumental case in *Christooi*. Literal resurrection in the case of Jesus, spiritual in our case as pictured in baptism.

By grace have ye been saved (*chariti este sesoosmenoï*). Instrumental case of *chariti* and perfect passive periphrastic indicative of *soozoo*. Parenthetical clause interjected in the sentence. All of grace because we were dead.

◄406 **Ephesians 2:6** *In Christ Jesus (en Christooi Ieesou)*. All the preceding turns on this phrase. See **◄500** Colossians 3:1 for the word *suneegeiren*.

Made to sit with him (sunekathisen). First aorist active indicative of *sunkathizoo*, old causative verb, but in N.T. only here and **◄275** Luke 22:55.

◄407 **Ephesians 2:7** *That he might shew (hina endeixeetai)*. Final clause with *hina* and first aorist middle subjunctive of *endeiknumi*. See **◄400** Ephesians 1:7 for “riches of grace” and **◄409** Ephesians 1:19 for “exceeding” (*huperballon*).

In kindness toward us (en chreestoteeti eph' heemas). See **◄407** Romans 2:7 for this word from *chreestos* and that from *chraomai*, here God’s benignity toward us.

◄408 **Ephesians 2:8** *For by grace (teei gar chariti)*. Explanatory reason. “By the grace” already mentioned in verse 5 and so with the article.

Through faith (dia pisteos). This phrase he adds in repeating what he said in verse 5 to make it plainer. “Grace” is God’s part, “faith” ours.

And that (kai touto). Neuter, not feminine *tautee*, and so refers not to *pistis* (feminine) or to *charis* (feminine also), but to the act of being saved by grace conditioned on faith on our part. Paul shows that salvation does not have its source (*ex humoon*, out of you) in men, but from God. Besides, it is God’s gift (*dooron*) and not the result of our work.

◄409 **Ephesians 2:9** *That no man should glory (hina mee tis kaucheeseetai)*. Negative final clause (*hina mee*) with first aorist middle subjunctive of *kauchaomai*. It is all of God’s grace.

◄410 **Ephesians 2:10** *Workmanship (poieema)*. Old word from *poieoo* with the ending *-mat* meaning result. In N.T. only here and **◄410** Revelation 1:20.

Created (ktisthentes). First aorist passive participle of *ktizoo*, not the original creation as in **◄5016** Colossians 1:16; **◄400** Ephesians 3:9, but the moral and spiritual renewal in Christ, the new birth, as in **◄405** Ephesians 2:15; 4:24.

For good works (*epi ergois agathois*). Probably the true dative of purpose here with *epi* (Robertson, *Grammar*, p. 605). Purpose of the new creation in Christ.

Which (*hois*). Attraction of the relative *ha* (accusative after *proeetoimasen*) to case of the antecedent *ergois*.

Afore prepared (*proeetoimasen*). First aorist active indicative of *proeetoimazoo*, old verb to make ready beforehand. In N.T. only here and ^{<4023>}Romans 9:23. Good works by us were included in the eternal foreordination by God.

That we should walk in them (*hina en autois peripateesoomen*). Expegetetic final clause explanatory of the election to good works.

^{<4021>}**Ephesians 2:11** *Wherefore* (*dio*). This conjunction applies to the Gentile Christians the arguments in ^{<4021>}Ephesians 2:1-10.

That aforetime ye (*hoti pote humeis*). No verb is expressed, but in verse 12 Paul repeats *hoti en tooi kairooi ekeinooi* (for *pote*) “that at that time” and inserts *ete* (ye were).

Uncircumcision (*akrobustia*),

circumcision (*peritomees*). The abstract words are used to describe Gentiles and Jews as in ^{<4016>}Galatians 5:6; ^{<4027>}Romans 2:27.

Made by hands (*cheiropoietou*). Agreeing with *peritomees*. Verbal (^{<4148>}Mark 14:58) from *cheiropoieoo* like *acheiropoietos* in ^{<5021>}Colossians 2:11.

^{<4022>}**Ephesians 2:12** *Separate from Christ* (*chooris Christou*). Ablative case with adverbial preposition *chooris*, describing their former condition as heathen.

Alienated from the commonwealth of Israel (*apeல்லotrioomenoi tees politeias tou Israeel*). Perfect passive participle of *apallotriooo*, for which see ^{<5021>}Colossians 1:21. Here followed by ablative case *politeias*, old word from *politeuoo*, to be a citizen (^{<5027>}Philippians 1:27) from *politees* and that from *polis* (city). Only twice in N.T., here as commonwealth (the spiritual Israel or Kingdom of God) and ^{<4028>}Acts 22:28 as citizenship.

Strangers from the covenants of the promise (*xenoi toon diatheekoon tees epaggelias*). For *xenos* (Latin *hospes*), as stranger see ^{<4125>}Matthew 25:35,38,43f., as guest-friend see ^{<5163>}Romans 16:23. Here it is followed by the ablative case *diatheekoon*.

Having no hope (*elpida mee echontes*). No hope of any kind. In ^{<8018>}Galatians 4:8 *ouk* (strong negative) occurs with *eidotes theon*, but here *mee* gives a more subjective picture (^{<3045>}1 Thessalonians 4:5).

Without God (*atheoi*). Old Greek word, not in LXX, only here in N.T. Atheists in the original sense of being without God and also in the sense of hostility to God from failure to worship him. See Paul's words in ^{<8018>}Romans 1:18-32. "In the world" (*en tooi kosmooi*) goes with both phrases. It is a terrible picture that Paul gives, but a true one.

^{<8013>}**Ephesians 2:13** *But now* (*nuni de*). Strong contrast, as opposed to "at that time."

Afar off (*makan*). Adverb (accusative feminine adjective with *hodon* understood). From the *politeia* and its hope in God.

Are made nigh (*egeneetheete eggus*). First aorist passive indicative of *ginomai*, a sort of timeless aorist. Nigh to the commonwealth of Israel in Christ.

In the blood of Christ (*en tooi haimati tou Christou*). Not a perfunctory addition, but essential (^{<4007>}Ephesians 1:7), particularly in view of the Gnostic denial of Christ's real humanity.

^{<4014>}**Ephesians 2:14** *For he is our peace* (*autos gar estin hee eireenee heemoon*). He himself, not just what he did (necessary as that was and is). He is our peace with God and so with each other (Jews and Gentiles).

Both one (*ta amphotera hen*). "The both" (Jew and Gentile). Jesus had said "other sheep I have which are not of this fold" (^{<8016>}John 10:16).

One (*hen*) is neuter singular (oneness, unity, identity) as in ^{<4018>}Galatians 3:28. Race and national distinctions vanish in Christ. If all men were really in Christ, war would disappear.

Brake down the middle wall of partition (*to mesotoichon tou phragmou lusas*). "Having loosened (first aorist active participle of *luoo*, see ^{<4019>}John 2:19) the middle-wall (late word, only here in N.T., and very rare

anywhere, one in papyri, and one inscription) of partition (*phragmou*, old word, fence, from *phrassoo*, to fence or hedge, as in ^{<4213>}Matthew 21:33).” In the temple courts a partition wall divided the court of the Gentiles from the court of Israel with an inscription forbidding a Gentile from going further (Josephus, *Ant.* VIII. 3, 2). See the uproar when Paul was accused of taking Trophimus beyond this wall (^{<4213>}Acts 21:28).

^{<4015>}**Ephesians 2:15** *Having abolished* (*katargeesas*). First aorist active participle of *katargeoo*, to make null and void.

The enmity (*teen echthran*). But it is very doubtful if *teen echthran* (old word from *echthros*, hostile, ^{<4212>}Luke 23:12) is the object of *katargeesas*. It looks as if it is in apposition with to *mesotoichon* and so the further object of *lusas*. The enmity between Jew and Gentile was the middle wall of partition. And then it must be decided whether “in his flesh” (*en teei sarki autou*) should be taken with *lusas* and refer especially to the Cross (^{<5012>}Colossians 1:22) or be taken with *katargeesas*. Either makes sense, but better sense with *lusas*. Certainly “the law of commandments in ordinances (*ton nomon toon entoloon en dogmasin*) is governed by *katargeesas*.

That he might create (*hina ktiseei*). Final clause with first aorist active subjunctive of *ktizoo*.

The twain (*tous duo*). The two men (masculine here, neuter in verse 14), Jew and Gentile.

One new man (*eis hena kainon anthroopon*). Into one fresh man (^{<5013>}Colossians 3:9-11) “in himself” (*en hautooi*). Thus alone is it possible.

Making peace (*poioon eireeneen*). Thus alone can it be done. Christ is the peace-maker between men, nations, races, classes.

^{<4016>}**Ephesians 2:16** *And might reconcile* (*kai apokatallaxeei*). Final clause with *hina* understood of first aorist active subjunctive of *apokatallassoo* for which see ^{<5011>}Colossians 1:20,22.

Them both (*tous amphoterous*). “The both,” “the two” (*tous duo*), Jew and Gentile.

In one body (*en heni soomati*). The “one new man” of verse 15 of which Christ is Head (^{<4013>}Ephesians 1:23), the spiritual church. Paul piles up metaphors to express his idea of the Kingdom of God with Christ as King

(the church, the body, the commonwealth of Israel, oneness, one new man in Christ, fellow-citizens, the family of God, the temple of God).

Thereby (*en autooi*). On the Cross where he slew the enmity (repeated here) between Jew and Gentile.

Ephesians 2:17 *Preached peace* (*eueggelisato eireneen*). First aorist middle of *euaggelizoo*. “He gospelized peace” to both Jew and Gentile, “to the far off ones” (*tois makran*) and “to the nigh ones” (*tois eggus*). By the Cross and after the Cross Christ could preach that message.

Ephesians 2:18 *Through him* (*di' autou*). Christ.

We both (*hoi amphoteroi*). “We the both” (Jew and Gentile).

Our access (*teen prosagoogen*). The approach, the introduction as in **Romans 5:2**.

In one Spirit (*en heni pneumati*). The Holy Spirit.

Unto the Father (*pros ton patera*). So the Trinity as in 1:13f. The Three Persons all share in the work of redemption.

Ephesians 2:19 *So then* (*ara oun*). Two inferential particles (accordingly therefore).

No more (*ouketi*). No longer.

Sojourners (*paroikoi*). Old word for dweller by (near by, but not in). So **Acts 7:6,29**; **1 Peter 2:11** (only other N.T. examples). Dwellers just outside the house or family of God.

Fellow-citizens (*sunpolitai*, old, but rare word, here only in N.T.), members now of the *politeia* of Israel (verse 12), the opposite of *xenoi kai paroikoi*.

Of the household of God (*oikeioi tou theou*). Old word from *oikos* (house, household), but in N.T. only here, **Galatians 6:10**; **1 Timothy 5:8**. Gentiles now in the family of God (**Romans 8:29**).

Ephesians 2:20 *Being built upon* (*epoikodomeethentes*). First aorist passive participle of *epoikodomeoo*, for which double compound verb see **1 Corinthians 3:10**; **Colossians 2:17**.

The foundation (epi tooi themeliooi). Repetition of *epi* with the locative case. See ^{<4181>}1 Corinthians 3:11 for this word.

Of the apostles and prophets (ton apostolon kai propheetoon). Genitive of apposition with *themeliooi*, consisting in. If one is surprised that Paul should refer so to the apostles, he being one himself, Peter does the same thing (^{<6092>}2 Peter 3:2). Paul repeats this language in ^{<4085>}Ephesians 3:5.

Christ Jesus himself being the chief corner stone (ontoos akrogoonianiou autou Christou Ieesou). Genitive absolute. The compound *akrogooniaios* occurs only in the LXX (first in ^{<23316>}Isaiah 28:16) and in the N.T. (here, ^{<4086>}1 Peter 2:6). *Lithos* (stone) is understood. Jesus had spoken of himself as the stone, rejected by the Jewish builders (experts), but chosen of God as the head of the corner (^{<4122>}Matthew 21:42), *eis kephaleen goonias*. “The *akrogooniaios* here is the primary foundation-stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout” (W. W. Lloyd).

^{<4021>}**Ephesians 2:21** *Each several building (pasa oikodomee)*. So without article Aleph B D G K L. *Oikodomee* is a late word from *oikos* and *demoo*, to build for building up (edification) as in ^{<4023>}Ephesians 4:29, then for the building itself as here (^{<4133>}Mark 13:1f.). Ordinary Greek idiom here calls for “every building,” not for “all the building” (Robertson, *Grammar*, p. 772), though it is not perfectly clear what that means. Each believer is called a *naos theou* (^{<41816>}1 Corinthians 3:16). One may note the plural in ^{<4131>}Mark 13:1 (*oikodomai*) of the various parts of the temple. Perhaps that is the idea here without precise definition of each *oikodomee*. But there are examples of *pas* without the article where “all” is the idea as in *pasees ktiseos* (all creation) in ^{<5015>}Colossians 1:15.

Fitly framed together (sunarmologoumene). Double compound from *sun* and *harmologos* (binding, *harmos*, joint and *legoo*), apparently made by Paul and in N.T. only here and ^{<4046>}Ephesians 4:16. Architectural metaphor.

Into a holy temple (eis naon hagion). The whole structure with all the *oikodomai*. Another metaphor for the Kingdom of God with which compare Peter’s “spiritual house” (*oikos pneumatikos*) in which each is a living stone being built in (^{<4085>}1 Peter 2:5).

^{<4022>}**Ephesians 2:22** *Ye also are builded together (kai humeis sunoikodomeisthe)*. Ye Gentiles also. Present passive indicative

(continuous process) of common old verb *sunoikodomeoo*, to build together with others or out of varied materials as here. Only here in N.T. In ~~<1185>~~ 1 Peter 2:5 Peter uses *oikodomeisthe* for the same process.

For a habitation (eis katoikeeteerion). Late word (LXX), in N.T. only here and ~~<6682>~~ Revelation 18:2. From *katoikeoo*, to dwell, as ~~<4187>~~ Ephesians 3:17. Possibly each of us is meant here to be the “habitation of God in the Spirit” and all together growing (*auxei*) “into a holy temple in the Lord,” a noble conception of the brotherhood in Christ.

CHAPTER 3

Εφ. 3:1 *For this cause (toutou charin)*. Use of *charin* (accusative of *charis*) as a preposition with the genitive and referring to the preceding argument about God's elective grace. It is possible that Paul started to make the prayer that comes in verses 14-21 when he repeats *toutou charin*. If so, he is diverted by his own words "the prisoner of Christ Jesus in behalf of you Gentiles" (*ho desmios tou Christou Ieesou huper humoon toon ethnoon*) to set forth in a rich paragraph (1-13) God's use of him for the Gentiles.

Εφ. 3:2 *If so be that ye have heard (ei ge eekousate)*. Condition of first class with *ei* and first aorist active indicative and with the intensive particle *ge* that gives a delicate touch to it all. On *oikonomian* (stewardship, dispensation) see Εφ. 1:9; 3:9; Κολ. 1:25.

Εφ. 3:3 *By revelation (kata apokalupsin)*. Not essentially different from *di' apokalupseos* (Γαλ. 1:12). This was Paul's qualification for preaching "the mystery" (*to musteerion*). See Εφ. 1:9).

As I wrote afore (kathoos proegrapsa). First aorist active indicative of *prographoo* as in Ρωμ. 15:4, not picture forth as Γαλ. 3:1. But when and where? Epistolary aorist for this Epistle? That is possible. A previous and lost Epistle as in 1 Κορ. 5:9? That also is abstractly possible. To the preceding discussion of the Gentiles? Possible and also probable.

In few words (en oligoii). Not = *pro oligou*, shortly before, but as in Ακτ. 26:28 "in brief space or time" = *suntonoos* (Ακτ. 24:4), "briefly."

Εφ. 3:4 *Whereby (pros ho)*. "Looking to which," "according to which."

When ye read (anaginooskontes). This Epistle will be read in public.

My understanding in the mystery of Christ (teen sunesin mou en tooi musteeriooi tou Christou). My "comprehension" (*sunesin*, Κολ. 2:2)

1:9; 2:2). Every sermon reveals the preacher's grasp of "the mystery of Christ." If he has no insight into Christ, he has no call to preach.

Ephesians 3:5 *In other generations (heterais geneais)*. Locative case of time. He had already claimed this revelation for himself (verse 3). Now he claims it for all the other apostles and prophets of God.

Ephesians 3:6 *To wit*. Not in the Greek. But the infinitive (*einai*) clause is exegetical and gives the content of the revelation, a common idiom in the N.T. *Ta ethnee* is in the accusative of general reference. Paul is fond of compounds with *sun* and here uses three of them.

Fellow-heirs (sunkleeronoma). Late and rare (Philo, inscriptions and papyri). See also **Romans 8:17**.

Fellow-members of the body (sunsooma). First found here and only here save in later ecclesiastical writers. Preuschen argues that it is equivalent to *sundoulos* in **Colossians 1:7** (*sooma* in sense of *doulos*).

Fellow-partakers (sunmetocha). Another late and rare word (Josephus). Only here in N.T. In one papyrus in sense of joint possessor of a house.

Ephesians 3:7 For this verse see **Colossians 1:25**; **Ephesians 1:19f.**; **3:2**.

Ephesians 3:8 *Unto me who am less than the least of all saints (emoi tooi elachistoterooi pantoon hagioon)*. Dative case *emoi* with *elothee*. The peculiar form *elachistoterooi* (in apposition with *emoi*) is a comparative (*-teros*) formed on the superlative *elachistos*. This sort of thing was already done in the older Greek like *eschatoteros* in Xenophon. It became more common in the *Koin.*. So the double comparative *meizoteran* in **3 John 1:4**. The case of *hagioon* is ablative. This was not mock humility (15:19), for on occasion Paul stood up for his rights as an apostle (**2 Corinthians 11:5**).

The unsearchable riches of Christ (to anexichniaston ploutos tou Christou). *Anexichniastos* (a privative and verbal of *exichniazoo*, to track out, *ex* and *ichnos*, track) appears first in **Job 5:9; 9:10**. Paul apparently got it from Job. Nowhere else in N.T. except **Romans 11:33**. In later Christian writers. Paul undertook to track out the untrackable in Christ.

Ephesians 3:9 *To make see (phootisai)*. First aorist active infinitive of *photizoo*, late verb, to turn the light on. With the eyes of the heart enlightened (^{<4018>}Ephesians 1:18) one can then turn the light for others to see. See ^{<5026>}Colossians 1:26.

Ephesians 3:10 *To the intent that (hina)*. Final clause.

Might be made known (gnooristheei). First aorist passive subjunctive of *gnoorizoo* with *hina*. The mystery was made known to Paul (^{<4018>}Ephesians 3:3) and now he wants it blazoned forth to all powers (Gnostic aeons or what not).

Through the church (dia tees ekkleesias). The wonderful body of Christ described in chapter Ephesians 2.

The manifold wisdom of God (hee polupoikilos sophia tou theou). Old and rare word, much-variegated, with many colours. Only here in N.T. *Poikilos* (variegated) is more common (^{<4024>}Matthew 4:24).

Ephesians 3:11 *According to the eternal purpose (kata prothesin toon aioonoon)*. “According to the purpose (^{<4011>}Ephesians 1:11) of the ages.” God’s purpose runs on through the ages. “Through the ages one eternal purpose runs.”

Ephesians 3:12 *In confidence (en pepoitheesei)*. Late and rare word from *pepoitha*. See ^{<4015>}2 Corinthians 1:15.

Through our faith in him (dia tees pisteoos autou). Clearly objective genitive *autou* (in him).

Ephesians 3:13 *That ye faint not (mee enkakein)*. Object infinitive with *mee* after *aitoumai*. The infinitive (present active) *enkakein* is a late and rare word (see already ^{<4018>}Luke 18:1; ^{<5113>}2 Thessalonians 3:13; ^{<4012>}2 Corinthians 4:1,16; ^{<4018>}Galatians 6:9) and means to behave badly in, to give in to evil (*en, kakos*). Paul urges all his apostolic authority to keep the readers from giving in to evil because of his tribulations for them.

Your glory (doxa humoon). As they could see.

Ephesians 3:14 *I bow my knees (kamptoo ta gonata mou)*. He now prays whether he had at first intended to do so at ^{<4018>}Ephesians 3:1 or not. Calvin supposes that Paul knelt as he dictated this prayer, but this is not

necessary. This was a common attitude in prayer (^{<424>}Luke 22:41; ^{<474>}Acts 7:40; 20:36; 21:5), though standing is also frequent (^{<41125>}Mark 11:25; ^{<4281>}Luke 18:11,13).

^{<4815>}**Ephesians 3:15** *Every family* (*pasa patria*). Old word (*patra* is the usual form) from *pateer*, descent from a common ancestor as a tribe or race. Some take it here as = *patrotees*, fatherhood, but that is most unlikely. Paul seems to mean that all the various classes of men on earth and of angels in heaven get the name of family from God the Father of all.

^{<4816>}**Ephesians 3:16** *That he would grant you* (*hina dooi humin*). Sub-final clause with *hina* and the second aorist active subjunctive of *didoomi*, to give. There are really five petitions in this greatest of all Paul's prayers (one already in ^{<4016>}Ephesians 1:16-23), two by the infinitives after *hina dooi* (*krataiootheenai*, *katoikeesai*), two infinitives after *hina exischuseete* (*katalabesthai*, *gnoonai*), and the last clause *hina pleerootheete*. Nowhere does Paul sound such depths of spiritual emotion or rise to such heights of spiritual passion as here. The whole seems to be coloured with "the riches of His glory."

That ye may be strengthened (*krataiootheenai*). First aorist passive infinitive of *krataiooo*, late and rare (LXX, N.T.) from *krataios*, late form from *kratos* (strength). See ^{<4080>}Luke 1:80. Paul adds *dunamei* (with the Spirit). Instrumental case.

In the inward man (*eis ton esoo anthroopon*). Same expression in ^{<4016>}2 Corinthians 4:16 (in contrast with the outward *exoo*, man) and in ^{<4022>}Romans 7:22.

^{<4817>}**Ephesians 3:17** *That Christ may dwell* (*katoikeesai ton Christon*). Another infinitive (first aorist active) after *hina dooi*. *Katoikeoo* is an old verb to make one's home, to be at home. Christ (*Christon* accusative of general reference) is asked to make his home in our hearts. This is the ideal, but a deal of fixing would have to be done in our hearts for Christ.

Being rooted and grounded in love (*en agapeei errizoomenoi kai tethemeliomenoi*). But it is not certain whether *en agapeei* should go with these participles or with the preceding infinitive *katoikeesai* (dwell). Besides, these two perfect passive participles (from *rizoo*, old verb, in N.T. only here and ^{<5007>}Colossians 2:7, and from *themeliooo*, see also ^{<5023>}Colossians 1:23) are in the nominative case and are to be taken with

hina exischuseete and are proleptically placed before *hina*. Verse 18 should really begin with these participles. Paul piles up metaphors (dwelling, rooted, grounded).

⚭⚭⚭ **Ephesians 3:18** *That ye may be strong* (*hina exischuseete*). Sub-final clause again with *hina* and the first aorist active subjunctive of *exischuoo*, a late and rare compound (from *ex, ischuoo*) to have full strength. Here only in N.T.

To apprehend (*katalabesthai*). Second aorist middle infinitive of *katalambanoo*, old and common verb, to lay hold of effectively (*kata-*), here with the mind, to grasp (⚭⚭⚭ Acts 25:25).

With all the saints (*sun pasin tois hagiois*). No isolated privilege. Fellowship open to all. Paul gives a rectangular (four dimension) measure of love (breadth *platos*, length *meekos*, height *hupsos*, depth *bathos*, all common enough words).

⚭⚭⚭ **Ephesians 3:19** *And to know* (*gnoonai te*). Second aorist active infinitive with *exischuseete*.

Which passeth knowledge (*teen hyperballousan tees gnooseoos*). Ablative case *gnooseoos* after *hyperballousan* (from *hyperballoo*). All the same Paul dares to scale this peak.

That ye may be filled with all the fulness of God (*hina pleerootheete eis pan to pleerooma tou theou*). Final clause again (third use of *hina* in the sentence) with first aorist passive subjunctive of *pleerooo* and the use of *eis* after it. One hesitates to comment on this sublime climax in Paul's prayer, the ultimate goal for followers of Christ in harmony with the injunction in ⚭⚭⚭ Matthew 5:48 to be perfect (*teleioi*) as our heavenly Father is perfect. There is nothing that any one can add to these words. One can turn to ⚭⚭⚭ Romans 8:29 again for our final likeness to God in Christ.

⚭⚭⚭ **Ephesians 3:20** *That is able to do* (*tooi dunamenooi poiesai*). Dative case of the articular participle (present middle of *dunamai*). Paul is fully aware of the greatness of the blessings asked for, but the Doxology ascribes to God the power to do them for us.

Above all (*huper panta*). Not simply *panta*, but *huper* beyond and above all.

Exceedingly abundantly (*huperekperissou*). Late and rare double compound (*huper, ek, perissou*) adverb (LXX, ^{<SUBJ>}1 Thessalonians 3:10; 5:13; ^{<HRD>}Ephesians 3:20). It suits well Paul's effort to pile Pelion on Ossa.

That we ask (*hoon aitoumetha*). Ablative of the relative pronoun attracted from the accusative *ha* to the case of the unexpressed antecedent *toutoon*. Middle voice (*aitoumetha*) "we ask for ourselves."

Or think (*ee nooumen*). The highest aspiration is not beyond God's "power" (*dunamin*) to bestow.

^{<HRD>}**Ephesians 3:21** *In the church* (*en teei ekkleesiai*). The general church, the body of Christ.

And in Christ Jesus (*kai en Christooi Ieesou*). The Head of the glorious church.

CHAPTER 4

<401>Ephesians 4:1 *Wherewith ye were called (hees ekleetheete).*

Attraction of the relative *hees* to the genitive of the antecedent *kleeseoos* (calling) from the cognate accusative *heen* with *ekleetheete* (first aorist passive indicative of *kaleoo*, to call. For the list of virtues here see

<5182>Colossians 3:12. To *anechomenoi alleeloon* (<5183>Colossians 3:13) Paul here adds “in love” (*en agapeei*), singled out in <5184>Colossians 3:14.

<403>Ephesians 4:3 *The unity (teen henoteeta).* Late and rare word (from *heis*, one), in Aristotle and Plutarch, though in N.T. only here and verse 13.

In the bond of peace (en tooi sundesmooi tees eireenees). In <5184>Colossians 3:14 *agapee* (love) is the *sundesmos* (bond). But there is no peace without love (verse 2).

<404>Ephesians 4:4 *One body (hen sooma).* One mystical body of Christ (the spiritual church or kingdom, cf. <4023>Ephesians 1:23; 2:16).

One Spirit (hen pneuma). One Holy Spirit, grammatical neuter gender (not to be referred to by “it,” but by “he”).

In one hope (en miai elpidi). The same hope as a result of their calling for both Jew and Greek as shown in chapter 2.

<405>Ephesians 4:5 *One Lord (heis Kurios).* The Lord Jesus Christ and he alone (no series of aeons).

One faith (mia pistis). One act of trust in Christ, the same for all (Jew or Gentile), one way of being saved.

One baptism (hen baptisma). The result of baptizing (*baptisma*), while *baptismos* is the act. Only in the N.T. (*baptismos* in Josephus) and ecclesiastical writers naturally. See <4103>Mark 10:38. There is only one act of baptism for all (Jews and Gentiles) who confess Christ by means of this symbol, not that they are made disciples by this one act, but merely so profess him, put Christ on publicly by this ordinance.

◄4016► Ephesians 4:6 *One God and Father of all (heis theos kai pateer pantoon)*. Not a separate God for each nation or religion. One God for all men. See here the Trinity again (Father, Jesus, Holy Spirit).

*Who is over all (ho epi pantoon),
and through all (kai dia pantoon),*

and in all (kai en pasin). Thus by three prepositions (*epi, dia, en*) Paul has endeavoured to express the universal sweep and power of God in men's lives. The pronouns (*pantoon, pantoon, pasin*) can be all masculine, all neuter, or part one or the other. The last "in all" is certainly masculine and probably all are.

◄4017► Ephesians 4:7 *According to the measure of the gifts of Christ (kata to metron tees dooreas tou Christou)*. Each gets the gift that Christ has to bestow for his special case. See **◄4510►** 1 Corinthians 12:4ff.; **◄4510►** Romans 12:4-6.

◄4018► Ephesians 4:8 *Wherefore he saith (dio legei)*. As a confirmation of what Paul has said. No subject is expressed in the Greek and commentators argue whether it should be *ho theos* (God) or *hee graphee* (Scripture). But it comes to God after all. See **◄4127►** Acts 2:17. The quotation is from **◄4988►** Psalm 68:18, a Messianic Psalm of victory which Paul adapts and interprets for Christ's triumph over death.

He led captivity captive (eichmalooteusen aichmalootusian). Cognate accusative of *aichmalootusian*, late word, in N.T. only here and **◄4630►** Revelation 13:10. The verb also (*aichmalooteuoo*) is from the old word *aichmalootos*, captive in war (in N.T. only in **◄4018►** Luke 4:18), in LXX and only here in N.T.

◄4019► Ephesians 4:9 *Now this (to de)*. Paul picks out the verb *anabas* (second aorist active participle of *anabainoo*, to go up), changes its form to *anebee* (second aorist indicative), and points the article (*to*) at it. Then he concludes that it implied a previous *katabas* (coming down).

Into the lower parts of the earth (eis ta katootera tees gees). If the *anabas* is the Ascension of Christ, then the *katabas* would be the Descent (Incarnation) to earth and *tees gees* would be the genitive of apposition. What follows in verse 10 argues for this view. Otherwise one must think of the death of Christ (the descent into Hades of **◄4123►** Acts 2:31).

Ephesians 4:10 *Is the same also* (*autos estin*). Rather, “the one who came down (*ho katabas*, the Incarnation) is himself also the one who ascended (*ho anabas*, the Ascension).”

Far above (*huperanoo*). See ^{<402>}Ephesians 1:21.

All the heavens (*pantoon toon ouranoon*). Ablative case after *huperanoo*. For the plural used of Christ’s ascent see ^{<3044>}Hebrews 4:14; 7:27. Whether Paul has in mind the Jewish notion of a graded heaven like the third heaven in ^{<472>}2 Corinthians 12:2 or the seven heavens idea one does not know.

That he might fill all things (*hina pleerooseei ta panta*). This purpose we can understand, the supremacy of Christ (^{<5009>}Colossians 2:9f.).

Ephesians 4:11 *And he gave* (*kai autos edooken*). First aorist active indicative of *didoomi*. In ^{<4328>}1 Corinthians 12:28 Paul uses *etheto* (more common verb, appointed), but here repeats *edooken* from the quotation in verse 8. There are four groups (*tous men, tous de* three times, as the direct object of *edooken*). The titles are in the predicate accusative (*apostolous, propheetas, poimenas kai didaskalous*). Each of these words occurs in ^{<428>}1 Corinthians 12:28 (which see for discussion) except *poimenas* (shepherds). This word *poimeen* is from a root meaning to protect. Jesus said the good shepherd lays down his life for the sheep (^{<4301>}John 10:11) and called himself the Good Shepherd. In ^{<3830>}Hebrews 13:20 Christ is the Great Shepherd (cf. ^{<4025>}1 Peter 2:25). Only here are preachers termed shepherds (Latin *pastores*) in the N.T. But the verb *poimainoo*, to shepherd, is employed by Jesus to Peter (^{<4216>}John 21:16), by Peter to other ministers (^{<402>}1 Peter 5:2), by Paul to the elders (bishops) of Ephesus (^{<408>}Acts 20:28). Here Paul groups “shepherds and teachers” together. All these gifts can be found in one man, though not always. Some have only one.

Ephesians 4:12 *For the perfecting* (*pros ton katartismon*). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though *katartisis* in ^{<4739>}2 Corinthians 13:9, both from *katartizoo*, to mend (^{<4021>}Matthew 4:21; ^{<4011>}Galatians 6:1). “For the mending (repair) of the saints.”

Unto the building up (*eis oikodomeen*). See ^{<4021>}Ephesians 2:21. This is the ultimate goal in all these varied gifts, “building up.”

4013 **Ephesians 4:13** *Till we all attain (mechri katanteesoomen hoi pantes)*. Temporal clause with purpose idea with *mechri* and the first aorist active subjunctive of *katantaoo*, late verb, to come down to the goal (**5081** Philippians 3:11). “The whole” including every individual. Hence the need of so many gifts.

Unto the unity of the faith (eis teen henoteeta tees pisteos). “Unto oneness of faith” (of trust) in Christ (verse 3) which the Gnostics were disturbing.

And of the knowledge of the Son of God (kai tees epignooseos tou huiou tou theou). Three genitives in a chain dependent also on *teen henoteeta*, “the oneness of full (*epi-*) knowledge of the Son of God,” in opposition to the Gnostic vagaries.

Unto a full-grown man (eis andra teleion). Same figure as in **4025** Ephesians 2:15 and *teleios* in sense of adult as opposed to *neepioi* (infants) in 14.

Unto the measure of the stature (eis metron heelikias). So apparently *heelikia* here as in **4020** Luke 2:52, not age (**4021** John 9:21). Boys rejoice in gaining the height of a man. But Paul adds to this idea “the fulness of Christ” (*tou pleeromatos tou Christou*), like “the fulness of God” in **4089** Ephesians 3:19. And yet some actually profess to be “perfect” with a standard like this to measure by! No pastor has finished his work when the sheep fall so far short of the goal.

4014 **Ephesians 4:14** *That we may be no longer children (hina meeketi oomen neepioi)*. Negative final clause with present subjunctive. Some Christians are quite content to remain “babes” in Christ and never cut their eye-teeth (**5851** Hebrews 5:11-14), the victims of every charlatan who comes along.

Tossed to and fro (kludoonizomenoi). Present passive participle of *kludoonizomai*, late verb from *kludoon* (wave, **5006** James 1:6), to be agitated by the waves, in LXX, only here in N.T. One example in Vettius Valens.

Carried about (peripheromenoi). Present passive participle of *peripheroo*, old verb, to carry round, whirled round “by every wind (*anemooi*, instrumental case) of teaching.” In some it is all wind, even like a hurricane

or a tornado. If not anchored by full knowledge of Christ, folks are at the mercy of these squalls.

By the sleight (en teei kubiai). “In the deceit,” “in the throw of the dice” (*kubia*, from *kubos*, cube), sometimes cheating.

In craftiness (en panourgiai). Old word from *panourgos* (*pan*, *ergon*, any deed, every deed), cleverness, trickiness.

After the wiles of error (pros teen methodian tees planees). *Methodia* is from *methodeuo* (*meta*, *hodos*) to follow after or up, to practise deceit, and occurs nowhere else (^{<4043>}Ephesians 4:13; 6:11) save in late papyri in the sense of method. The word *planees* (wandering like our “planet”) adds to the evil idea in the word. Paul has covered the whole ground in this picture of Gnostic error.

^{<4045>}**Ephesians 4:15** *In love (en agapeei)*. If truth were always spoken only in love!

May grow into him (auxeesoomen eis auton). Supply *hina* and then note the final use of the first aorist active subjunctive. It is the metaphor of verse 13 (the full-grown man). We are the body and Christ is the Head. We are to grow up to his stature.

^{<4046>}**Ephesians 4:16** *From which (ex hou)*. Out of which as the source of energy and direction.

Fitly framed (sunarmologoumenon). See ^{<4021>}Ephesians 2:21 for this verb.

Through that which every joint supplieth (dia pasees haphees tees epichoreegias). Literally, “through every joint of the supply.” See ^{<5029>}Colossians 2:19 for *haphee* and ^{<5019>}Philippians 1:19 for the late word *epichoreegia* (only two examples in N.T.) from *epichoreegeoo*, to supply (^{<5029>}Colossians 2:19).

In due measure (en metrooi). Just “in measure” in the Greek, but the assumption is that each part of the body functions properly in its own sphere.

Unto the building up of itself (eis oikodomeen heautou). Modern knowledge of cell life in the human body greatly strengthens the force of Paul’s metaphor. This is the way the body grows by cooperation under the control of the head and all “in love” (*en agapeei*).

Ephesians 4:17 *That ye no longer walk (meeketi humas peripatein)*. Infinitive (present active) in indirect command (not indirect assertion) with accusative *humas* of general reference.

In vanity of their mind (en mataioteeti tou noos autoon). “In emptiness (from *mataios*, late and rare word. See ^{<480>}Romans 8:20) of their intellect (*noos*, late form for earlier genitive *nou*, from *nous*).

Ephesians 4:18 *Being darkened (eskotoomenoi ontes)*. Periphrastic perfect passive participle of *skotoo*, old verb from *skotos* (darkness), in N.T. only here and ^{<481>}Revelation 9:2; 16:10.

In their understanding (teei dianoiai). Locative case. Probably *dianoia* (*dia, nous*) includes the emotions as well as the intellect (*nous*). It is possible to take *ontes* with *apeல்லotrioomenoi* (see ^{<482>}Ephesians 2:12) which would then be periphrastic (instead of *eskotoomenoi*) perfect passive participle.

From the life of God (tees zooees tou theou). Ablative case *zooees* after *apeல்லotrioomenoi* (^{<483>}Ephesians 2:12).

Because of the ignorance (dia teen agnoian). Old word from *agnoeoo*, not to know. Rare in N.T. See ^{<484>}Acts 3:17.

Hardening (pooroosin). Late medical term (Hippocrates) for callous hardening. Only other N.T. examples are ^{<485>}Mark 3:5; ^{<486>}Romans 11:25.

Ephesians 4:19 *Being past feeling (apeelgeekotes)*. Perfect active participle of *apalgeoo*, old word to cease to feel pain, only here in N.T.

To lasciviousness (teei aselgeiai). Unbridled lust as in ^{<487>}2 Corinthians 12:21; ^{<488>}Galatians 5:19.

To work all uncleanness (eis ergasian akatharsias pasees). Perhaps prostitution, “for a trading (or work) in all uncleanness.” Certainly Corinth and Ephesus could qualify for this charge.

With greediness (en pleonexiai). From *pleonektees*, one who always wants more whether money or sexual indulgence as here. The two vices are often connected in the N.T.

<402> Ephesians 4:20 *But ye did not so learn Christ (Humeis de ouch houtoos emathete ton Christon)*. In sharp contrast to pagan life (*houtoos*). Second aorist active indicative of *manthanoo*.

<402> Ephesians 4:21 *If so be that (ei ge)*. “If indeed.” Condition of first class with aorist indicatives here, assumed to be true (*EEKOUSATE KAI EDIDACHTHEETE*).

Even as truth is in Jesus (kathoos estin aleetheia en tooi Ieesou). It is not clear what Paul’s precise idea is here. The Cerinthian Gnostics did distinguish between the man Jesus and the aeon Christ. Paul here identifies Christ (verse 20) and Jesus (verse 21). At any rate he flatly affirms that there is “truth in Jesus” which is in direct opposition to the heathen manner of life and which is further explained by the expegetical infinitives that follow (*apothesthai, ananeousthai de, kai endusasthai*).

<402> Ephesians 4:22 *That ye put away (apothesthai)*. Second aorist middle infinitive of *apotitheemi* with the metaphor of putting off clothing or habits as *apothesthe* in **<5108> Colossians 3:8** (which see) with the same addition of “the old man” (*ton palaion anthroopon*) as in **<5109> Colossians 3:9**. For *anastropheen* (manner of life) see **<4013> Galatians 1:13**.

Which waxeth corrupt (ton phtheiromenon). Either present middle or passive participle of *phtheiroo*, but it is a process of corruption (worse and worse).

<4023> Ephesians 4:23 *That ye be renewed (ananeousthai)*. Present passive infinitive (expegetical, like *apothesthai*, of *aleetheia en tooi Ieesou*) and to be compared with *anakainoumenon* in **<5109> Colossians 3:10**. It is an old verb, *ananeooo*, to make new (young) again; though only here in N.T.

The spirit (tooi pneumatii). Not the Holy Spirit, but the human spirit.

<4024> Ephesians 4:24 *Put on (endusasthai)*. First aorist middle infinitive of *enduoo* (-*noo*), for which see **<5109> Colossians 3:10**.

The new man (ton kainon anthroopon). “The brand-new (see **<4125> Ephesians 2:15**) man,” though *ton neon* in **<5109> Colossians 3:10**.

After God (kata theon). After the pattern God, the new birth, the new life in Christ, destined to be like God in the end (**<4129> Romans 8:29**).

Ephesians 4:25 *Wherefore* (*dio*). Because of putting off the old man, and putting on the new man.

Putting away (*apothemenoi*). Second aorist middle participle of *apotitheemi* (verse 22).

Lying (*pseudos*), *truth* (*aleetheian*) in direct contrast.

Each one (*hekastos*). Partitive apposition with *laleite*. See ^{<5108>}Colossians 3:8 *mee pseudesthe*.

Ephesians 4:26 *Be ye angry and sin not* (*orgizesthe kai mee hamartanete*). Permissive imperative, not a command to be angry. Prohibition against sinning as the peril in anger. Quotation from ^{<5004>}Psalms 4:4.

Let not the sun go down upon your wrath (*ho heelios mee epiduetoo epi parorgismooi*). Danger in settled mood of anger. *Parorgismos* (provocation), from *parorgizoo*, to exasperate to anger, occurs only in LXX and here in N.T.

Ephesians 4:27 *Neither give place to the devil* (*meede didote topon tooi diabolooi*). Present active imperative in prohibition, either stop doing it or do not have the habit. See ^{<5129>}Romans 12:19 for this idiom.

Ephesians 4:28 *Steal no more* (*meeketi kleptetoo*). Clearly here, cease stealing (present active imperative with *meeketi*).

The thing that is good (*to agathon*). “The good thing” opposed to his stealing and “with his hands” (*tais chersin*, instrumental case) that did the stealing. See ^{<5181>}2 Thessalonians 3:10. Even unemployment is no excuse for stealing.

To give (*metadidonai*). Present active infinitive of *metadidoomi*, to share with one.

Ephesians 4:29 *Corrupt* (*sapros*). Rotten, putrid, like fruit (^{<4177>}Matthew 7:17f.), fish (^{<4138>}Matthew 13:48), here the opposite of *agathos* (good).

For edifying as the need may be (*pros oikodomeen tees chreias*). “For the build-up of the need,” “for supplying help when there is need.” Let no other words come out.

That it may give (hina dooi). For this elliptical use of *hina* see on <4083> Ephesians 5:33.

<4083> **Ephesians 4:30** *Grieve not the Holy Spirit of God (mee lupeite to pneuma to hagion tou theou).* “Cease grieving” or “do not have the habit of grieving.” Who of us has not sometimes grieved the Holy Spirit?

In whom (en hooi). Not “in which.”

Ye were sealed (esphragistheete). See <4013> Ephesians 1:13 for this verb, and <4014> Ephesians 1:14 for *apolutrooseos*, the day when final redemption is realized.

<4083> **Ephesians 4:31** *Bitterness (pikria).* Old word from *pikros* (bitter), in N.T. only here and <4023> Acts 8:23; <4084> Romans 3:14; <5025> Hebrews 12:15.

Clamour (kraugee). Old word for outcry (<4216> Matthew 25:6; <4042> Luke 1:42). See <5088> Colossians 3:8 for the other words.

Be put away (arheetoo). First aorist passive imperative of *airoo*, old verb, to pick up and carry away, to make a clean sweep.

<4082> **Ephesians 4:32** *Be ye kind to one another (ginesthe eis alleelous chreestoi).* Present middle imperative of *ginomai*, “keep on becoming kind (*chreestos*, used of God in <4084> Romans 2:4) toward one another.” See <5082> Colossians 3:12f.

Tenderhearted (eusplagchnoi). Late word (*eu, splagchna*) once in Hippocrates, in LXX, here and <4088> 1 Peter 3:8 in N.T.

CHAPTER 5

⚭ **Ephesians 5:1** *Imitators of God* (*mimeetai tou theou*). This old word from *mimeomai* Paul boldly uses. If we are to be like God, we must imitate him.

⚭ **Ephesians 5:2** *An offering and a sacrifice to God* (*prosphoran kai thusian tooi theoi*). Accusative in apposition with *heauton* (himself). Christ's death was an offering to God "in our behalf" (*huper heemoon*) not an offering to the devil (Anselm), a ransom (*lutron*) as Christ himself said (⚭ Matthew 20:28), Christ's own view of his atoning death.

For an odour of a sweet smell (*eis osmeen euodias*). Same words in ⚭ Philippians 4:18 from ⚭ Leviticus 4:31 (of the expiatory offering). Paul often presents Christ's death as a propitiation (⚭ Romans 3:25) as in ⚭ John 2:2.

⚭ **Ephesians 5:3** *Or covetousness* (*ee pleonexia*). In bad company surely. Debasing like sensuality.

As becometh saints (*kathoos prepei hagiois*). It is "unbecoming" for a saint to be sensual or covetous.

⚭ **Ephesians 5:4** *Filthiness* (*aischrotees*). Old word from *aischros* (base), here alone in N.T.

Foolish talking (*moorologia*). Late word from *moorologos* (*mooros, logos*), only here in N.T.

Jesting (*eutrapelia*). Old word from *eutrapelos* (*eu, trepoo*, to turn) nimbleness of wit, quickness in making repartee (so in Plato and Plutarch), but in low sense as here ribaldry, scurrility, only here in N.T. All of these disapproved vices are *hapax legomena* in the N.T.

Which are not befitting (*ha ouk aneeken*). Same idiom (imperfect with word of propriety about the present) in ⚭ Colossians 3:18. Late MSS. read *ta ouk aneekonta* like *ta mee katheekonta* in ⚭ Romans 1:28.

⚭ **Ephesians 5:5** *Ye know of a surety* (*iste ginooskontes*). The correct text has *iste*, not *este*. It is the same form for present indicative (second

person plural) and imperative, probably indicative here, “ye know.” But why *ginooskontes* added? Probably, “ye know recognizing by your own experience.”

No (*pas — ou*). Common idiom in the N.T. like the Hebrew= *oudeis* (Robertson, *Grammar*, p. 732).

Covetous man (*pleonektees, pleon echoo*). Old word, in N.T. only here and <450>1 Corinthians 5:10f.; 6:10.

Which is (*ho estin*). So Aleph B. A D K L have *hos* (who), but *ho* is right. See <5014>Colossians 3:14 for this use of *ho* (which thing is). On *eidoololatrees* (idolater) see <450>1 Corinthians 5:10f.

In the Kingdom of Christ and God (*en teei basileiai tou Christou kai theou*). Certainly the same kingdom and Paul may here mean to affirm the deity of Christ by the use of the one article with *Christou kai theou*. But Sharp’s rule cannot be insisted on here because *theos* is often definite without the article like a proper name. Paul did teach the deity of Christ and may do it here.

<4016>**Ephesians 5:6** *With empty words* (*kenois logois*). Instrumental case. Probably Paul has in mind the same Gnostic praters as in <5014>Colossians 2:4f. See <4016>Ephesians 2:2.

<4016>**Ephesians 5:7** *Partakers with them* (*sunmetochoi autoon*). Late double compound, only here in N.T., joint (*sun*) shares with (*metochoi*) them (*autoon*). These Gnostics.

<4016>**Ephesians 5:8** *But now light* (*nun de phoos*). Jesus called his disciples the light of the world (<4014>Matthew 5:14).

<4016>**Ephesians 5:9** *The fruit of light* (*ho karpos tou phootos*). Two metaphors (fruit, light) combined. See <4012>Galatians 5:22 for “the fruit of the Spirit.” The late MSS. have “spirit” here in place of “light.”

Goodness (*agathosuneei*). Late and rare word from *agathos*. See <3011>2 Thessalonians 1:11; <4012>Galatians 5:22.

<450>**Ephesians 5:10** *Proving* (*dokimazontes*). Testing and so proving.

<4951> **Ephesians 5:11** *Have no fellowship with (mee sunkoinooneite)*. No partnership with, present imperative with *mee*. Followed by associative instrumental case *ergois* (works).

Unfruitful (akarpois). Same metaphor of verse 9 applied to darkness (*skotos*).

Reprove (elegchete). Convict by turning the light on the darkness.

<4952> **Ephesians 5:12** *In secret (krupheei)*. Old adverb, only here in N.T. Sin loves the dark.

Even to speak of (kai legein). And yet one must sometimes speak out, turn on the light, even if to do so is disgraceful (*aischron*, like <4906> 1 Corinthians 11:6).

<4953> **Ephesians 5:13** *Are made manifest by the light (hupo tou phototos phaneroutai)*. Turn on the light. Often the preacher is the only man brave enough to turn the light on the private sins of men and women or even those of a community.

<4954> **Ephesians 5:14** *Wherefore he saith (dio legei)*. Apparently a free adaptation of <2339> Isaiah 26:19; 60:1. The form *anasta* for *anasteethi* (second person singular imperative second aorist active of *anisteemi*) occurs in <4117> Acts 12:7.

Shall shine (epiphausei). Future active of *epiphauskoo*, a form occurring in Job (<4875> Job 25:5; 31:26), a variation of *epiphooskoo*. The last line suggests the possibility that we have here the fragment of an early Christian hymn like <5016> 1 Timothy 3:16.

<4955> **Ephesians 5:15** *Carefully (akriboos)*. Aleph B 17 put *akriboos* before *poos* (how) instead of *poos akriboos* (how exactly ye walk) as the Textus Receptus has it. On *akriboos* (from *akribees*) see <4908> Matthew 2:8; <4908> Luke 1:3.

Unwise (asophoi). Old adjective, only here in N.T.

<4956> **Ephesians 5:16** *Redeeming the time (exagorazomenoi ton kairon)*. As in <5045> Colossians 4:5 which see.

Ephesians 5:17 *Be ye not foolish (mee ginesthe aphrones)*. “Stop becoming foolish.”

Ephesians 5:18 *Be not drunken with wine (mee methuskesthe oinooi)*. Present passive imperative of *methuskoo*, old verb to intoxicate. Forbidden as a habit and to stop it also if guilty. Instrumental case *oinooi*.

Riot (asootia). Old word from *asootos* (adverb *asootoos* in ^{<21513>}Luke 15:13), in N.T. only here, ^{<5006>}Titus 1:6; ^{<4004>}1 Peter 4:4.

But be filled with the Spirit (alla pleerousthe en pneumatī). In contrast to a state of intoxication with wine.

Ephesians 5:19 *To the Lord (tooi Kuriooi)*. The Lord Jesus. In ^{<5016>}Colossians 3:16 we have *tooi theooi* (to God) with all these varieties of praise, another proof of the deity of Christ. See ^{<5016>}Colossians 3:16 for discussion.

Ephesians 5:20 *In the name of our Lord Jesus Christ (en onomati tou Kuriou heemou Ieesou Christou)*. Jesus had told the disciples to use his name in prayer (^{<5162>}John 16:23f.).

To God, even the Father (tooi theooi kai patri). Rather, “the God and Father.”

Ephesians 5:21 *Subjecting yourselves to one another (hupotassomenoi alleelois)*. Present middle participle of *hupotassoo*, old military figure to line up under (^{<5018>}Colossians 3:18). The construction here is rather loose, coordinate with the preceding participles of praise and prayer. It is possible to start a new paragraph here and regard *hupotassomenoi* as an independent participle like an imperative.

Ephesians 5:22 *Be in subjection*. Not in the Greek text of B and Jerome knew of no MS. with it. K L and most MSS. have *hupotassesthe* like ^{<5018>}Colossians 3:18, while Aleph A P have *hupotassesthoosan* (let them be subject to). But the case of *andrasin* (dative) shows that the verb is understood from verse 21 if not written originally. *Idiois* (own) is genuine here, though not in ^{<5018>}Colossians 3:18.

As unto the Lord (hoos tooi Kuriooi). So here instead of *hoos aneeken en Kuriooi* of ^{<5018>}Colossians 3:18.

Ephesians 5:23 *For the husband is the head of the wife* (*hoti aneer estin kephalee tees gunaikos*). “For a husband is head of the (his) wife.” No article with *aneer* or *kephalee*.

As Christ also is the head of the church (*hoos kai ho Christos kephalee tees ekkleesias*). No article with *kephalee*, “as also Christ is head of the church.” This is the comparison, but with a tremendous difference which Paul hastens to add either in an appositional clause or as a separate sentence.

Himself the saviour of the body (*autos sooteer tou soomatos*). He means the church as the body of which Christ is head and Saviour.

Ephesians 5:24 *But* (*alla*). Perhaps, “nevertheless,” in spite of the difference just noted. Once again the verb *hupotassoo* has to be supplied in the principal clause before *tois andrasin* either as indicative (*hupotassontai*) or as imperative (*hupotassesthoosan*).

Ephesians 5:25 *Even as Christ also loved the church* (*kathoos kai ho Christos eegapeesen teen ekkleesian*). This is the wonderful new point not in ^{<SIB>}Colossians 3:19 that lifts this discussion of the husband’s love for his wife to the highest plane.

Ephesians 5:26 *That he might sanctify it* (*hina auteen hagiaseei*). Purpose clause with *hina* and the first aorist active subjunctive of *hagiazoo*. Jesus stated this as his longing and his prayer (^{<BIT>}John 17:17-19). This was the purpose of Christ’s death (verse 25).

Having cleansed it (*katharisas*). First aorist active participle of *katharizoo*, to cleanse, either simultaneous action or antecedent.

By the washing of water (*tooi loutrooi tou hudatos*). If *loutron* only means bath or bathing-place (= *loutron*), then *loutrooi* is in the locative. If it can mean bathing or washing, it is in the instrumental case. The usual meaning from Homer to the papyri is the bath or bathing-place, though some examples seem to mean bathing or washing. Salmond doubts if there are any clear instances. The only other N.T. example of *loutron* is in ^{<SIB>}Titus 3:5. The reference here seems to be to the baptismal bath (immersion) of water, “in the bath of water.” See ^{<AB1>}1 Corinthians 6:11 for the bringing together of *apelousasthe* and *heegiastheete*. Neither there nor here does Paul mean that the cleansing or sanctification took place in the bath save in

a symbolic fashion as in ^{<614>}Romans 6:4-6. Some think that Paul has also a reference to the bath of the bride before marriage. Still more difficult is the phrase “with the word” (*en reemati*). In ^{<617>}John 17:17 Jesus connected “truth” with “sanctify.” That is possible here, though it may also be connected with *katharisas* (having cleansed). Some take it to mean the baptismal formula.

^{<627>}**Ephesians 5:27** *That he might present (hina parasteesei)*. Final clause with *hina* and first aorist active subjunctive of *paristeemi* (see ^{<602>}Colossians 1:22 for parallel) as in ^{<710>}2 Corinthians 11:2 of presenting the bride to the bridegroom. Note both *autos* (himself) and *heautooi* (to himself).

Glorious (endoxon). Used of splendid clothing in ^{<675>}Luke 7:25.

Spot (spilos). Late word, in N.T. only here and ^{<613>}2 Peter 2:13, but *spiloo*, to defile in ^{<586>}James 3:6; ^{<612>}Jude 1:23.

Wrinkle (rutida). Old word from *ruoo*, to contract, only here in N.T.

But that it should be holy and without blemish (all' hina eei hagia kai amoomos). Christ's goal for the church, his bride and his body, both negative purity and positive.

^{<628>}**Ephesians 5:28** *Even so ought (houtoos ophelousin)*. As Christ loves the church (his body). And yet some people actually say that Paul in 1 Corinthians 7 gives a degrading view of marriage. How can one say that after reading ^{<62>}Ephesians 5:22-33 where the noblest picture of marriage ever drawn is given?

^{<629>}**Ephesians 5:29** *Nourisheth (ektrophei)*. Old compound with perfective sense of *ek* (to nourish up to maturity and on). In N.T. only here and 6:4.

Cherisheth (thalpei). Late and rare word, once in a marriage contract in a papyrus. In N.T. only here and ^{<517>}1 Thessalonians 2:7. Primarily it means to warm (Latin *foveo*), then to foster with tender care as here.

Even as Christ also (kathoos kai ho Christos). Relative (correlative) adverb pointing back to *houtoos* at the beginning of the sentence (verse 28) and repeating the statement in verse 25.

Ephesians 5:30 *Of his flesh and of his bones* (*ek tees sarkos autou kai ek toon osteoon autou*). These words are in the Textus Receptus (Authorized Version) supported by D G L P cursives Syriac, etc., though wanting in Aleph A B 17 Bohairic. Certainly not genuine.

Ephesians 5:31 *For this cause* (*anti toutou*). “Answering to this” = *heneken toutou* of ^{<0024>}Genesis 2:24, in the sense of *anti* seen in *anth’ hoon* (^{<0113>}Luke 12:3). This whole verse is a practical quotation and application of the language to Paul’s argument here. In ^{<0195>}Matthew 19:5 Jesus quotes ^{<0024>}Genesis 2:24. It seems absurd to make Paul mean Christ here by *anthroopos* (man) as some commentators do.

Ephesians 5:32 *This mystery is great* (*to musteerion touto mega estin*). For the word “mystery” see ^{<0109>}Ephesians 1:9. Clearly Paul means to say that the comparison of marriage to the union of Christ and the church is the mystery. He makes that plain by the next words.

But I speak (*egoo de legoo*). “Now I mean.” Cf. ^{<0179>}1 Corinthians 7:29; 15:50.

In regard of Christ and of the church (*eis Christon kai [eis] teen ekkleesian*). “With reference to Christ and the church.” That is all that *eis* here means.

Ephesians 5:33 *Nevertheless* (*pleen*). “Howbeit,” not to dwell unduly (Abbott) on the matter of Christ and the church.

Do ye also severally love (*kai humeis hoi kath’ hena hekastos agapato*). An unusual idiom. The verb *agapato* (present active imperative) agrees with *hekastos* and so is third singular instead of *agapate* (second plural) like *humeis*. The use of *hoi kath’ hena* after *humeis* = “ye one by one” and then *hekastos* takes up (individualizes) the “one” in partitive apposition and in the third person.

Let the wife see that she fear (*hee gunee hina phobeetai*). There is no verb in the Greek for “let see” (*blepetoo*). For this use of *hina* with the subjunctive as a practical imperative without a principal verb (an elliptical imperative) see ^{<0153>}Mark 5:23; ^{<0112>}Matthew 20:32; ^{<0179>}1 Corinthians 7:29; ^{<0181>}2 Corinthians 8:7; ^{<0109>}Ephesians 4:29; 5:33 (Robertson, *Grammar*, p. 994). “Fear” (*phobeetai*, present middle subjunctive) here is “reverence.”

CHAPTER 6

<400> **Ephesians 6:1** *Right (dikaion)*. In <500> Colossians 3:20 it is *euareston* (well-pleasing).

<400> **Ephesians 6:2** *Which (heetis)*. “Which very” = “for such is.”

The first commandment with promise (entolee prootee en epaggeliai). *En* here means “accompanied by” (Alford). But why “with a promise”? The second has a general promise, but the fifth alone (<400> Exodus 20:12) has a specific promise. Perhaps that is the idea. Some take it to be first because in the order of time it was taught first to children, but the addition of *en epaggeliai* here to *prootee* points to the other view.

<400> **Ephesians 6:3** *That it may be well with thee (hina eu soi geneetai)*. From <400> Exodus 20:12, “that it may happen to thee well.”

And thou mayest live long on the earth (kai eseei makrochronios epi tees gees). Here *eseei* (second person singular future middle) takes the place of *geneei* in the LXX (second person singular second aorist middle subjunctive). *Makrochronios* is a late and rare compound adjective, here only in N.T. (from LXX, <400> Exodus 20:12).

<400> **Ephesians 6:4** *Provoke not to anger (mee parorgizete)*. Rare compound, both N.T. examples (here and <500> Romans 10:19) are quotations from the LXX. The active, as here, has a causative sense. Parallel in sense with *mee erethizete* in <500> Colossians 3:21. Paul here touches the common sin of fathers.

In the chastening and admonition of the Lord (en paideiai kai nouthesiai tou kuriou). *En* is the sphere in which it all takes place. There are only three examples in the N.T. of *paideia*, old Greek for training a *pais* (boy or girl) and so for the general education and culture of the child. Both papyri and inscriptions give examples of this original and wider sense (Moulton and Milligan, *Vocabulary*). It is possible, as Thayer gives it, that this is the meaning here in <400> Ephesians 6:4. In <500> 2 Timothy 3:16 adults are included also in the use. In <500> Hebrews 12:5,7,11 the narrower sense of “chastening” appears which some argue for here. At any rate *nouthesia*

(from *nous, titheemi*), common from Aristophanes on, does have the idea of correction. In N.T. only here and <601>1 Corinthians 10:11; <610>Titus 3:10.

<486>**Ephesians 6:5** *With fear and trembling (meta phobou kai tromou)*. This addition to <482>Colossians 3:22.

<486>**Ephesians 6:6** *But as servants of Christ (all' hoos douloi Christou)*. Better “slaves of Christ” as Paul rejoiced to call himself (<500>Philippians 1:1).

Doing the will of God (poiountes to thelema tou theou). Even while slaves of men.

<487>**Ephesians 6:7** *With good will (met' eunoias)*. Not in Col. Old word from *eunoos*, only here in N.T. as *eunoeoo* is in N.T. only in <485>Matthew 5:25.

<488>**Ephesians 6:8** *Whatever good thing each one doeth (hekastos ean ti poieesei agathon)*. Literally, “each one if he do anything good.” Condition of third class, undetermined, but with prospect. Note use here of *agathon* rather than *adikon* (one doing wrong) in <5125>Colossians 3:25. So it is a reward (*komisetai*) for good, not a penalty for wrong, though both are true, “whether he be bond or free” (*eite doulos eite eleutheros*).

<489>**Ephesians 6:9** *And forbear threatening (anientes teen apeileen)*. Present active participle of *anieemi*, old verb, to loosen up, to relax. “Letting up on threatening.” *Apeilee* is old word for threat, in N.T. only here and <402>Acts 4:29; 9:1.

Both their Master and yours (kai autoon kai humoon ho kurios). He says to “the lords” (*hoi kurioi*) of the slaves. Paul is not afraid of capital nor of labour.

With him (par' autooi). “By the side of him (God).”

<490>**Ephesians 6:10** *Finally (tou loipou)*. Genitive case, “in respect of the rest,” like <817>Galatians 6:17. D G K L P have the accusative *to loipon* (as for the rest) like <511>2 Thessalonians 3:1; <511>Philippians 3:1; 4:8.

Be strong in the Lord (endunamousthe en kuriooi). A late word in LXX and N.T. (<412>Acts 9:22; <610>Romans 4:20; <5143>Philippians 4:13), present

passive imperative of *endunamoo*, from *en* and *dunamis*, to empower. See 1:10 for “in the strength of his might.” Not a hendiadys.

Ephesians 6:11 *Put on (endusasthe)*. Like **Ephesians 3:12**. See also **Ephesians 4:24**.

The whole armour (teen panoplian). Old word from *panoplos* (wholly armed, from *pan*, *hoplon*). In N.T. only **Luke 11:22**; **Ephesians 6:11,13**. Complete armour in this period included “shield, sword, lance, helmet, greaves, and breastplate” (Thayer). Our “panoply.” Polybius gives this list of Thayer. Paul omits the lance (spear). Our museums preserve specimens of this armour as well as the medieval coat-of-mail. Paul adds girdle and shoes to the list of Polybius, not armour but necessary for the soldier. Certainly Paul could claim knowledge of the Roman soldier’s armour, being chained to one for some three years.

That ye may be able to stand (pros to dunasthai humas steenai). Purpose clause with *pros to* and the infinitive (*dunasthai*) with the accusative of general reference (*humas*) and the second aorist active infinitive *steenai* (from *histeemi*) dependent on *dunasthai*. Against (*pros*). Facing. Another instance of *pros* meaning “against” (**Colossians 2:23**).

The wiles of the devil (tas methodias tou diabolou). See already **Ephesians 4:14** for this word. He is a crafty foe and knows the weak spots in the Christian’s armour.

Ephesians 6:12 *Our wrestling is not (ouk estin heemin hee palee)*. “To us the wrestling is not.” *Palee* is an old word from *palloo*, to throw, to swing (from Homer to the papyri, though here only in N.T.), a contest between two till one hurls the other down and holds him down (*katechoo*). Note *pros* again (five times) in sense of “against,” face to face conflict to the finish.

The world-rulers of this darkness (tous kosmokratōras tou skotous toutou). This phrase occurs here alone. In **John 14:30** Satan is called “the ruler of this world” (*ho archoon tou kosmou toutou*). In **2 Corinthians 4:4** he is termed “the god of this age” (*ho theos tou aionos toutou*). The word *kosmokratoor* is found in the Orphic Hymns of Satan, in Gnostic writings of the devil, in rabbinical writings (transliterated) of the angel of death, in inscriptions of the Emperor Caracalla. These “world-rulers” are limited to “this darkness” here on earth.

The spiritual hosts of wickedness (ta pneumatika tees poneerias). No word for “hosts” in the Greek. Probably simply, “the spiritual things (or elements) of wickedness.” *Poneeria* (from *poneeros*) is depravity (^{<4228>}Matthew 22:18; ^{<4188>}1 Corinthians 5:8).

In the heavenly places (en tois epouraniois). Clearly so here. Our “wrestling” is with foes of evil natural and supernatural. We sorely need “the canopy of God” (furnished by God).

^{<4183>}**Ephesians 6:13** *Take up (analabete)*. Second aorist active imperative of *analambanoo*, old word and used (*analaboon*) of “picking up” Mark in ^{<5041>}2 Timothy 4:11.

That ye may be able to withstand (hina duneetheete antisteenai). Final clause with *hina* and first aorist passive subjunctive of *dunamai* with *antisteenai* (second aorist active infinitive of *anthisteemi*, to stand face to face, against).

And having done all to stand (kai hapanta katergasa menoi steenai). After the fight (wrestle) is over to stand (*steenai*) as victor in the contest. Effective aorist here.

^{<4184>}**Ephesians 6:14** *Stand therefore (steete oun)*. Second aorist active imperative of *histeemi* (intransitive like the others). Ingressive aorist here, “Take your stand therefore” (in view of the arguments made).

Having girded your loins with truth (perizoosamenoi teen osphun humoon en aleetheiai). First aorist middle participle (antecedent action) of *perizoonnuoo*, old verb, to gird around, direct middle (gird yourselves) in ^{<2127>}Luke 12:37; but indirect here with accusative of the thing, “having girded your own loins.” So *endusamenoi* (having put on) is indirect middle participle.

The breast-plate of righteousness (ton thooraka tees dikaiosunees). Old word for breast and then for breastplate. Same metaphor of righteousness as breastplate in ^{<3188>}1 Thessalonians 5:8.

^{<4185>}**Ephesians 6:15** *Having shod (hupodeesamenoi)*. “Having bound under” (sandals). First aorist middle participle of *hupodeeo*, old word, to bind under (^{<4109>}Mark 6:9; ^{<4178>}Acts 12:8, only other N.T. example).

With the preparation (en hetoimasiai). Late word from *hetoimazoo*, to make ready, only here in N.T. Readiness of mind that comes from the gospel whose message is peace.

☞**Ephesians 6:16** *Taking up (analabontes)*. See verse 13.

The shield of faith (ton thureon tees pisteoos). Late word in this sense a large stone against the door in Homer, from *thura*, door, large and oblong (Latin *scutum*), *aspis* being smaller and circular, only here in N.T.

To quench (sbesai). First aorist active infinitive of *sbennumi*, old word, to extinguish (☞⁴⁰²⁰Matthew 12:20).

All the fiery darts (panta ta belee ta pepuroomena). *Belos* is an old word for missile, dart (from *balloo*, to throw), only here in N.T. *Pepuroomena* is perfect passive participle of *purooo*, old verb, to set on fire, from *pur* (fire). These darts were sometimes ablaze in order to set fire to the enemies' clothing or camp or homes just as the American Indians used to shoot poisoned arrows.

☞**Ephesians 6:17** *The helmet of salvation (teen perikephalaian tou sooteeriou)*. Late word (*peri*, *kephalee*, head, around the head), in Polybius, LXX, ☞⁵¹⁸⁸1 Thessalonians 5:8; ☞⁴⁰¹⁷Ephesians 6:17 alone in N.T.

Which is the word of God (ho estin to reema tou theou). Explanatory relative (*ho*) referring to the sword (*machairan*). The sword given by the Spirit to be wielded as offensive weapon (the others defensive) by the Christian is the word of God. See ☞⁵⁰⁴²Hebrews 4:12 where the word of God is called "sharper than any two-edged sword."

☞**Ephesians 6:18** *At all seasons (en panti kairooi)*. "On every occasion." Prayer is needed in this fight. The panoply of God is necessary, but so is prayer.

*“Satan trembles when he sees
The weakest saint upon his knees.”*

☞**Ephesians 6:19** *That utterance may be given unto me (hina moi dotheei logos)*. Final clause with *hina* and first aorist passive subjunctive of *didoomi*, to give. See a like request in ☞⁵¹⁰⁴Colossians 4:3. Paul wishes their prayer for courage for himself.

4061 **Ephesians 6:20** *For which I am an ambassador in chains* (*huper hou presbeuoo en halusei*). “For which mystery” of the gospel (verse 19). *Presbeuoo* is an old word for ambassador (from *presbus*, an old man) in N.T. only here and **4063** 2 Corinthians 5:20. Paul is now an old man (*presbutees*, **5009** Philemon 1:9) and feels the dignity of his position as Christ’s ambassador though “in a chain” (*en halusei*, old word *halusis*, from *a* privative and *luoo*, to loosen). Paul will wear a chain at the close of his life in Rome (**5016** 2 Timothy 1:16).

In it (*en autooi*). In the mystery of the gospel. This is probably a second purpose (*hina*), the first for utterance (*hina dotheei*), this for boldness (*hina parreesiasoomai*, first aorist middle subjunctive, old word to speak out boldly). See **5002** 1 Thessalonians 2:2. See **5004** Colossians 4:4 for “as I ought.”

4062 **Ephesians 6:21** *That ye also may know* (*hina eideete kai humeis*). Final clause with *hina* and second perfect subjunctive active of *oida*. For Tychicus, see **5007** Colossians 4:7f.

4062 **Ephesians 6:22** *That ye may know* (*hina gnoote*). Second aorist active subjunctive of *ginooskoo*. Just as in **5008** Colossians 4:8 he had not written *hina eideete* in verse 21.

Our state (*ta peri heemoon*). “The things concerning us,” practically the same as *ta kat’ eme* of verse 21. See both phrases in **5007** Colossians 4:7,8.

4063 **Ephesians 6:23** *Love and faith* (*agapee meta pisteoos*). Love of the brotherhood accompanied by faith in Christ and as an expression of it.

4064 **Ephesians 6:24** *In incorruptness* (*en aphtharsiai*). A never diminishing love. See **4652** 1 Corinthians 15:42 for *aphtharsia*.