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**Word Pictures in
the New Testament -
Ephesians**

A. T. Robertson





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Description: A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.

Tim Perrine

CCEL Staff Writer

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Word Pictures in the New Testament

Ephesians

A.T. Robertson

Chapter 1

1:1 **Of Christ Jesus** [*Christou Iēsou*]. So B D, though Aleph A L have [*Iēsou Christou*]. Paul is named as the author and so he is. Otherwise the Epistle is pseudepigraphic. **By the will of God** [*dia thelēmatos theou*]. As in [1Co 1:1](#); [2Co 1:1](#); [Ro 1:1](#). **At Ephesus** [*en Ephesōi*]. In Aleph and B these words are inserted by later hands, though both MSS. give the title [*Pros Ephesiou*]. 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 Ephesōi*]. 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.

1:3 **Blessed** [*eulogētos*]. Verbal of [*eulogeō*], common in the LXX for Hebrew *baruk* (Vulgate *benedictus*) and applied usually to God, sometimes to men ([Ge 24:31](#)), but in N.T. always to God ([Lu 1:68](#)), while [*eulogēmenos*] (perfect passive participle) is applied to men ([Lu 1:42](#)). “While [*eulogēmenos*] points to an isolated act or acts, [*eulogētos*] describes the intrinsic character” (Lightfoot). Instead of the usual [*eucharistoumen*] ([Col 1:3](#)) Paul here uses [*eulogētos*], elsewhere only in [2Co 1:3](#) in opening, though in a doxology in [Ro 1:25](#); [9:5](#); [2Co 11:31](#). The copula here is probably [*estin*] (is), though either [*estō*] (imperative) or [*eiē*] (optative as wish) will make sense. **The God and Father of our Lord Jesus Christ** [*ho theos kai patēr tou Kuriou hēmōn Iēsou Christou*]. [*Kai*] is genuine here, though not in [Col 1:3](#). The one article [*ho*] with [*theos kai patēr*] links them together as in [1Th 1:3](#); [3:11](#), [13](#); [Ga 1:4](#). See also the one article in [2Pe 1:1,11](#). In [Eph 1:17](#) we have [*ho theos tou Kuriou hēmōn Iēsou Christou*], and the words of Jesus in [Joh 20:17](#). **Who hath blessed us** [*ho eulogēsas humās*]. First aorist active participle of [*eulogeō*], the same word, antecedent action to the doxology [*eulogētos*]. **With** [*en*]. So-called instrumental use of [*en*] though **in** is clear. **Every spiritual blessing** [*pasēi eulogiāi pneumatikēi*]. 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 Christōi*]. In four other places in Eph. ([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 [1:20](#); [2:6](#); [3:10](#), doubtful in [6:12](#), but probably so here. In [2:6](#) the believer is conceived as already seated with Christ. Heaven is the real abode of the citizen of Christ’s kingdom ([Php 3:20](#)) who is a stranger on earth ([Php 1:27](#); [Eph 2:19](#)). The word [*epouranios*] (heavenly) occurs in various passages in the N.T. in contrast with [*ta epigeia*] (the earthly) as in [Joh 3:12](#); [1Co 15:40](#), [48](#), [49](#); [Php 2:10](#), with [*patris*] (country) in [Heb 11:16](#), with [*klēsis*] (calling) in [Heb 3:1](#), with [*dōrea*] (gift) in [Heb 6:4](#), with [*basileia*] (kingdom) in [2Ti 4:18](#).

1:4 **Even as he chose us in him** [*kathōs exelexato hēmās en autōi*]. First aorist middle indicative of [*eklegō*], to pick out, to choose. Definitive statement of God's elective grace concerning believers in Christ. **Before the foundation of the world** [*pro katabolēs kosmou*]. Old word from [*kataballō*], to fling down, used of the deposit of seed, the laying of a foundation. This very phrase with [*pro*] in the Prayer of Jesus ([Joh 17:24](#)) of love of the Father toward the Son. It occurs also in [1Pe 1:20](#). Elsewhere we have [*apo*] (from) used with it ([Mt 25:34](#); [Lu 11:50](#); [Heb 4:3](#); [9:26](#); [Re 13:8](#); [17:8](#)). But Paul uses neither phrase elsewhere, though he has [*apo tōn aiōnōn*] (from the ages) in [Eph 3:9](#). Here in [Eph 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 hēmās*]. Infinitive of purpose with the accusative of general reference [*hēmās*]. See [Col 1:22](#) for the same two adjectives and also [*katenōpion autou*].

1:5 **Having foreordained us** [*Proorisas hēmās*]. First aorist active participle of [*proorizō*], late and rare compound to define or decide beforehand. Already in [Ac 4:28](#); [1Co 2:7](#); [Ro 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 [Ga 4:5](#); [Ro 8:15](#); [9:4](#). **Unto himself** [*eis auton*]. Unto God. **According to the good pleasure of his will** [*kata tēn eudokian tou thelēmatos autou*]. Here [*eudokian*] means **purpose** like [*boulēn*] in [verse 11](#) rather than **benevolence** (good pleasure). Note the preposition [*kata*] here for standard.

1:6 **To the praise** [*eis epainon*]. Note the prepositions in this sentence. **Which** [*hēs*]. Genitive case of the relative [*hēn*] (cognate accusative with [*echaritōsen*] (he freely bestowed), late verb [*charitoō*] (from [*charis*], grace), in N.T. attracted to case of antecedent [*charitos*] only here and [Lu 1:28](#). **In the Beloved** [*en tōi ēgapēmenōi*]. Perfect passive participle of [*agapaō*]. This phrase nowhere else in the N.T. though in the Apostolic Fathers.

1:7 **In whom** [*en hōi*]. Just like [Col 1:14](#) with [*paraptōmatōn*] (trespasses) in place of [*hamartiōn*] (sins) and with the addition of [*dia tou haimatos autou*] (through his blood) as in [Col 1:20](#). Clearly Paul makes the blood of Christ the cost of redemption, the ransom money [*lutron*], [Mt 20:28](#); [Mr 10:45](#); [*antilutron*], [1Ti 2:6](#)). See [Col 1:9](#).

1:8 **According to the riches of his grace** [*kata to ploutos tēs charitos autou*]. A thoroughly Pauline phrase, riches of kindness ([Ro 2:4](#)), riches of glory ([Col 1:27](#); [Eph 3:16](#); [Php 4:19](#)), riches of fulness of understanding ([Col 2:7](#)), riches of Christ ([Eph 3:8](#)), and in [Eph 2:7](#) "the surpassing riches of grace." **Which** [*hēs*]. Genitive attracted again to case of antecedent [*charitos*].

1:9 **The mystery of his will** [*to mustērion tou thelēmatos autou*]. Once hidden, now revealed as in [Col 1:26](#) which see. See also [Col 2:3](#). **Which he purposed** [*hēn proetheto*]. Second aorist middle of [*protithēmi*], old verb, for which see [Ro 1:13](#); [3:25](#).

1:10 **Unto a dispensation of the fulness of the times** [*eis oikonomian tou plērōmatos tōn kairōn*]. See [Col 1:25](#) for [*oikonomian*]. In [Ga 4:4](#) “the fulness of the time” [*to plērōma tou chronou*] the time before Christ is treated as a unit, here as a series of epochs [*kairōn*]. Cf. [Mr 1:15](#); [Heb 1:1](#). On [*plērōma*] see also [Ro 11:26](#); [Eph 3:19](#); [4:13](#). **To sum up** [*anakephalalōsasthai*]. Purpose clause (amounting to result) with first aorist middle infinitive of [*anakephalaioō*], late compound verb [*ana*] and [*kephalaioō*] (from [*kephalaion*], [Heb 8:1](#), and that from [*kephalē*], head), to head up all things in Christ, a literary word. In N.T. only here and [Ro 13:9](#). For the headship of Christ in nature and grace see [Col 1:15-20](#).

1:11 **In him** [*en autōi*]. Repeats the idea of [*en tōi Christōi*] of [verse 10](#). **We were made a heritage** [*eklērothēmen*]. First aorist passive of [*klēroō*], an old word, to assign by lot [*klēros*], to make a [*klēros*] or heritage. So in LXX and papyri. Only time in N.T., though [*prosklēroō*] once also ([Ac 17:4](#)). **Purpose** [*prothesin*]. Common substantive from [*protithēmi*], a setting before as in [Ac 11:23](#); [27:13](#).

1:12 **To the end that we should be** [*eis to einai hēmās*]. 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 proēlpikotas en tōi Christōi*]. Articular perfect active participle of [*proelpizō*], 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.

1:13 **Ye also** [*kai humeis*]. Ye Gentiles (now Christians), in contrast to [*hēmās*] (we) in [12](#). **In whom** [*en hōi*]. Repeated third time (once in [verse 11](#), twice in [13](#)), and note [*ho*] or [*hos*] in [14](#). **Ye were sealed** [*esphragisthēte*]. First aorist passive indicative of [*sphragizō*], 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*] ([Ga 6:17](#)). Marked and authenticated as God’s heritage as in [4:30](#). See [2Co 1:22](#) for the very use of the metaphor here applied to the Holy Spirit even with the word [*arrabōn*] (earnest). **Spirit** [*pneumati*]. In the instrumental case.

1:14 **An earnest** [*arrabōn*]. See [2Co 1:22](#) for discussion of [*arrabōn*]. Here “of promise” [*tēs epaggelias*] is added to the Holy Spirit to show that Gentiles are also included in God’s promise of salvation. **Of our inheritance** [*tēs klēronomias hēmōn*]. God’s gift of the Holy Spirit is the pledge and first payment for the final inheritance in Christ. **Of God’s own possession** [*tēs peripoiēseōs*]. The word **God’s** is not in the Greek, but is implied. Late and

rare word (from [*peripoieō*], to make a survival) with the notion of obtaining (1Th 5:9; 2Th 3:14) and then of preserving (so in the papyri). So in 1Pe 2:9; Heb 10:39, and here. God has purchased us back to himself. The sealing extends [*eis*] to the redemption and to the glory of God.

1:15 **And which ye shew toward all the saints** [*kai tēn eis pantas tous hagiois*]. The words “ye show” do not occur in the Greek. The Textus Receptus has [*ten agapēn*] (the love) before [*tēn*] supported by D G K L Syr., Lat., Copt., but Aleph A B P Origen do not have the word [*agapēn*]. 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.”

1:16 **I do not cease** [*ou pauomai*]. Singular present middle, while in Col 1:9 Paul uses the plural (literary, or including Timothy), [*ou pauometha*].

1:17 **The Father of glory** [*ho patēr tēs doxēs*]. The God characterized by glory (the Shekinah, Heb 9:5) as in Ac 7:2; 1Co 2:8; 2Co 1:3; Jas 2:1. **That—may give** [*hina—dōiē*]. In Col 1:9 [*hina*] is preceded by [*aitoumenoi*], but here the sub-final use depends on the general idea asking in the sentence. The form [*dōiē*] is a late *Koinē* optative (second aorist active) for the usual [*doiē*]. It occurs also in 2Th 3:16; Ro 15:5; 2Ti 1:16, 18 in the text of Westcott and Hort. Here B 63 read [*dōi*] (like Joh 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 apokalypseōs*]. The Revised Version does not refer this use of [*pneuma*] to the Holy Spirit (cf. Ga 6:1; Ro 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 epignōsei autou*]. In the full knowledge of Christ as in Colossians.

1:18 **Having the eyes of your heart enlightened** [*pephōtismenous tous ophthalmous tēs kardias humōn*]. 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 [*pephōtismenous*] being changed from the dative [*humin*] (to you) to the accusative because of the following infinitive like [*eklexamenous*] (Ac 15:22) after [*apostolois*]. Another way of explaining it is to regard it as a tertiary predicate of [*dōiē*], a loose expansion of [*pneuma*]. The third way is to regard the construction as the accusative absolute, a rare idiom possible in Ac 26:3; 1Co 16:3; 1Ti 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 hē*

elpis], what the riches [*tis ho ploutos*], and what the surpassing greatness [*kai ti to huperballon 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.

1:19 **The exceeding greatness of his power** [*to huperballon megethos tēs dunameōs autou*]. [*Megethos*] is an old word (from [*megas*], but here only in N.T. [*Huperballon*], present active participle of [*huperballō*], reappears in 2:7; 3:19 and seen already in 2Co 3:10; 9:14. To enlightened eyes the greatness of God's power is even more "surpassing."

1:20 **Which he wrought** [*enērgēken*]. Reading of A B rather than aorist [*enērgēsen*]. Perfect active indicative, "which he has wrought." [*Hēn*] is cognate accusative of the relative referring to [*energeian*] (energy) with [*enērgēken*] and note also [*kratous*] (strength) and [*ischuos*] (might), three words trying to express what surpasses [*huperballon*] expression or comprehension. **Made him to sit** [*kathisas*]. First aorist active participle of [*kathizō*] in causative sense as in 1Co 6:4. Metaphorical local expression like [*dexiāi*] and [*en tois epour aniois*].

1:21 **Far above all rule** [*huperanō pasēs archēs*]. Late compound adverbial preposition [*huper, anō*] with the ablative case. In N.T. only here and Heb 9:5. As in Col 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** [*aiōni*]. "Age." See this identical expression in Mt 12:32 for the present time (Gal 1:4; 1Ti 6:17) and the future life (Eph 2:7; Lu 20:35). Both combined in Mr 10:30; Lu 18:30.

1:22 **He put all things in subjection** [*panta hupetaxen*]. First aorist active indicative of [*hupotassō*], quoted from Ps 8:7 as in 1Co 15:27. **Gave him to be head** [*auton edōken kephalēn*]. **Gave** [*edōken*], first aorist active indicative of [*didōmi*] to the church (the universal spiritual church or kingdom as in Col 1:18,24) Christ as Head [*kephalēn*], predicate accusative). This conception of [*ekklēsia*] runs all through Ephesians (3:10, 21; 5:23, 24, 25, 27, 29, 32).

1:23 **Which** [*hētis*]. "Which in fact is," explanatory use of [*hētis*] rather than [*hē*]. **The fulness of him that filleth all in all** [*to plērōma tou ta panta en pāsin plēroumenou*]. This is probably the correct translation of a much disputed phrase. This view takes [*plērōma*] in the passive sense (that which is filled, as is usual, Col 1:19) and [*plēroumenou*] as present middle participle, not passive. All things are summed up in Christ (1:10), who is the [*plērōma*] of God (Col 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 [*plērōma*] of God (3:19) when it grows up into the fulness [*plērōma*] of Christ (4:13, 16).

Chapter 2

2:1 **And you did he quicken** [*kai humās*]. The verb for **did he quicken** does not occur till [verse 5](#) and then with [*hēmās*] (us) instead of [*humās*] (you). There is a like ellipsis or anacoluthon in [Col 1:21, 22](#), only there is no change from [*humās*] to [*hēmās*]. **When ye were dead** [*ontas nekrous*]. Present active participle referring to their former state. Spiritually dead. **Trespases and sins** [*paraptōmasin kai hamartiais*]. Both words (locative case) though only one in [verse 5](#).

2:2 **According to the course of this world** [*kata ton aiōna tou kosmou toutou*]. Curious combinations of [*aiōn*] (a period of time), [*kosmos*] (the world in that period). See [1Co 1:20](#) for “this age” and [1Co 3:9](#) for “this world.” **The prince of the power of the air** [*ton archonta tēs exousias tou aeros*]. [*Aēr*] was used by the ancients for the lower and denser atmosphere and [*aithēr*] 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 archōn tou kosmou toutou*], [Joh 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 huiōis tēs apethias*]. In [5:6](#) also. A Hebrew idiom found in the papyri like “sons of light” ([1Th 5:5](#)).

2:3 **We also all** [*kai hēmeis pantes*]. We Jews. **Once lived** [*anestrophēmen pote*]. Second aorist passive indicative of [*anastrephō*], old verb, to turn back and forth, to live ([2Co 1:12](#)). Cf. [*pote periepatēsate*], of the Gentiles in [verse 2](#). **The desires** [*ta thelēmata*]. Late and rare word except in LXX and N.T., from [*thelō*], to will, to wish. Plural here “the wishes,” “the wills” of the flesh like [*tais epithumiais tēs sarkos*] just before. Gentiles had no monopoly of such sinful impulses. **Of the mind** [*tōn dianoion*]. Plural again, “of the thoughts or purposes.” **Were by nature children of wrath** [*ēmetha tekna phusei orgēs*]. 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 [*orgēs*] because of their lives of sin. See [Ro 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 [Ro 3:20; 5:12](#). See [*phusei*] of Gentiles in [Ro 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 [Ro 5:13f](#).

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 ōn en eleei*]. More than [*eleēmōn*] (being merciful). **Wherewith** [*hēn*]. Cognate accusative with [*ēgapēsen*] (loved).

2:5 **Even when we were dead** [*kai ontas hēmās nekrous*]. Repeats the beginning of [verse 1](#), but he changes [*humās*] (you Gentiles) to [*hēmās*] (us Jews). **Quickened us together with Christ** [*sunezōpoiēsen tōi Christōi*]. First aorist active indicative of the double compound verb [*sunzōpoieō*] as in [Col 2:13](#) which see. Associative instrumental case in [*Christōi*]. Literal resurrection in the case of Jesus, spiritual in our case as pictured in baptism. **By grace have ye been saved** [*chariti este sesōsmenoi*]. Instrumental case of [*chariti*] and perfect passive periphrastic indicative of [*sōzō*]. Parenthetical clause interjected in the sentence. All of grace because we were dead.

2:6 **In Christ Jesus** [*en Christōi Iēsou*]. All the preceding turns on this phrase. See [Col 3:1](#) for the word [*sunēgeiren*]. **Made to sit with him** [*sunekathisen*]. First aorist active indicative of [*sunkathizō*], old causative verb, but in N.T. only here and [Lu 22:55](#).

2:7 **That he might shew** [*hina endeixētai*]. Final clause with [*hina*] and first aorist middle subjunctive of [*endeiknumi*]. See [1:7](#) for “riches of grace” and [1:19](#) for “exceeding” [*hyperballon*]. **In kindness toward us** [*en chrēstotēti eph’ hēmās*]. See [Ro 2:7](#) for this word from [*chrēstos*] and that from [*chraomai*], here God’s benignity toward us.

2:8 **For by grace** [*tēi gar chariti*]. Explanatory reason. “By the grace” already mentioned in [verse 5](#) and so with the article. **Through faith** [*dia pisteōs*]. 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 [*tautē*], 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 humōn*], out of you) in men, but from God. Besides, it is God’s gift [*dōron*] and not the result of our work.

2:9 **That no man should glory** [*hina mē tis kauchēsētai*]. Negative final clause [*hina mē*] with first aorist middle subjunctive of [*kauchaomai*]. It is all of God’s grace.

2:10 **Workmanship** [*poiēma*]. Old word from [*poieō*] with the ending [*-mat*] meaning result. In N.T. only here and [Re 1:20](#). **Created** [*ktisthentes*]. First aorist passive participle of [*ktizō*], not the original creation as in [Col 1:16](#); [Eph 3:9](#), but the moral and spiritual renewal in Christ, the new birth, as in [Eph 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 [*proētoimasen*] to case of the antecedent [*ergois*]). **Afore prepared** [*proētoimasen*]. First aorist active indicative of [*proētoimazō*], old verb to make ready beforehand. In N.T. only here and [Ro 9:23](#). Good works by us were included in the eternal foreordination by God. **That we should walk in them** [*hina en autois peripatēsōmen*]. Expegetic final clause explanatory of the election to good works.

2:11 **Wherefore** [*dio*]. This conjunction applies to the Gentile Christians the arguments in 2:1-10. **That aforetime ye** [*hoti pote humeis*]. No verb is expressed, but in [verse 12](#) Paul repeats [*hoti en tōi kairōi ekeinōi*] (for [*pote*] “that at that time” and inserts [*ēte*] (ye were). **Uncircumcision** [*akrobustia*], **circumcision** [*peritomēs*]. The abstract words are used to describe Gentiles and Jews as in [Ga 5:6](#); [Rom 2:27](#). **Made by hands** [*cheiropoiētou*]. Agreeing with [*peritomēs*]. Verbal ([Mr 14:58](#)) from [*cheiropoieō*] like [*acheiropoiētos*] in [Col 2:11](#).

2:12 **Separate from Christ** [*chōris Christou*]. Ablative case with adverbial preposition [*chōris*], describing their former condition as heathen. **Alienated from the commonwealth of Israel** [*apēllotriōmenoi tēs politeias tou Israēl*]. Perfect passive participle of [*apallotriōō*], for which see [Col 1:21](#). Here followed by ablative case [*politeias*], old word from [*politeuō*], to be a citizen ([Php 1:27](#)) from [*politēs*] and that from [*polis*] (city). Only twice in N.T., here as commonwealth (the spiritual Israel or Kingdom of God) and [Ac 22:28](#) as citizenship. **Strangers from the covenants of the promise** [*xenoi tōn diathēkōn tēs epaggelias*]. For [*xenos*] (Latin *hospes*), as stranger see [Mt 25:35, 38, 43f.](#), as guest-friend see [Ro 16:23](#). Here it is followed by the ablative case [*diathēkōn*]. **Having no hope** [*elpida mē echontes*]. No hope of any kind. In [Ga 4:8](#) [*ouk*] (strong negative) occurs with [*eidotes theon*], but here [*mē*] gives a more subjective picture ([1Th 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 [Ro 1:18-32](#). “In the world” [*en tōi kosmōi*] goes with both phrases. It is a terrible picture that Paul gives, but a true one.

2:13 **But now** [*nuni de*]. Strong contrast, as opposed to “at that time.” **Afar off** [*makran*]. Adverb (accusative feminine adjective with [*hodon*] understood). From the [*politeia*] and its hope in God. **Are made nigh** [*egenēthēte 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 tōi haimati tou Christou*]. Not a perfunctory addition, but essential ([1:7](#)), particularly in view of the Gnostic denial of Christ’s real humanity.

2:14 **For he is our peace** [*autos gar estin hē eirēnē hēmōn*]. 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” ([Joh 10:16](#)). **One** [*hen*] is neuter singular (oneness, unity, identity) as in [Ga 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 [*luō*], see [Joh 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 [*phrassō*], to

fence or hedge, as in [Mt 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 ([Ac 21:28](#)).

2:15 **Having abolished** [*katargēsas*]. First aorist active participle of [*katargeō*], to make null and void. **The enmity** [*tēn echthran*]. But it is very doubtful if [*tēn echthran*] (old word from [*echthros*], hostile, [Lu 23:12](#)) is the object of [*katargēsas*]. 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 tēi sarki autou*] should be taken with [*lusas*] and refer especially to the Cross ([Col 1:22](#)) or be taken with [*katargēsas*]. Either makes sense, but better sense with [*lusas*]. Certainly “the law of commandments in ordinances [*ton nomon tōn entolōn en dogmasin*] is governed by [*katargēsas*]. **That he might create** [*hina ktisēi*]. Final clause with first aorist active subjunctive of [*ktizō*]. **The twain** [*tous duo*]. The two men (masculine here, neuter in [verse 14](#)), Jew and Gentile. **One new man** [*eis hena kainon anthrōpon*]. Into one fresh man ([Col 3:9-11](#)) “in himself” [*en hautōi*]. Thus alone is it possible. **Making peace** [*poiōn eirēnēn*]. Thus alone can it be done. Christ is the peace-maker between men, nations, races, classes.

2:16 **And might reconcile** [*kai apokatallaxēi*]. Final clause with [*hina*] understood of first aorist active subjunctive of [*apokatallassō*] for which see [Col 1:20,22](#). **Them both** [*tous amphoteros*]. “The both,” “the two” [*tous duo*], Jew and Gentile. **In one body** [*en heni sōmati*]. The “one new man” of [verse 15](#) of which Christ is Head ([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 autōi*]. On the Cross where he slew the enmity (repeated here) between Jew and Gentile.

2:17 **Preached peace** [*euēggelisato eirēnēn*]. First aorist middle of [*euaggelizō*]. “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.

2:18 **Through him** [*di’ autou*]. Christ. **We both** [*hoi amphoteroi*]. “We the both” (Jew and Gentile). **Our access** [*tēn prosagōgēn*]. The approach, the introduction as in [Ro 5:2](#). **In one Spirit** [*en heni pneumatī*]. 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.

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 [Ac 7:6, 29](#); [1Pe 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, [Ga 6:10](#); [1Ti 5:8](#). Gentiles now in the family of God ([Ro 8:29](#)).

2:20 **Being built upon** [*epoikodomēthentes*]. First aorist passive participle of [*epoikodomeō*], for which double compound verb see [1Co 3:10](#); [Co; 2:17](#). **The foundation** [*epi tōi themeliōi*]. Repetition of [*epi*] with the locative case. See [1Co 3:11](#) for this word. **Of the apostles and prophets** [*ton apostolōn kai prophētōn*]. Genitive of apposition with [*themeliōi*], consisting in. If one is surprised that Paul should refer so to the apostles, he being one himself, Peter does the same thing ([2Pe 3:2](#)). Paul repeats this language in [3:5](#). **Christ Jesus himself being the chief corner stone** [*ontōs akrogōnianiou autou Christou Iēsou*]. Genitive absolute. The compound [*akrogōniaios*] occurs only in the LXX (first in [Isa 28:16](#)) and in the N.T. (here, [1Pe 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 ([Mt 21:42](#)), [*eis kephalēn gōnias*]. “The [*akrogōniaios*] 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).

2:21 **Each several building** [*pāsa oikodomē*]. So without article Aleph B D G K L. [*Oikodomē*] is a late word from [*oikos*] and [*demō*], to build for building up (edification) as in [Eph 4:29](#), then for the building itself as here ([Mr 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*] ([1Co 3:16](#)). One may note the plural in [Mr 13:1](#) [*oikodomai*] of the various parts of the temple. Perhaps that is the idea here without precise definition of each [*oikodomē*]. But there are examples of [*pās*] without the article where “all” is the idea as in [*pāsēs ktiseōs*] (all creation) in [Col 1:15](#). **Fitly framed together** [*sunarmologoumenē*]. Double compound from [*sun*] and [*harmologos*] (binding, [*harmos*], joint and [*legō*], apparently made by Paul and in N.T. only here and [Eph 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 ([1Pe 2:5](#)).

2:22 **Ye also are builded together** [*kai humeis sunoikodomeisthe*]. Ye Gentiles also. Present passive indicative (continuous process) of common old verb [*sunoikodomeō*], to build together with others or out of varied materials as here. Only here in N.T. In [1Pe 2:5](#) Peter uses [*oikodomeisthe*] for the same process. **For a habitation** [*eis katoikētērion*]. Late word (LXX), in N.T. only here and [Re 18:2](#). From [*katoikeō*], to dwell, as [Eph 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

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 Iēsou huper humōn tōn ethnōn*] to set forth in a rich paragraph ([1-13](#)) God's use of him for the Gentiles.

3:2 **If so be that ye have heard** [*ei ge ēkousate*]. 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 [1:9](#); [3:9](#); [Col 1:25](#).

3:3 **By revelation** [*kata apokalupsin*]. Not essentially different from [*di' apokalypseōs*] ([Gal 1:12](#)). This was Paul's qualification for preaching "the mystery" [*to mustērion*]. See [1:9](#)). **As I wrote afore** [*kathōs proegrapsa*]. First aorist active indicative of [*prographō*] as in [Ro 15:4](#), not picture forth as [Ga 3:1](#). But when and where? Epistolary aorist for this Epistle? That is possible. A previous and lost Epistle as in [1Co 5:9](#)? That also is abstractly possible. To the preceding discussion of the Gentiles? Possible and also probable. **In few words** [*en oligōi*]. Not = [*pro oligou*], shortly before, but as in [Ac 26:28](#) "in brief space or time" = [*suntonōs*] ([Ac 24:4](#)), "briefly."

3:4 **Whereby** [*pros ho*]. "Looking to which," "according to which." **When ye read** [*anaginōskontes*]. This Epistle will be read in public. **My understanding in the mystery of Christ** [*tēn sunesin mou en tōi mustēriōi tou Christou*]. My "comprehension" [*sunesin*], [Col 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.

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.

3:6 **To wit**. Not in the Greek. But the infinitive [*einai*] clause is expegetical and gives the content of the revelation, a common idiom in the N.T. [*Ta ethnē*] is in the accusative of general reference. Paul is fond of compounds with [*sun*] and here uses three of them. **Fellow-heirs** [*sunklēronoma*]. Late and rare (Philo, inscriptions and papyri). See also [Ro 8:17](#). **Fellow-members of the body** [*sunsōma*]. First found here and only here save in later ecclesiastical writers. Preuschen argues that it is equivalent to [*sundoulos*] in [Col 1:7](#) [*sōma*] 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.

3:7 For this verse see [Col 1:25](#); [Eph 1:19f](#); [3:2](#).

3:8 **Unto me who am less than the least of all saints** [*emoi tōi elachistoterōi pantōn hagiōn*]. Dative case [*emoi*] with [*elothē*]. The peculiar form [*elachistoterōi*] (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 *Koinē*. So the double comparative [*meizoteran*] in [3Jo 1:4](#). The case of [*hagiōn*] is ablative. This was not mock humility ([15:19](#)), for on occasion Paul stood up for his rights as an apostle ([2Co 11:5](#)). **The unsearchable riches of Christ** [*to anexichniaston ploutos tou Christou*]. [*Anexichniastos*] [*a*] privative and verbal of [*exichniazō*], 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 [Ro 11:33](#). In later Christian writers. Paul undertook to track out the untrackable in Christ.

3:9 **To make see** [*phōtīσαι*]. First aorist active infinitive of [*photizō*], late verb, to turn the light on. With the eyes of the heart enlightened ([Eph 1:18](#)) one can then turn the light for others to see. See [Col 1:26](#).

3:10 **To the intent that** [*hina*]. Final clause. **Might be made known** [*gnōrīsthēi*]. First aorist passive subjunctive of [*gnōrizō*] with [*hina*]. The mystery was made known to Paul ([3:3](#)) and now he wants it blazoned forth to all powers (Gnostic aeons or what not). **Through the church** [*dia tēs ekklēsiās*]. The wonderful body of Christ described in chapter [Eph 2](#). **The manifold wisdom of God** [*hē polupoikilos sophia tou theou*]. Old and rare word, much-variegated, with many colours. Only here in N.T. [*Poikilos*] (variegated) is more common ([Mt 4:24](#)).

3:11 **According to the eternal purpose** [*kata prothesin tōn aiōnōn*]. “According to the purpose ([1:11](#)) of the ages.” God’s purpose runs on through the ages. “Through the ages one eternal purpose runs.”

3:12 **In confidence** [*en pepoithēsei*]. Late and rare word from [*pepoitha*]. See [2Co 1:15](#). **Through our faith in him** [*dia tēs pisteōs autou*]. Clearly objective genitive [*autou*] (in him).

3:13 **That ye faint not** [*mē enkakein*]. Object infinitive with [*mē*] after [*aitoumai*]. The infinitive (present active) [*enkakein*] is a late and rare word (see already [Lu 18:1](#); [2Th 3:13](#); [2Co 4:1,16](#); [Ga 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 humōn*]. As they could see.

3:14 **I bow my knees** [*kamptō ta gonata mou*]. He now prays whether he had at first intended to do so at [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 (Lu 22:41; Ac 7:40; 20:36; 21:5), though standing is also frequent (Mr 11:25; Lu 18:11,13).

3:15 **Every family** [*pāsa patria*]. Old word [*patra*] is the usual form) from [*patēr*], descent from a common ancestor as a tribe or race. Some take it here as = [*patrotēs*], 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.

3:16 **That he would grant you** [*hina dōi humin*]. Sub-final clause with [*hina*] and the second aorist active subjunctive of [*didōmi*], to give. There are really five petitions in this greatest of all Paul's prayers (one already in 1:16-23), two by the infinitives after [*hina dōi*] [*krataiōthēnai*, *katoikēsai*], two infinitives after [*hina exischusēte*] [*katalabesthai*, *gnōnai*], and the last clause [*hina plērōthēte*]. 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** [*krataiōthēnai*]. First aorist passive infinitive of [*krataioō*], late and rare (LXX, N.T.) from [*krataios*], late form from [*kratos*] (strength). See Lu 1:80. Paul adds [*dunamei*] (with the Spirit). Instrumental case. **In the inward man** [*eis ton esō anthrōpon*]. Same expression in 2Co 4:16 (in contrast with the outward [*exō*], man) and in Ro 7:22.

3:17 **That Christ may dwell** [*katoikēsai ton Christon*]. Another infinitive (first aorist active) after [*hina dōi*]. [*Katoikeō*] 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 agapēi errizōmenoi kai tethemeliōmenoi*]. But it is not certain whether [*en agapēi*] should go with these participles or with the preceding infinitive [*katoikēsai*] (dwell). Besides, these two perfect passive participles (from [*rizōō*], old verb, in N.T. only here and Col 2:7, and from [*themelioō*], see also Col 1:23) are in the nominative case and are to be taken with [*hina exischusēte*] and are proleptically placed before [*hina*]. Verse 18 should really begin with these participles. Paul piles up metaphors (dwelling, rooted, grounded).

3:18 **That ye may be strong** [*hina exischusēte*]. Sub-final clause again with [*hina*] and the first aorist active subjunctive of [*exischuō*], a late and rare compound (from [*ex*, *ischuō*] to have full strength. Here only in N.T. **To apprehend** [*katalabesthai*]. Second aorist middle infinitive of [*katalambanō*], old and common verb, to lay hold of effectively [*kata-*], here with the mind, to grasp (Ac 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 [*mēkos*], height [*hupsos*], depth [*bathos*], all common enough words).

3:19 **And to know** [*gnōnai te*]. Second aorist active infinitive with [*exischusēte*]. **Which passeth knowledge** [*tēn huperballousan tēs gnōseōs*]. Ablative case [*gnōseōs*] after [*huperballousan*] (from [*huperballō*]). All the same Paul dares to scale this peak. **That ye may be filled with all the fulness of God** [*hina plērōthēte eis pān to plērōma tou theou*]. Final clause again (third use of [*hina*] in the sentence) with first aorist passive subjunctive of [*plēroō*] 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 [Mt 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 [Ro 8:29](#) again for our final likeness to God in Christ.

3:20 **That is able to do** [*tōi dunamenōi poiēsai*]. 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, [1Th 3:10](#); [5:13](#); [Eph 3:20](#)). It suits well Paul’s effort to pile Pelion on Ossa. **That we ask** [*hōn aitoumetha*]. Ablative of the relative pronoun attracted from the accusative [*ha*] to the case of the unexpressed antecedent [*toutōn*]. Middle voice [*aitoumetha*] “we ask for ourselves.” **Or think** [*ē nooumen*]. The highest aspiration is not beyond God’s “power” [*dunamin*] to bestow.

3:21 **In the church** [*en tēi ekklesiāi*]. The general church, the body of Christ. **And in Christ Jesus** [*kai en Christōi Iēsou*]. The Head of the glorious church.

Chapter 4

4:1 **Wherewith ye were called** [*hēs eklēthēte*]. Attraction of the relative [*hēs*] to the genitive of the antecedent [*klēseōs*] (calling) from the cognate accusative [*hēn*] with [*eklēthēte*] (first aorist passive indicative of [*kaleō*], to call). For the list of virtues here see [Col 3:12](#). To [*an-echomenoi allēlōn*] ([Col 3:13](#)) Paul here adds “in love” [*en agapēi*], singled out in [Col 3:14](#).

4:3 **The unity** [*tēn henotēta*]. 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 tōi sundesmōi tēs eirēnēs*]. In [Col 3:14](#) [*agapē*] (love) is the [*sundesmos*] (bond). But there is no peace without love ([verse 2](#)).

4:4 **One body** [*hen sōma*]. One mystical body of Christ (the spiritual church or kingdom, cf. [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 miāi elpidi*]. The same hope as a result of their calling for both Jew and Greek as shown in [chapter 2](#).

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 [Mr 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.

4:6 **One God and Father of all** [*heis theos kai patēr pantōn*]. 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 pantōn*], **and through all** [*kai dia pantōn*], **and in all** [*kai en pāsini*]. 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 [*pantōn, pantōn, pāsini*] can be all masculine, all neuter, or part one or the other. The last “in all” is certainly masculine and probably all are.

4:7 **According to the measure of the gifts of Christ** [*kata to metron tēs dōreas tou Christou*]. Each gets the gift that Christ has to bestow for his special case. See [1Co 12:4ff](#); [Ro 12:4-6](#).

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 [*hē graphē*] (Scripture). But it comes to God after all. See [Ac 2:17](#). The quotation is from [Ps 68:18](#), a Messianic Psalm of victory which Paul adapts and interprets for Christ’s triumph over death. **He led captivity captive** [*ēichmalōteusen aichmalōsian*]. Cognate accusative of

[*aichmalōsian*], late word, in N.T. only here and [Re 13:10](#). The verb also [*aichmalōteuō*] is from the old word [*aichmalōtos*], captive in war (in N.T. only in [Lu 4:18](#)), in LXX and only here in N.T.

4:9 **Now this** [*to de*]. Paul picks out the verb [*anabas*] (second aorist active participle of [*anabainō*], to go up), changes its form to [*anebē*] (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 katōtera tēs gēs*]. If the [*anabas*] is the Ascension of Christ, then the [*katabas*] would be the Descent (Incarnation) to earth and [*tēs gēs*] 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 [Ac 2:31](#)).

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** [*huperanō*]. See [1:21](#). **All the heavens** [*pantōn tōn ouranōn*]. Ablative case after [*huperanō*]. For the plural used of Christ’s ascent see [Heb 4:14](#); [7:27](#). Whether Paul has in mind the Jewish notion of a graded heaven like the third heaven in [2Co 12:2](#) or the seven heavens idea one does not know. **That he might fill all things** [*hina plērōsēi ta panta*]. This purpose we can understand, the supremacy of Christ ([Col 2:9f.](#)).

4:11 **And he gave** [*kai autos edōken*]. First aorist active indicative of [*didōmi*]. In [1Co 12:28](#) Paul uses [*etheto*] (more common verb, appointed), but here repeats [*edōken*] from the quotation in [verse 8](#). There are four groups [*tous men*], [*tous de*] three times, as the direct object of [*edōken*]. The titles are in the predicate accusative [*apostolous, prophētas, poimēnas kai didaskalous*]. Each of these words occurs in [1Co 12:28](#) (which see for discussion) except [*poimēnas*] (shepherds). This word [*poimēn*] is from a root meaning to protect. Jesus said the good shepherd lays down his life for the sheep ([Joh 10:11](#)) and called himself the Good Shepherd. In [Heb 13:20](#) Christ is the Great Shepherd (cf. [1Pe 2:25](#)). Only here are preachers termed shepherds (Latin *pastores*) in the N.T. But the verb [*poimainō*], to shepherd, is employed by Jesus to Peter ([Joh 21:16](#)), by Peter to other ministers ([1Pe 5:2](#)), by Paul to the elders (bishops) of Ephesus ([Ac 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.

4:12 **For the perfecting** [*pros ton katartismōn*]. Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though [*katartisis*] in [2Co 13:9](#), both from [*katartizō*], to mend ([Mt 4:21](#); [Ga 6:1](#)). “For the mending (repair) of the saints.” **Unto the building up** [*eis oikodomēn*]. See [2:21](#). This is the ultimate goal in all these varied gifts, “building up.”

4:13 **Till we all attain** [*mechri katantēsōmen hoi pantes*]. Temporal clause with purpose idea with [*mechri*] and the first aorist active subjunctive of [*katantaō*], late verb, to come down to the goal ([Php 3:11](#)). “The whole” including every individual. Hence the need of so many gifts. **Unto the unity of the faith** [*eis tēn henotēta tēs pisteōs*]. “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 tēs epignōseōs tou huiou tou theou*]. Three genitives in a chain dependent also on [*tēn henotēta*], “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 [2:15](#) and [*teleios*] in sense of adult as opposed to [*nēpioi*] (infants) in [14](#). **Unto the measure of the stature** [*eis metron hēlikias*]. So apparently [*hēlikia*] here as in [Lu 2:52](#), not age ([Joh 9:21](#)). Boys rejoice in gaining the height of a man. But Paul adds to this idea “the fulness of Christ” [*tou plērōmatos tou Christou*], like “the fulness of God” in [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.

4:14 **That we may be no longer children** [*hina mēketi ōmen nēpioi*]. Negative final clause with present subjunctive. Some Christians are quite content to remain “babes” in Christ and never cut their eye-teeth ([Heb 5:11-14](#)), the victims of every charlatan who comes along. **Tossed to and fro** [*kludōnizomenoi*]. Present passive participle of [*kludōnizomai*], late verb from [*kludōn*] (wave, [Jas 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 [*peripherō*], old verb, to carry round, whirled round “by every wind [*anemōi*], 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 tēi kubiāi*]. “In the deceit,” “in the throw of the dice” [*kubia*], from [*kubos*], cube), sometimes cheating. **In craftiness** [*en panourgīai*]. Old word from [*panourgos*] [*pan, ergon*], any deed, every deed), cleverness, trickiness. **After the wiles of error** [*pros tēn methodian tēs planēs*]. [*Methodia*] is from [*methodeuō*] [*meta, hodos*] to follow after or up, to practise deceit, and occurs nowhere else ([Eph 4:13; 6:11](#)) save in late papyri in the sense of method. The word [*planēs*] (wandering like our “planet”) adds to the evil idea in the word. Paul has covered the whole ground in this picture of Gnostic error.

4:15 **In love** [*en agapēi*]. If truth were always spoken only in love! **May grow into him** [*auxēsōmen 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.

4:16 **From which** [*ex hou*]. Out of which as the source of energy and direction. **Fitly framed** [*sunarmologoumenon*]. See [2:21](#) for this verb. **Through that which every joint supplieth**

[*dia pasēs haphēs tēs epichorēgias*]. Literally, “through every joint of the supply.” See [Col 2:19](#) for [*haphē*] and [Php 1:19](#) for the late word [*epichorēgia*] (only two examples in N.T.) from [*epichorēgeō*], to supply ([Col 2:19](#)). **In due measure** [*en metrōi*]. 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 oikodomēn 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 agapēi*].

4:17 **That ye no longer walk** [*mēketi humas peripatein*]. Infinitive (present active) in indirect command (not indirect assertion) with accusative [*humas*] of general reference. **In vanity of their mind** [*en mataiotēti tou noos autōn*]. “In emptiness (from [*mataios*], late and rare word. See [Ro 8:20](#)) of their intellect [*noos*], late form for earlier genitive [*nou*], from [*nous*].

4:18 **Being darkened** [*eskotōmenoi ontes*]. Periphrastic perfect passive participle of [*skotoō*], old verb from [*skotos*] (darkness), in N.T. only here and [Re 9:2](#); [16:10](#). **In their understanding** [*tēi dianoiai*]. Locative case. Probably [*dianoia*] [*dia, nous*] includes the emotions as well as the intellect [*nous*]. It is possible to take [*ontes*] with [*apēllotriōmenoi*] (see [2:12](#)) which would then be periphrastic (instead of [*eskotōmenoi*] perfect passive participle. **From the life of God** [*tēs zōēs tou theou*]. Ablative case [*zōēs*] after [*apēllotriōmenoi*] ([2:12](#)). **Because of the ignorance** [*dia tēn agnoian*]. Old word from [*agnoeō*], not to know. Rare in N.T. See [Ac 3:17](#). **Hardening** [*pōrosin*]. Late medical term (Hippocrates) for callous hardening. Only other N.T. examples are [Mr 3:5](#); [Ro 11:25](#).

4:19 **Being past feeling** [*apēlgēkotes*]. Perfect active participle of [*apalgeō*], old word to cease to feel pain, only here in N.T. **To lasciviousness** [*tēi aselgeiāi*]. Unbridled lust as in [2Co 12:21](#); [Ga 5:19](#). **To work all uncleanness** [*eis ergasian akatharsias pasēs*]. Perhaps prostitution, “for a trading (or work) in all uncleanness.” Certainly Corinth and Ephesus could qualify for this charge. **With greediness** [*en pleonexiāi*]. From [*pleonektēs*], one who always wants more whether money or sexual indulgence as here. The two vices are often connected in the N.T.

4:20 **But ye did not so learn Christ** [*Humeis de ouch houtōs emathete ton Christon*]. In sharp contrast to pagan life [*houtōs*]. Second aorist active indicative of [*manthanō*].

4:21 **If so be that** [*ei ge*]. “If indeed.” Condition of first class with aorist indicatives here, assumed to be true [*ēkousate kai edidachthēte*]. **Even as truth is in Jesus** [*kathōs estin alētheia en tōi Iēsou*]. 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*].

4:22 **That ye put away** [*apothesthai*]. Second aorist middle infinitive of [*apotithēmi*] with the metaphor of putting off clothing or habits as [*apotheste*] in Col 3:8 (which see) with the same addition of “the old man” [*ton palaion anthrōpon*] as in Col 3:9. For [*anastrophēn*] (manner of life) see Ga 1:13. **Which waxeth corrupt** [*ton phtheiromenon*]. Either present middle or passive participle of [*phtheirō*], but it is a process of corruption (worse and worse).

4:23 **That ye be renewed** [*ananeousthai*]. Present passive infinitive (expegetical, like [*apothesthai*], of [*alētheia en tōi Iēsou*] and to be compared with [*anakainoumenon*] in Col 3:10. It is an old verb, [*ananeōō*], to make new (young) again; though only here in N.T. **The spirit** [*tōi pneumatī*]. Not the Holy Spirit, but the human spirit.

4:24 **Put on** [*endusasthai*]. First aorist middle infinitive of [*enduō*] [-*nō*], for which see Col 3:10. **The new man** [*ton kainon anthrōpon*]. “The brand-new (see 2:15) man,” though [*ton neon*] in Col 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 (Ro 8:29).

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 [*apotithēmi*] (verse 22). **Lying** [*pseudos*], **truth** [*alētheian*] in direct contrast. **Each one** [*hekastos*]. Partitive apposition with [*laleite*]. See Col 3:8 [*mē pseudesthe*].

4:26 **Be ye angry and sin not** [*orgizesthe kai mē hamartanete*]. Permissive imperative, not a command to be angry. Prohibition against sinning as the peril in anger. Quotation from Ps 4:4. **Let not the sun go down upon your wrath** [*ho hēlios mē epiduetō epi parorgismōi*]. Danger in settled mood of anger. [*Parorgismos*] (provocation), from [*parorgizō*], to exasperate to anger, occurs only in LXX and here in N.T.

4:27 **Neither give place to the devil** [*mēde didote topon tōi diabolōi*]. Present active imperative in prohibition, either stop doing it or do not have the habit. See Ro 12:19 for this idiom.

4:28 **Steal no more** [*mēketi kleptetō*]. Clearly here, cease stealing (present active imperative with [*mēketi*]). **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 2Th 3:10. Even unemployment is no excuse for stealing. **To give** [*metadidonai*]. Present active infinitive of [*metadidōmi*], to share with one.

4:29 **Corrupt** [*sapros*]. Rotten, putrid, like fruit (Mt 7:17f.), fish (Mt 13:48), here the opposite of [*agathos*] (good). **For edifying as the need may be** [*pros oikodomēn tēs 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 dōi*]. For this elliptical use of [*hina*] see on 5:33.

4:30 **Grieve not the Holy Spirit of God** [*mē lupteite 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 hōi*]. Not “in which.” **Ye were sealed** [*esphragisthēte*]. See 1:13 for this verb, and 1:14 for [*apolutrōseōs*], the day when final redemption is realized.

4:31 **Bitterness** [*pikria*]. Old word from [*pikros*] (bitter), in N.T. only here and Ac 8:23; Ro 3:14; Heb 12:15. **Clamour** [*kraugē*]. Old word for outcry (Mt 25:6; Lu 1:42). See Col 3:8 for the other words. **Be put away** [*arthētō*]. First aorist passive imperative of [*airō*], old verb, to pick up and carry away, to make a clean sweep.

4:32 **Be ye kind to one another** [*ginesthe eis allēlous chrēstoi*]. Present middle imperative of [*ginomai*], “keep on becoming kind [*chrēstos*], used of God in Ro 2:4) toward one another.” See Col 3:12f. **Tenderhearted** [*eusplagchnoi*]. Late word [*eu, splagchna*] once in Hippocrates, in LXX, here and 1Pe 3:8 in N.T.

Chapter 5

5:1 **Imitators of God** [*mimētai tou theou*]. This old word from [*mimeomai*] Paul boldly uses. If we are to be like God, we must imitate him.

5:2 **An offering and a sacrifice to God** [*prosphoran kai thusian tōi theōi*]. Accusative in apposition with [*heauton*] (himself). Christ's death was an offering to God "in our behalf" [*huper hēmōn*] not an offering to the devil (Anselm), a ransom [*lutron*] as Christ himself said (Mt 20:28), Christ's own view of his atoning death. **For an odour of a sweet smell** [*eis osmēn euōdias*]. Same words in Php 4:18 from Le 4:31 (of the expiatory offering). Paul often presents Christ's death as a propitiation (Ro 3:25) as in 1Jo 2:2.

5:3 **Or covetousness** [*ē pleonexia*]. In bad company surely. Debasing like sensuality. **As becometh saints** [*kathōs prepei hagiois*]. It is "unbecoming" for a saint to be sensual or covetous.

5:4 **Filthiness** [*aischrotēs*]. Old word from [*aischros*] (base), here alone in N.T. **Foolish talking** [*mōrologia*]. Late word from [*mōrologos*] [*mōros, logos*], only here in N.T. **Jesting** [*eutrapelia*]. Old word from [*eutrapelos*] [*eu, trepō*], 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 anēken*]. Same idiom (imperfect with word of propriety about the present) in Col 3:18. Late MSS. read [*ta ouk anēkonta*] like [*ta mē kathēkonta*] in Ro 1:28.

5:5 **Ye know of a surety** [*iste ginōskontes*]. 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 [*ginōskontes*] added? Probably, "ye know recognizing by your own experience." **No** [*pās—ou*]. Common idiom in the N.T. like the Hebrew= *oudeis* (Robertson, *Grammar*, p. 732). **Covetous man** [*pleonektēs, pleon echō*]. Old word, in N.T. only here and 1Co 5:10f.; 6:10. **Which is** [*ho estin*]. So Aleph B. A D K L have [*hos*] (who), but [*ho*] is right. See Col 3:14 for this use of [*ho*] (which thing is). On [*eidōlōlatrēs*] (idolater) see 1Co 5:10f. **In the Kingdom of Christ and God** [*en tēi basileiāi 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.

5:6 **With empty words** [*kenois logois*]. Instrumental case. Probably Paul has in mind the same Gnostic praters as in Col 2:4f. See 2:2.

5:7 **Partakers with them** [*sunmetochoi autōn*]. Late double compound, only here in N.T., joint [*sun*] shares with [*metochoi*] them [*autōn*]. These Gnostics.

5:8 **But now light** [*nun de phōs*]. Jesus called his disciples the light of the world ([Mt 5:14](#)).

5:9 **The fruit of light** [*ho karpos tou phōtos*]. Two metaphors (fruit, light) combined. See [Ga 5:22](#) for “the fruit of the Spirit.” The late MSS. have “spirit” here in place of “light.” **Goodness** [*agathosunēi*]. Late and rare word from [*agathos*]. See [2Th 1:11](#); [Ga 5:22](#).

5:10 **Proving** [*dokimazontes*]. Testing and so proving.

5:11 **Have no fellowship with** [*mē sunkoinōneite*]. No partnership with, present imperative with [*mē*]. 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.

5:12 **In secret** [*kruphēi*]. 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 [1Co 11:6](#).

5:13 **Are made manifest by the light** [*hupo tou phōtos 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.

5:14 **Wherefore he saith** [*dio legei*]. Apparently a free adaptation of [Isa 26:19](#); [60:1](#). The form [*anasta*] for [*anastēthi*] (second person singular imperative second aorist active of [*anistēmi*] occurs in [Ac 12:7](#). **Shall shine** [*epiphausei*]. Future active of [*epiphaskō*], a form occurring in Job ([Job 25:5](#); [31:26](#)), a variation of [*epiphōskō*]. The last line suggests the possibility that we have here the fragment of an early Christian hymn like [1Ti 3:16](#).

5:15 **Carefully** [*akribōs*]. Aleph B 17 put [*akribōs*] before [*pōs*] (how) instead of [*pōs akribōs*] (how exactly ye walk) as the Textus Receptus has it. On [*akribōs*] (from [*akribēs*] see [Mt 2:8](#); [Lu 1:3](#). **Unwise** [*asophoi*]. Old adjective, only here in N.T.

5:16 **Redeeming the time** [*exagorazomenoi ton kairon*]. As in [Col 4:5](#) which see.

5:17 **Be ye not foolish** [*mē ginesthe aphrones*]. “Stop becoming foolish.”

5:18 **Be not drunken with wine** [*mē methuskesthe oinōi*]. Present passive imperative of [*methuskō*], old verb to intoxicate. Forbidden as a habit and to stop it also if guilty. Instrumental case [*oinōi*]. **Riot** [*asōtia*]. Old word from [*asōtos*] (adverb [*asōtōs*] in [Lu 15:13](#)), in N.T. only here, [Tit 1:6](#); [1Pe 4:4](#). **But be filled with the Spirit** [*alla plērousthe en pneumati*]. In contrast to a state of intoxication with wine.

5:19 **To the Lord** [*tōi Kuriōi*]. The Lord Jesus. In [Col 3:16](#) we have [*tōi theōi*] (to God) with all these varieties of praise, another proof of the deity of Christ. See [Col 3:16](#) for discussion.

5:20 **In the name of our Lord Jesus Christ** [*en onomati tou Kuriou hēmōn Iēsou Christou*]. Jesus had told the disciples to use his name in prayer ([Joh 16:23f.](#)). **To God, even the Father** [*tōi theōi kai patri*]. Rather, “the God and Father.”

5:21 **Subjecting yourselves to one another** [*hupotassomenoi allēlois*]. Present middle participle of [*hupotassō*], old military figure to line up under ([Col 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.

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 [Col 3:18](#), while Aleph A P have [*hupotassesthōsan*] (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 [Col 3:18](#). **As unto the Lord** [*hōs tōi Kuriōi*]. So here instead of [*hōs anēken en Kuriōi*] of [Col 3:18](#).

5:23 **For the husband is the head of the wife** [*hoti anēr estin kephalē tēs gunaikos*]. “For a husband is head of the (his) wife.” No article with [*anēr*] or [*kephalē*]. **As Christ also is the head of the church** [*hōs kai ho Christos kephalē tēs ekklēsiās*]. No article with [*kephalē*], “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 sōtēr tou sōmatos*]. He means the church as the body of which Christ is head and Saviour.

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

5:25 **Even as Christ also loved the church** [*kathōs kai ho Christos ēgapēsen tēn ekklēsiān*]. This is the wonderful new point not in [Col 3:19](#) that lifts this discussion of the husband’s love for his wife to the highest plane.

5:26 **That he might sanctify it** [*hina autēn hagiāsēi*]. Purpose clause with [*hina*] and the first aorist active subjunctive of [*hagiazō*]. Jesus stated this as his longing and his prayer ([Joh 17:17-19](#)). This was the purpose of Christ’s death ([verse 25](#)). **Having cleansed it** [*katharisas*]. First aorist active participle of [*katharizō*], to cleanse, either simultaneous action or antecedent. **By the washing of water** [*tōi loutroī tou hudatos*]. If [*loutron*] only means bath or bathing-place (= [*loutron*]), then [*loutroī*] 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 [Tit 3:5](#). The reference here seems to be to the baptismal bath (immersion) of water, “in the bath of water.” See [1Co 6:11](#) for the bringing together of [*apelousasthe*] and [*hēgiasthēte*]. Neither there nor here does Paul mean that the cleansing or sanctification took place in the bath save in a symbolic fashion as in [Ro 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 rēmati*]. In [Joh 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.

5:27 **That he might present** [*hina parastēsēi*]. Final clause with [*hina*] and first aorist active subjunctive of [*paristēmi*] (see [Col 1:22](#) for parallel) as in [2Co 11:2](#) of presenting the bride to the bridegroom. Note both [*autos*] (himself) and [*heautōi*] (to himself). **Glorious** [*endoxon*]. Used of splendid clothing in [Lu 7:25](#). **Spot** [*spilos*]. Late word, in N.T. only here and [2Pe 2:13](#), but [*spiloō*], to defile in [Jas 3:6](#); [Jude 1:23](#). **Wrinkle** [*rutida*]. Old word from [*ruō*], to contract, only here in N.T. **But that it should be holy and without blemish** [*all’ hina ēi hagia kai amōmos*]. Christ’s goal for the church, his bride and his body, both negative purity and positive.

5:28 **Even so ought** [*houtōs ophēilousin*]. As Christ loves the church (his body). And yet some people actually say that Paul in [1Co 7](#) gives a degrading view of marriage. How can one say that after reading [Eph 5:22-33](#) where the noblest picture of marriage ever drawn is given?

5:29 **Nourisheth** [*ektrephei*]. 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 [1Th 2:7](#). Primarily it means to warm (Latin *foveo*), then to foster with tender care as here. **Even as Christ also** [*kathōs kai ho Christos*]. Relative (correlative) adverb pointing back to [*houtōs*] at the beginning of the sentence ([verse 28](#)) and repeating the statement in [verse 25](#).

5:30 **Of his flesh and of his bones** [*ek tēs sarkos autou kai ek tōn osteōn 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.

5:31 **For this cause** [*anti toutou*]. “Answering to this” = [*heneken toutou*] of [Ge 2:24](#), in the sense of [*anti*] seen in [*anth’ hōn*] ([Lu 12:3](#)). This whole verse is a practical quotation and application of the language to Paul’s argument here. In [Mt 19:5](#) Jesus quotes [Ge 2:24](#). It seems absurd to make Paul mean Christ here by [*anthrōpos*] (man) as some commentators do.

5:32 **This mystery is great** [*to mustērion touto mega estin*]. For the word “mystery” see 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** [*egō de legō*]. “Now I mean.” Cf. 1Co 7:29; 15:50. **In regard of Christ and of the church** [*eis Christon kai [eis] tēn ekklēsian*]. “With reference to Christ and the church.” That is all that [*eis*] here means.

5:33 **Nevertheless** [*plēn*]. “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 agapātō*]. An unusual idiom. The verb [*agapātō*] (present active imperative) agrees with [*hekastos*] and so is third singular instead of [*agapāte*] (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** [*hē gunē hina phobētai*]. There is no verb in the Greek for “let see” [*blepetō*]. For this use of [*hina*] with the subjunctive as a practical imperative without a principal verb (an elliptical imperative) see Mr 5:23; Mt 20:32; 1Co 7:29; 2Co 8:7; Eph 4:29; 5:33 (Robertson, *Grammar*, p. 994). “Fear” [*phobētai*], present middle subjunctive) here is “reverence.”

Chapter 6

6:1 **Right** [*dikaion*]. In [Col 3:20](#) it is [*euareston*] (well-pleasing).

6:2 **Which** [*hētis*]. “Which very” = “for such is.” **The first commandment with promise** [*entolē prōtē en epaggeliāi*]. [*En*] here means “accompanied by” (Alford). But why “with a promise”? The second has a general promise, but the fifth alone ([Ex 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 epaggeliāi*] here to [*prōtē*] points to the other view.

6:3 **That it may be well with thee** [*hina eu soi genētai*]. From [Ex 20:12](#), “that it may happen to thee well.” **And thou mayest live long on the earth** [*kai esēi makrochronios epi tēs gēs*]. Here [*esēi*] (second person singular future middle) takes the place of [*genēi*] 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, [Ex 20:12](#)).

6:4 **Provoke not to anger** [*mē parorgizete*]. Rare compound, both N.T. examples (here and [Ro 10:19](#)) are quotations from the LXX. The active, as here, has a causative sense. Parallel in sense with [*mē erethizete*] in [Col 3:21](#). Paul here touches the common sin of fathers. **In the chastening and admonition of the Lord** [*en paideiāi kai nouthesiāi 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 [Eph 6:4](#). In [2Ti 3:16](#) adults are included also in the use. In [Heb 12:5, 7, 11](#) the narrower sense of “chastening” appears which some argue for here. At any rate [*nouthesia*] (from [*nous, tithēmi*], common from Aristophanes on, does have the idea of correction. In N.T. only here and [1Co 10:11](#); [Tit 3:10](#).

6:5 **With fear and trembling** [*meta phobou kai tromou*]. This addition to [Col 3:22](#).

6:6 **But as servants of Christ** [*all' hōs douloi Christou*]. Better “slaves of Christ” as Paul rejoiced to call himself ([Php 1:1](#)). **Doing the will of God** [*poiountes to thelēma tou theou*]. Even while slaves of men.

6:7 **With good will** [*met' eunoias*]. Not in Col. Old word from [*eunoos*], only here in N.T. as [*eunoeō*] is in N.T. only in [Mt 5:25](#).

6:8 **Whatever good thing each one doeth** [*hekastos ean ti poiēsēi 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 [Col 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*].

6:9 **And forbear threatening** [*anientes tēn apeilēn*]. Present active participle of [*aniēmi*], old verb, to loosen up, to relax. “Letting up on threatening.” [*Apeilē*] is old word for threat, in N.T. only here and [Ac 4:29](#); [9:1](#). **Both their Master and yours** [*kai autōn kai humōn ho kurios*]. He says to “the lords” [*hoi kurioi*] of the slaves. Paul is not afraid of capital nor of labour. **With him** [*par’ autōi*]. “By the side of him (God).”

6:10 **Finally** [*tou loipou*]. Genitive case, “in respect of the rest,” like [Ga 6:17](#). D G K L P have the accusative [*to loipon*] (as for the rest) like [2Th 3:1](#); [Php 3:1](#); [4:8](#). **Be strong in the Lord** [*endunamousthe en kuriōi*]. A late word in LXX and N.T. ([Ac 9:22](#); [Ro 4:20](#); [Php 4:13](#)), present passive imperative of [*endunamoō*], from [*en*] and [*dunamis*], to empower. See [1:10](#) for “in the strength of his might.” Not a hendiadys.

6:11 **Put on** [*endusasthe*]. Like [3:12](#). See also [4:24](#). **The whole armour** [*tēn panoplian*]. Old word from [*panoplos*] (wholly armed, from [*pan, hoplon*]). In N.T. only [Lu 11:22](#); [Eph 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 humās stēnai*]. Purpose clause with [*pros to*] and the infinitive [*dunasthai*] with the accusative of general reference [*humās*] and the second aorist active infinitive [*stēnai*] (from [*histēmi*] dependent on [*dunasthai*]). Against [*pros*]. Facing. Another instance of [*pros*] meaning “against” ([Col 2:23](#)). **The wiles of the devil** [*tas methodias tou diabolou*]. See already [4:14](#) for this word. He is a crafty foe and knows the weak spots in the Christian’s armour.

6:12 **Our wrestling is not** [*ouk estin hēmin hē palē*]. “To us the wrestling is not.” [*Palē*] is an old word from [*pallō*], 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 [*katechō*]. 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 [Joh 14:30](#) Satan is called “the ruler of this world” [*ho archōn tou kosmou toutou*]. In [2Co 4:4](#) he is termed “the god of this age” [*ho theos tou aiōnos toutou*]. The word [*kosmokratōr*] 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 tēs ponērias*]. No word for “hosts” in the Greek. Probably simply, “the spiritual things (or elements) of wickedness.” [*Ponēria*] (from [*ponēros*] is depravity (Mt 22:18; 1Co 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 panoply of God” (furnished by God).

6:13 **Take up** [*analabete*]. Second aorist active imperative of [*analambanō*], old word and used [*analabōn*] of “picking up” Mark in 2Ti 4:11. **That ye may be able to withstand** [*hina dunēthēte antistēnai*]. Final clause with [*hina*] and first aorist passive subjunctive of [*dunamai*] with [*antistēnai*] (second aorist active infinitive of [*anthistēmi*], to stand face to face, against). **And having done all to stand** [*kai hapanta katergasā menoi stēnai*]. After the fight (wrestle) is over to stand [*stēnai*] as victor in the contest. Effective aorist here.

6:14 **Stand therefore** [*stēte oun*]. Second aorist active imperative of [*histēmi*] (intransitive like the others). Ingressive aorist here, “Take your stand therefore” (in view of the arguments made). **Having girded your loins with truth** [*perizōsamēnoi tēn osphun humōn en alētheiāi*]. First aorist middle participle (antecedent action) of [*perizōnnuō*], old verb, to gird around, direct middle (gird yourselves) in Lu 12:37; but indirect here with accusative of the thing, “having girded your own loins.” So [*endusamēnoi*] (having put on) is indirect middle participle. **The breast-plate of righteousness** [*ton thōraka tēs dikaiosunēs*]. Old word for breast and then for breastplate. Same metaphor of righteousness as breastplate in 1Th 5:8.

6:15 **Having shod** [*hupodēsamēnoi*]. “Having bound under” (sandals). First aorist middle participle of [*hupodeō*], old word, to bind under (Mr 6:9; Ac 12:8, only other N.T. example). **With the preparation** [*en hetoimasiāi*]. Late word from [*hetoimazō*], to make ready, only here in N.T. Readiness of mind that comes from the gospel whose message is peace.

6:16 **Taking up** [*analabontes*]. See verse 13. **The shield of faith** [*ton thureon tēs pisteōs*]. 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 (Mt 12:20). **All the fiery darts** [*panta ta belē ta pepurōmena*]. [*Belos*] is an old word for missile, dart (from [*ballō*], to throw), only here in N.T. [*Pepurōmena*] is perfect passive participle of [*puroō*], 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.

6:17 **The helmet of salvation** [*tēn perikephalaian tou sōtēriou*]. Late word [*peri, kephalē*], head, around the head), in Polybius, LXX, 1Th 5:8; Eph 6:17 alone in N.T. **Which is the word of God** [*ho estin to rēma 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 [Heb 4:12](#) where the word of God is called “sharper than any two-edged sword.”

6:18 **At all seasons** [*en panti kairōi*]. “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.”

6:19 **That utterance may be given unto me** [*hina moi dothēi logos*]. Final clause with [*hina*] and first aorist passive subjunctive of [*didōmi*], to give. See a like request in [Col 4:3](#). Paul wishes their prayer for courage for himself.

6:20 **For which I am an ambassador in chains** [*huper hou presbeuō en halusei*]. “For which mystery” of the gospel (verse 19). [*Presbeuō*] is an old word for ambassador (from [*presbus*], an old man) in N.T. only here and [2Co 5:20](#). Paul is now an old man [*presbutēs*], [Phm 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 [*luō*], to loosen). Paul will wear a chain at the close of his life in Rome ([2Ti 1:16](#)). **In it** [*en autōi*]. In the mystery of the gospel. This is probably a second purpose [*hina*], the first for utterance [*hina dothēi*], this for boldness [*hina parrēiasōmai*], first aorist middle subjunctive, old word to speak out boldly). See [1Th 2:2](#). See [Col 4:4](#) for “as I ought.”

6:21 **That ye also may know** [*hina eidēte kai humeis*]. Final clause with [*hina*] and second perfect subjunctive active of [*oida*]. For Tychicus, see [Col 4:7f](#).

6:22 **That ye may know** [*hina gnōte*]. Second aorist active subjunctive of [*ginōskō*]. Just as in [Col 4:8](#) he had not written [*hina eidēte*] in [verse 21](#). **Our state** [*ta peri hēmōn*]. “The things concerning us,” practically the same as [*ta kat’ eme*] of [verse 21](#). See both phrases in [Col 4:7, 8](#).

6:23 **Love and faith** [*agapē meta pisteōs*]. Love of the brotherhood accompanied by faith in Christ and as an expression of it.

6:24 **In uncorruptness** [*en aphtharsiāi*]. A never diminishing love. See [1Co 15:42](#) for [*aphtharsia*].

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