

## Notations on the Epistle to the Ephesians by St Paul

### Introduction

This document forms yet another in a series of “notations” on various books of the Bible from the vantage point of *lectio divina*. As stated in many of those Introductions, the material at hand is to be read lovingly from this perspective, not for the purpose of garnering information. Ephesians is very familiar to regular church-goers, often being used as the first reading during Mass as well as found in the Divine Office and in other prayers. That can present a problem: our familiarity with Ephesians can preclude us from being attentive to the incredible richness of this Epistle. Besides, it can be argued that Ephesians is so lofty we cannot attain to what it holds forth. *Lectio* goes a long way to alleviate that problem.

In an attempt to make Ephesians more accessible, the notations presented here derive from an examination of the Greek original, that is, taking each verse apart word by word. The frequency with which transliterated Greek terms are cited may be repetitious as the text advances, but close attention to detail for doing *lectio divina* is what it’s all about. So instead of being an obstacle, the repetitious nature of some of these entries is a way of praying out the text, and that is never boring. If this isn’t the intent brought to these notations, better to look elsewhere.

Prepositions are especially crucial in Greek for an understanding of Ephesians as well as Paul’s other Epistles and add great richness which cannot be translated adequately. Because of this, prepositions, either free-standing or prefaced to words, are given special attention in each verse. It may seem awkward and certainly repetitious, but the intent is to give an overall idea of how a verse flows, again, with a view towards reading Ephesians in the spirit of *lectio divina*. This attention to prepositions, how they function within a given verse as well as related verses, can be overwhelming, but they offer the reader a sense of how one feels when in the midst of them, as it were. This is not unlike being asked “How do you feel from all points of view at the present moment?” You can’t answer the question adequately but later in private reflect upon it and see how your perceptions jibe in light of a given verse peppered with a number of prepositions. An attempt to induce this universal perception is made between 1.2 and 1.14 where special mention is given to the prepositions *en* or “in” which total to twenty-five instances.

In Paul’s Epistles we find virtually no mention of the historical Jesus as in the Gospels. That intimates his experience, while certainly being influenced by other apostles and contemporaries of Jesus, traces its root to his conversion on the road to Damascus recounted in Chapter Nine of Acts of the Apostles. That was the Jesus whom Paul subsequently preached, for everything contained within his Epistles stem from that single event. Then there’s an added “problem” with Paul. Many find him what we call hyper or tense. Some may accuse him of a certain spiritualization or abstraction of Christ’s message, thereby contributing to making Paul as not so attractive figure. Nevertheless, Paul dominates the New Testament and in many ways sets the tone for how we perceive the person of Jesus Christ. It may be a struggle to reconcile this approach with the down-to-earth Gospels, but that is part of the challenge and indeed fun of reading him.

A good number of transliterated (and italicized) Greek words will refer to other instances within the Epistle to the Ephesians. Those which are not in that book will refer to one of Paul’s other Epistles (in most cases, the previous reference) or if not, the Gospels and other New Testament books. In some instances some of these references are part of a given verse instead of presenting the verse in its entirety. Citing the Epistles is intended to demonstrate how Paul uses a given word or phrase which is similar to the purpose of the last completed enterprise, “Expansions on the Book of

Proverbs,” not to mention other documents on this home page.

The Greek text is from **The Greek New Testament** (Stuttgart, Germany, 1968). The English text is taken from **The New Oxford Annotated Bible (RSV)** as well as any auxiliary citations. LXX refers to the Septuagint or Greek translation of the Old Testament. OT refers to the Old Testament and NT to the New Testament.

## Chapter One

### **Vs. 1: Paul, an apostle of Christ Jesus by the will of God, to the saints who are also faithful in Christ Jesus:**

Right at the beginning of this Epistle Paul calling himself an “apostle” (*apostolos*, literally as one who is sent) identifies himself with the “saints” or *hagios*, one who holy. *Hagios* is akin to the Hebrew verbal root *qadash*, to be pure, to be set apart. Such a term seems to distinguish the fledgling church from the majority of people who are not Christians. The church of Ephesus is comprised of people are “faithful” or *pistos*, having faith in Christ Jesus. Chances are they had been *pistos* prior to Paul’s arrival and knew of his former role of persecutor of Christians.

Paul’s use of “will” (of God) or *thelema* can refer to his conversion in Acts, Chapter Nine and intimates his former persecution of the first Christians. For a similar designation of apostle, cf. 1Cor 1.1: “Paul, called by the will of God to be an apostle of Christ Jesus.” Here Paul says the divine *thelema* actually has called him.

### **Vs. 2: Grace to you and peace from God our Father and the Lord Jesus Christ.**

“Grace” and “peace” or *charis* and *eirene*. Both do not come from Paul himself but from God the Father (‘our’) and Jesus Christ as Lord. Note “Jesus Christ” compared with “Christ Jesus” in vs. 1. It is as though Paul were bestowing upon the people of Ephesus the same gifts he had received during his dramatic conversion. The people already were familiar with these two divine gifts and realized that Paul had them as well.

### **Vs. 3: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in\*<sup>1</sup> Christ with\* every spiritual blessing in\* the heavenly places,**

The first word of this verse, “blessed” or *eulogetos*, sets the tone for the remaining chapter, and applies to both God as Father and Jesus Christ as “Lord” or *Kurios*. *Eulogetos* consists of the root *logos* (‘word’) prefaced with *eu-* (‘well’) and has three instances in this one verse:

1) *Eulogetos* “blessed,” something uttered well on behalf of the Father and Christ and is the only use of this term in Ephesians.

2) The verb “has blessed” or *eulogeo* is the root for *eulogetos* and the only use in Ephesians. So then, those who are men of faith are blessed with Abraham who had faith” [Gal 3.9]. This is the first instance of the use of the preposition *en* or “in” as noted in footnote #1 and sets the tone of “in-ness” through vs. 14, “in Christ.”

3) *Eulogia* or “blessing” which is the only use of this word in Ephesians; the second use of *en* or “in.” *Pneumatikos* or “spiritual” modifies this noun or that which is of the (Holy) Spirit, *Pneuma*. This is the third use of the

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1 The prepositions *en* or “in” and *eis* or “into” occur twenty-five times between vs. 3 and vs. 14. This “in-ness” is very important for orientating the reader and will be noted by asterisks.

preposition *en* or “in.”

“Heavenly places” or *epouranios*, an adjective, and found next in vs. 20: “and made him sit at his right hand in the heavenly places.” Use of this adjective as substantive suggests that the “place” where we have been blessed “with” or literally *en* (‘in’) spiritual blessing is apart from the physical place in which we now reside. In other words, the *eulogia* is kept in reserve for a future use and date and not accessible at the moment.

**Vs. 4: even as he chose us in\* him before the foundation of the world, that we should be holy and blameless before him.**

This verse continues from the previous one referring to God the Father and begins with *kathos*, “even as” which suggests something on the same level as that which preceded it, the words of vs. 3.

*Eklego* or “chose” which has the preposition *ek* (from) prefaced to the root *lego* (to gather, to pick) and serves to emphasize the act of choosing. This choosing-from takes place *en auto* or “in him,” the fourth use of this preposition; i.e., an *ek* followed by an *en*.

*Katabole* or “foundation” literally means a casting or throwing (*ballo*) down or against (*kata-*). This noun isn’t found in the LXX but can intimate the *bara’* or creative action of God in Gn 1.1. The throwing-together of *katabole* differs from the chiseling or carving intimated by *bara’* but can refer to the six days of creation when everything was thus cast together into one whole. The choosing of us “in him” or Jesus Christ thus has taken place before this *katabole*.

In the verse at hand, *katabole* is used with regard to *kosmos* which basically means an adornment, usually applicable to a woman and later as order in the sense of good government. The next reference to *kosmos* is 2.2: “(dead through the trespasses and sins) in which you once walked, following the course of this world.”

*Hagios* (cf. vs. 1) and *amomos* or “holy” and “blameless” which is “before” or *katenopion* which literally means in the presence of compared with the *pro* with respect to *kosmos*. The other reference to *amomos* occurs in 5.27: “that he might sanctify her (the church), having cleansed her by the washing of water with the word.”

Note the sequence of prepositions, free-standing and prefaced to word; they are intended to show the progression of this verse: *ex(lego)->en->kata(bole)->kata(enopion)->en* or from->in->according to or down which is used twice->in.

**Vs. 5: He destined us in\* love to be his sons\* through Jesus Christ,\* according to the purpose of his will,**

The Greek text has “in love” in the previous verse, *agape*, usually considered untranslatable and not unlike the Hebrew *chesed*. This is the fifth occurrence of the preposition *en* or “in.” *Agape* occurs next in 1.15: “Because I have heard of your faith in the Lord Jesus and your love toward all the saints.” Such *agape* is tied up with the verb *proorizo*, literally, to mark out with a boundary: *pro* (before) prefaced to *horizo*, to separate by a boundary. “In him, according to the purpose of him (*proorizo* is situated here but not translated in the **RSV**) who accomplishes all things according to the counsel of his will” [1.11]. *Proorizo* is used with the sixth instance of *en* or “in” regarding *agape*.

The single noun *huiiothesia* means “to be his sons” and has the seventh instance of the preposition *eis* (‘into’) and literally

translates as “son placing” (*huios* + *thesis*). “So that we might receive adoption as sons” [Gal 4.5]. Such is the object of divine *proorizo* or “marking out beforehand.” A eighth instance of the preposition *eis* (into) which is not translated by the **RSV** and that reads “into him.”

*Kata* as “according to” implies a pre-existing plan or foresight which here modifies *eudokia* or “purpose” which means literally good (*eu-*; see vs. 3 for other examples) prefaced to the verbal root *dokeo* (to think, to suppose, to imagine). “According to the purpose which he set forth in Christ” [vs. 9]. *Eudokia* is used with the noun *thelema* or “will” (cf. vs. 1).

Note the sequence of prepositions, free-standing and prefaced to word; they are intended to show the progression of this verse: *pro(orizo)*->*eis*->*dia*->*eis*->*kata* or before->into->through->into->according to.

### **Vs. 6: to\* the praise of his glorious grace which he freely bestowed on us in\* the Beloved.**

The preceding verse flows into vs. 6 with the ninth use of the preposition *eis* (into) signifying full presence or “being into” *epainos* which also can apply to any type of commendation. It occurs next in vs. 12: “and appointed to live for the praise of his glory.”

“Glorious” is a noun, *doxa* (‘glory’) and found next in vs. 17: “the God of our Lord Jesus Christ, the Father of glory.” In the verse at hand, *doxa* is used with another noun, *charis* or “grace” which also means favor and goodwill. *Charis* is found in the next verse and derives from the verb *charizomai* or “freely bestowed.” “Be kind to one another, tender-hearted, forgiving one another as God in Christ forgave you” [4.32].

*En* or here as “on” is the tenth use of this preposition with respect to the verb *agapao* (perfect passive participle and root for *agape*). Note that Christ is the recipient of the Father’s *charis* and thus becomes *agapao* which means *agape* is exchanged between them both.

### **Vs. 7: In\* him we have redemption through his blood, the forgiveness of our trespasses according to the riches of his grace**

This verse commences with the eleventh use of the preposition *en* or “in” and has two objects:

1) *Apolutrosis* or “redemption” which suggests a ransoming, a loosening (*luo*) from (*apo-*). “The guarantee of our inheritance until we acquire possession of it, to the praise of his glory” [vs. 14]. Such ransoming occurs through the “blood” (*haima*) of Jesus Christ last noted in vs. 6 as the “Beloved” or object of the Father’s *agape*.

2) *Aphesis* or “forgiveness” also as a letting go, a dismissal; from the verbal root *aphiemi*. This is the only use of the word in Paul’s Epistles. “For this is my blood of the covenant which is poured out for many for the forgiveness of sins” [Mt 26.28].

*Aphesis* is used with regard to our “trespasses” or *paraptoma*, literally as a falling beside and can apply to the making of a false step. “And you he made alive when you were dead through the trespasses and sins” [2.1].

*Ploutos* is the noun for “riches.” “What are the riches of his glorious inheritance in the saints” [vs. 18]. Use of the preposition *kata* (according to) intimates the following of an order which here is that of “grace” or *charis* (cf. vs. 6).

Note the sequence of prepositions, free-standing and prefaced to a given word; they are intended to show the progression of this verse: *en*->*apo* (*lutrosis*)->*dia*-> *apo*(*hesis*)->*para*(*ptoma*)->*kata* or *in*->*from*->*through*->*from*->*beside*->*according to*.

**Vs. 8: which he lavished upon\* us.**

A very short verse in the **RSV** with the verb *perisseuo* for “lavished,” literally as to be more than enough where the preposition *peri* (around) serves to intensify its sense.

*Eis* or “into” which is the twelfth use of this word. In other words, the abundance-around (*peri*-) is to be lavished *eis* or “into” us.

NB: the words “in all wisdom and insight” are found in the Greek text, not the English. Because this document follows the **RSV**, listings will be made in accord with that translation.

**Vs. 9: For he has made known to us in\* all wisdom and insight the mystery of his will according to the purpose which he set forth in\* Christ**

*Gnorizo* is the verb for “has made known” and suggests discovery compared with the more familiar *ginosko* (to know). “To boldly proclaim the mystery of the Gospel” [6.19]. The “discovery” which we hit upon is twofold and is prefaced with the preposition *en* or “in,” the thirteenth use of this word:

1) *Sophia* or “wisdom.” It is used with the adjective *pas* or “all” which means fulness. “The Father of glory may give you a spirit of wisdom and of revelation in the knowledge of him” [1.17].

2) *Phronesis* or “insight” which pertains more to prudence and attention as well as to thoughtfulness. The adjective *pas* also pertains to *phronesis*, its fulness. The only other reference in the NT (translated as ‘wisdom’) is Lk 1.17: “to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just.”

*Musterion* or “mystery” means secret activity which requires initiation and here applies to the divine *thelema* or “will” noted last in vs. 5. Thus to know this will requires initiation. “How the mystery was made known to my by revelation” [3.3].

The preposition *kata* (‘according to’) is important in that it means a specific order which here is divine *eudokia* or “purpose” noted last in vs. 5. Such *eudokia* is “set forth” or *protithemi*, the only other NT reference being Rom 3.25: “(the redemption which is in Christ Jesus) whom God put forward as an expiation by his blood to be received by faith.” Such setting forth (*pro*-) is “in” or *en* Christ, the fourteenth use of this preposition. The **RSV** has “in him” instead of “in Christ.”

**Vs. 10: as a \*plan for the fulness of time, to unite all things in\* him, things in heaven and things on earth.**

The previous verse flows into the current one by *eis* (‘into’), the fifteenth occurrence of this preposition and is connected with *oikonomia* or “plan.” This noun is composed of two words: *oikos* and *nomos* or “house” and “custom” in the

sense of setting a norm. “assuming that you have heard of the stewardship of God’s grace that was given to me for you” [3.2]. Thus *oikonomia* as stewardship or the governance of a household is with respect not just to “time” (*kairos*) but its “fulness” or *pleroma* which means the cessation of time and therefore of space. “(The church) which is body, the fulness of him who fills all in all” [1.23].

Such completion consists of individual *kairos* or special (divine) events, those in the past (OT and NT) as well as those lying in the future. “Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise” [2.12].

The Greek text has “in Christ” whereas the **RSV** has “in him.”

*Anakephalaioo* is the verb for “to unite” which literally means to head (*kephalaios*) up (*ana-*) and refers to “all things” (*pas*) being headed up “in” (*en*) Christ, the sixteenth occurrence of this preposition. The other NT reference is Rom 13.9: “The commandments ‘You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet,’ and any other commandment are summed up in this sentence.”

The preposition *epi* (literally, ‘upon’) is used with respect to both “heaven (*ouranos*) and earth,” the former being plural, “upon the heavens and upon the earth. Also the preposition *en* (in) is used with regard to “him,” the seventeenth occurrence. “He who descended is he who also ascended far above all the heavens, that he might fill all things” [4.10].

**Vs. 11: In\* him, according to the purpose of him who accomplishes\* all things according to the counsel of his will,**

This verse begins with the eighteenth occurrence of the preposition *en* or “in” which is followed immediately by the preposition *kata* or “according to” governing the noun *prothesis* (‘purpose’). Literally it means that which is set (*tithemi*) before or forth (*pro-*). “This was according to the eternal purpose which he has realized in Christ Jesus” [3.11]. This is the first of two instance where *kata* is used, one after another.

*Energeo* is the verb for “accomplishes” and is prefaced with the preposition *en* (in), the nineteenth occurrence and means to work-in or a thorough bringing to effect. “The spirit that is now at work in the sons of disobedience” [2.2]. In the verse at hand, the object of such work-in is “all things” or *pas*.

The second use of *kata* is with regard to “counsel” or *boule* which also implies a given plan. “And will disclose the purposes of the heart” [1Cor 4.5]. Thus *kata* is used with *prothesis* and *boule*, the latter working hand-in-hand with the divine “will” or *thelema* noted last in vs. 9.

**Vs. 12: we\* who first hoped in Christ have been destined and appointed to live for\* the praise of his glory.**

Vs. 12 begins with the preposition *eis* (into), the twentieth occurrence and here translates something like “for” and is used with *to einai*, “for to be.”

The verb *kleroo* as “destined” fundamentally means to choose by lot (*kleros*) and appears in vs. 11 of the Greek text and is the only use in the NT.

*Proorizo* is the verb for “appointed” and noted last in vs. 5 as “destined.” As with *kleroo*, *proorizo* appears in vs. 11.

*Proelpizo* is the verb for “hoped” and fundamentally means to hope (*elpizo*) beforehand (*pro-*). It is the only use of this verb in the NT.

“To live for” is not in the Greek but reads “into the praise of his glory,” this being the twenty-first occurrence of the preposition *eis* (into). Both *epainos* and *doxa* are noted last in vs. 6.

**Vs. 13: In\* him you also who have heard the word of truth, the gospel of your salvation and have believed in\* him, were sealed with the promised Holy Spirit.**

Vs. 13 starts with the twenty-second occurrence of the preposition *en* or “in,” this in-ness being a condition for hearing the *logos* of “truth” (*aletheia*). *Logos* more specifically means expression of something that has been uttered. “Let no evil talk come out of *your* mouths but only such as is good for edifying” [4.29]. As for *aletheia*, cf. 4.21: “assuming that you have heard about him and were taught in him as the truth is in Jesus.”

The “gospel” or *euaggelion* at hand means good news as in 3.6: “members of the same body and partakers of the promise in Christ Jesus through the gospel.” In the verse at hand, *euaggelion* is equivalent to “salvation” or *soteria*, the only use of this noun in Ephesians. “For godly grief produces a repentance that leads to salvation” [2Cor 7.10].

Belief (the verb *pisteuo* is used) as in vs. 19: “the immeasurable greatness of his power in us who believe according to the working of his great might.” In the verse at hand, *pisteuo* is with the preposition *en* or “in,” the twenty-third occurrence.

*Sphragizo* is the verb for “sealed” as attached to an official document for privacy. “Do not grieve the Holy Spirit of God in whom you were sealed for the day of redemption” [4.30]. In the verse at hand, such a document, if you will, is sealed with the “Spirit” or *Pneuma* who is “promised” or the noun *epaggelia* which also refers to a profession or promise. “And strangers to the covenants of promise, having no hope and without God in the world” [2.12]. In the verse at hand, the adjective *hagios* (‘holy’) occurs after *epaggelia*.

**Vs. 14: which is the guarantee of our inheritance until we acquire\* possession of it, to\* the praise of his glory.**

*Arrabon* is the noun for “guarantee” which means a deposit with the expectation that the full amount will be paid. An *arrabon* here is identified with the Holy Spirit who is not so much fullness but according to our capacity and for which must wait. The only other NT verse of this word is 2Cor 1.22: “he has put his seal upon us and has given us his Spirit in our hearts as a guarantee.”

*Kleronomia* is the noun for “inheritance” and is comprised of two words, *kleros* (lot, portion) and *nomos* (norm, standard). “What are the riches of his glorious inheritance in the saints” [1.18]. Like *arrabon*, *kleronomia* is partial with expectation of future fullness.

The English text has the verb “acquire” whereas in Greek it is a noun, *apolutrosis* or more specifically, a ransoming. It is comprised of the verbal root *luo* (to loosen) prefaced with the preposition *apo* (from). *Apolutrosis* itself is governed by

the preposition *eis* (into), the twenty-fourth occurrence; i.e., “into a ransoming.”

“Praise” or *epainos* is noted last in vs. 12 and governed by the preposition *eis* (into), the twenty-fifth occurrence. The last reference to *doxa* (‘glory’) is vs. 12.

**Vs. 15: For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints,**

“I have heard.” Paul doesn’t give the source of this hearing, these words being similar to “because we have heard of your faith in Christ Jesus and of the love which you have for all the saints” [Col 1.4]. This subject of this hearing is twofold:

1) The “faith” or *pistis* in Jesus. “For by grace you have been saved through faith” [2.8]. Paul heard of this *pistis kath’ humas*, literally as “according to you.”

2) “Love” or *agape* noted last in 1.5 which in the verse at hand pertains to (*eis*, into) those who are holy or *hagios* noted last in 1.13. This “*agape* into” is founded upon the Father’s *agape* toward his Son.

**Vs. 16: I do not cease to give thanks for you, remembering you in my prayers,**

*Pauo* is the verb for “do (not) cease” and means bringing to an end. “And so, from the day we heard of it, we have not ceased to pray for you” [Col 1.9]. The object of *pauo* is giving thanks or *eucharisteo*, the root *charizomai* (to say or do something agreeable) with the preface *eu-* signifying that which is done well, functioning as a kind of adverb. “Always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father” [5.20]. In the verb at hand, the preposition *huper* is used, “for,” as on behalf of.

“Remembering” consists of two words: *poieo* (to make) and *mneia* (memory). The act of “making memory” is more dynamic than a simple remembering and suggests making mention of. “Without ceasing I mention you always in my prayers” [Rom 1.9].

*Proseuchomai* is the verb for “prayers.” The preposition *pros* (direction toward-which) suggests a focused attention in prayer which is re-enforced by the preposition *epi*, literally as “upon you.” “Pray at all times in the Spirit” [6.18].

**Vs. 17: that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him,**

Here “God” (*Theos*) is equal to “the Father of glory” or Father of *doxa* (noted last in 1.14) meaning he is this source of this *doxa*.

*Pneuma* or “spirit” intimates the Holy Spirit as in 2.18: “for through him we both have access in one Spirit to the Father.” In the verse at hand, this *pneuma* consists of both “wisdom” and “revelation” or *sophia* (cf. vs. 9) and *apokalupsis*. The latter means more literally an uncovering which can be applied to “knowledge” or *epignosis* of Jesus Christ. Such *apokalupsis* implies the pre-existence of Jesus to human knowledge. “How the mystery was made known to me by revelation” [3.3]. *Epignosis* means literally knowledge (*gnosis*) upon (*epi-*), as though we were participating in the Father’s knowing-upon his Son. “Until we all attain to the unity of the faith and of the knowledge of the Son of



God” [4.13].

**Vs. 18: having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,**

Paul’s attribution of eyes to the heart (*kardia*) obviously implies that this organ has the capacity of sight. “That Christ may dwell in your hearts through faith” [3.17]. Although such eyes are made for sight, they require being “enlightened” or *photizo* which means *phos* (light) must come to them. “And to make all men see (*photizo*) what is the plan of the mystery hidden for ages in God who created all things” [3.9]. In the verse at hand, a singular *kardia* belongs to a plural “you,” that one *kardia* is common to everyone.

“May know” reads *eis to eidenai* or literally “into to know,” the verb being *eido* which connotes knowing in terms of seeing. “Formerly when you did not know God, you were in bondage to beings that by nature are no gods” [Gal 4.8]. The object of this knowing-as-seeing is “hope” or *elpis*. “Having no hope and without God in the world” [2.12].

*Eis to eidenai* has three aspects, the third being in vs. 19:

1) *Elpis* (‘hope’) is specified, that is, it is “to which he has called you” or the noun *klesis* which also means an invitation. “To lead a life worthy of the calling to which you have been called” [4.1]. Thus the *klesis* is an invitation extended but one which is yet to be fulfilled, hence the element of hope.

2) *Ploutos* (‘riches’) as noted in vs. 7 where it applies to “grace.” Here *ploutos* is also a part of *elpis* and involves *doxa* or “glory,” the same *doxa* as applicable to God as Father of Jesus Christ in the verse at hand. Such *doxa* is one of “inheritance” or *kleronomia* noted last in vs. 14 and has residence, if you will, in the “saints” or those who are holy (*hagios*, adjective) noted last in vs. 15.

**Vs. 19: and what is the immeasurable greatness of his power in us who believe, according to the working of his great might**

3) *Dunamis* or “power” or that which is inherent in something by virtue of its nature. “Of this gospel I was made a minister according to the gift of God’s grace which was given me by the working of his power” [3.7]. In the verse at hand, such *dunamis* is one of “greatness” or *megethos* meaning size, height or stature, the only use of this noun in the NT. As for *dunamis*, it is contingent upon belief or *eis hemas tous pisteuontas* which reads literally “into we who believe” (*pisteuo*, noted last in vs. 13). Implied are those who do not believe.

*Megethos* modified by the adjective “immeasurable” or *huperballo* used as the present active participle meaning to cast (*ballo*) beyond (*huper-*). “That in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus” [2.7].

*Energieia* is the noun for “working” and implies efficiency compared with the inherent power of *dunamis* in this verse. The two nouns are found in the following verse, 3.7: “According to the gift of God’s grace which was given me by the working of his power.” In the verse at hand, *energeia* is governed by the preposition *kata* which implies the following of a plan or a given order.

*Energia* is used with *kratos* or “might” which implies dominion. “To him be honor and eternal dominion. Amen” [1Tm 6.16]. It is used with the noun *ischus* or “great” which involves strength. “Exclusion from the presence of the Lord and from the glory of his might” [2Ths 1.9].

**Vs. 20: which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places,**

*Energeo* is the verb for “accomplished,” referring to the “might” of vs. 19, that is, its “working” or *energeia*. This noun is derived from the verb at hand which means a working-in (*en-*) noted last in vs. 11. With this in mind, the *energeo* takes place “*en* Christ,” so if *energeia* is carried over from vs. 19, we have three uses of the preposition *en*.

*Egeiro* is the verb for “raised” as in Gal 1.1: “Paul, an apostle not from men nor through man but through Jesus Christ and God the Father who raised him from the dead.”

*Kathizo* is the verb for “made (him) sit” and is used to signify bringing about a cause which here is sitting. “So that he takes his seat in the temple of God, proclaiming himself to be God” [2Ths 2.4]. The place of this sitting is “at his right hand,” the preposition *en* being used: “in his right hand” or *dexia* which is reminiscent of Ps 110.1: “The Lord said to my lord: ‘Sit at my right hand until I make your enemies your footstool.’”

This sitting by Christ after his resurrection is not only “in” the Father’s right hand but “in” the “heavenly places” or *epouranios* noted last in 1.3.

Vs. 20 has four instances of *en*: *energeo*, *en* Christ, *en dexia* and *en epouraios*.

**Vs. 21: far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come.**

*Huperano* or “far above” which is comprised of two prepositions, *huper* and *ano* (above and upward) thus giving something like above or beyond-upward which is not a static sitting of vs. 20 but a dynamic one with the appearance of a paradox. *Huperano* governs the following five:

- 1) *Arche* or “rule” which means the origin and first principle of something. “That through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places” [3.10].
- 2) *Exousia* or “authority” which intimates having the power of choice and resources. “Following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience” [2.2].
- 3) *Dunamis* or “power” noted last in vs. 19.
- 4) *Kuriotes* or “dominion” which is related to *kurios* or “lord” as applied to Jesus Christ in vs. 3. “For in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities” [Col 1.16]. The reader certainly must have the contrast between created *kuriotes* and Christ as *Kurios*.
- 5) *Onoma* or “name.” “From whom every family in heaven and on earth is named” [3.15]. In the verse at hand, *onoma* is used with the verb *onomazo* (‘named’) as in 3.15: “from whom every family in heaven and on earth is named.”

*Aion* is the noun for “age” which applies to the current one and the unspecified future one. Also it can refer to a specific age or eternity. “Following the course of this world” [2.2]. There seems to be a connection between the two ages albeit hidden yet essentially the same by reason of the five elements just noted to which Christ is *huperano* or “far above” (i.e., both *huper* and *ano*).

**Vs. 22: and he has put all things under his feet and has made him the head over all things for the church,**

*Hupotasso* is the verb for “has put” which means to bring into subjection and is comprised of the root *tasso* (to arrange, to order) prefaced with the preposition *hupo* or under. Such ordering–under is effected with Christ sitting at his Father’s right hand in vs. 20. *Hupo* is also used as “under” as with respect to Christ’s feet. “Be subject to one another out of reverence for Christ” [5.21].

*Kephale* is the noun for “head” which normally refers to the physical head in comparison to *arche* as first principle of anything as in vs. 21 and is spoken of in reference to the body. “We are to grow up in every way into him who is the head, into Christ” [4.15].

*Ekklesia* or “church” is the body (cf. next verse) whereas Jesus Christ is the *kephale* just noted. Here Christ–as–*kephale* is “over (*huper*) all things,” not so much the church but for it. “That through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places” [3.10].

**Vs. 23: which is his body, the fulness of him who fills all in all.**

*Soma* or “body” stands in direct association with Christ–as–*kephale* or “head” in the previous verse. “And might reconcile us both to God in one body through the cross” [2.16].

*Pleroma* or “fulness” noted last in vs. 10 with respect to “time” or *kairos*. In the verse at hand, such *pleroma* is the Father filling Christ, as it were, who in turn “fills” or *pleroo* everything else. “That you may be filled with all the fulness of God” [3.19]. “All in all” or *panta en pasin* is a way of expressing this complete filling of creation by both Father and Son. It is up to the body/church to perceive this. Refer to the frequent use of the preposition *en* in Chapter One and in succeeding chapters which express various modes of this filling.

## Chapter Two

**Vs. 1: And you he made alive when you were dead through the trespasses and sins**

*Kai* or “and” shows a continuation of what Paul had written in the previous chapter which continues in the present one.

“Made alive” is not in the Greek text. *Nekros* is the adjective for “dead” as in vs. 5: “even when we were dead through our trespasses.”

Death results through (dative case is used) both “trespasses” and “sins” or *paraptoma* and *hamartia*. The former is noted last in 1.7, literally as a falling beside (*para-*) and can apply to the making of a false step. The latter implies missing the mark as in target practice (bow and arrow). “But the scripture consigned all things to sin” [Gal 3.22].

**Vs. 2: in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience.**

The trespasses and sins of the previous verse are situated within the context of walking or *peripateo* which consists of the root *pateo* which connotes treading in the sense of frequenting a given place and is prefaced with the preposition *peri* (around), to tread-around or to be thoroughly imbued with trespasses and sins.

“Following” as a verb is not in the Greek text but is used to translate the preposition *kata* which signifies according to a given order, road or plan. *Kata* is used twice:

1) With the noun *aion* or “course” noted last in 1.21 as “age,” and *aion* is associated with “world” or *kosmos* noted last in 1.4. Thus the *peripateo* or walking-around is *kata* what the *kosmos* has established as a norm to live by.

2) With the noun *archon* which is akin to *arche* as in 1.23, the first principle of anything and can refer to a commander or magistrate. “We do not impart wisdom although it is not a wisdom of this age of the ruler of this age who are doomed to pass away” [1Cor 2.6]. In the verse at hand, such an *archon* is equivalent to the *exousia* or “power” of the air noted last in 1.21. The *archon* at hand has command over the air and refers to Satan as in 6.11.

“Spirit” (*pneuma*, cf. 1.17) implies the air just noted over which the *archon* has jurisdiction. While the *archon* may govern what lies above the earth, his *pneuma* now is “at work” or *energeo* on the earth, this verb noted last in 1.20 within those who are disobedient, *apeitheia*. This noun derives from the verbal root *peithomai* (to persuade, to comply with alpha privative prefaced to it. “Just as you were once disobedient to God but now have received mercy because of their disobedience” [Rom 1.30].

**Vs. 3: Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath like the rest of mankind.**

“Among these” has the preposition *en* and reads literally “in these” referring to what is mentioned in the last two verses. *Anastrepho* is the verb for “lived” which means to conduct one’s life and literally, to turn back or to sojourn. *Strepho* is the root (to turn) prefaced with the preposition *ana* (upon, up to). “For our boast is this, the testimony of our conscience that we have behaved in the world” [2Cor 1.12].

*Epithumia* is the noun for “passions” and literally means desire (*thumos*) upon (*epi-*), the preposition serving to intensify its meaning as an intense longing. “Your former manner of life and is corrupt through deceitful lusts” [4.22]. In the verse at hand, such desires belong to the “flesh” or *sarx*, this word usually referring to unredeemed human nature. “Therefore remember that at one time you Gentiles in the flesh” [vs. 11].

*Poieo* is the verb for “following” and more specifically means to make, to fashion. Applied to this verse, the desires at hand are fabricated, if you will, with considerable care as opposed to happening to someone more or less passively. The object of this verb is “desires” or *theloma* noted last in 1.11 with the more familiar definition of will.

“Body” and “mind” or *sarx* and *dianoia* with the former in this same verse as “flesh.” *Dianoia* is the mind as faculty of understanding and is comprised of the root *nous* (mind) prefaced with the preposition *dia* (through)...i.e., “through-the-mind.” In the verse at hand, such desires/wills are presented as negative. “They are darkened in their understanding”

[4.18].

*Phusis* is “nature” is as in Gal 2.15: “We ourselves who are Jews by birth and not Gentile sinners.”

*Orge* is “wrath” which also means natural disposition or temperament. “Let all bitterness and wrath and anger and clamor and slander be put away from you” [4.31]. In the verse at hand, *orge* is common to *loipos*, an adjective meaning “rest,” with “mankind” not in the Greek text. To be a “child” or *teknon* of wrath suggests descendants, another meaning of this noun.

**Vs. 4: But God, who is rich in mercy, out of the great love with which he loved us,**

*Ploutos* is the adjective for “rich” noted last in 1.18 and here pertains to divine “mercy” or *eleos*. “Peace and mercy be upon all who walk by this rule, upon the Israel of God” [Gal 6.16].

There is a direct correspondence between divine *eleos* and *agape* (noted last in 1.15). Such *agape* is intensified by use of the verb *agapao* (noted last in 1.6), as though it were doubled. The preposition *dia* (through) is used for “out of.”

**Vs. 5: even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved),**

*Nekros* is the adjective for “dead” noted last in vs. 1 with regard to “trespasses” as is the case here, *paraptoma*, or a falling-beside.

*Suzoopoieo* is the verb for “made (us) alive” and consists of the root *poieo* (to make) prefaced with *zoe* (life) and the preposition *sun* (with). The only other NT reference is Col 2.23: “God made alive together with him, having forgiven us all our trespasses.”

The words in parentheses seem to indicate a footnote of sorts, an after-though which equates *suzoopoieo* with *sozo* or “saved,” the latter also applicable to being rescued. “The gospel...by which you are saved” [1Cor 15.1–2].

*Charis* is the noun for “grace” noted last in 1.7 and is equivalent to the Hebrew *chesed*, a love which is present, not removed or at a distance.

**Vs. 6: and raised us up with him and made us sit with him in the heavenly places in Christ Jesus,**

Following *suzoopoieo* of the previous verse, the Father “raised (us) up,” another verb with the preposition *sun* prefaced to it, *sunegeiro*. The only other NT use is Col 2.12: “in which you were also raised with him through faith in the working of God.”

After these two verbs prefaced with *sun* have been accomplished, the Father effects yet a third, “made (us) sit” or *sunkathizo* or caused us to sit-with Christ. Such causing suggests indirect action which, in turn, implies that we have a role to play in this process.

*Epouranios* is the adjective for “heavenly places” noted last in 1.20 and used with “in Christ.” Compare this with “in him” relative to the verb *sunkathizo*, as though the two were distinct. This is true insofar as each points to two aspects of Christ: in himself and the “heavenly places” which implies other beings who reside there such as angels.

**Vs. 7: that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.**

*Hina* or “that” is important here as summing up the being made alive, raised up and sitting of the last two verses. All three work not so much in the present but in the “coming ages” or *aion* laying in the future, the common verb *erchomai* (to come) being used. *Aion* was noted last in vs. 2.

*Endeiknumi* is the verb for “might show” and implies the giving of proof by way of demonstration. This is intimated by the preposition *en* (in) prefaced to the verbal root, to show-in. “Jesus Christ might display his perfect patience for an example” [1Tm 1.16]. The object in the verse at hand is divine “riches” or *ploutos* (cf. vs. 4) which are “immeasurable” or *huperballo* (participle used) noted last in 1.19 as that which is cast (*ballo*) beyond (*huper-*).

*Charis* (cf. vs. 5) is situated, if you will, in “kindness” or *chrestotes*. While it was noted rightly in vs. 5 that *charis* and *chesed* are similar, the latter is identified more with moral integrity. “No one does good, not even one” [Rom 3.12]. Note the use of two prepositions: *epi* or toward (which pertains to ‘us’) and *en* or in (which pertains to Christ Jesus). *Epi* more properly means upon, *charis* within *chrestotes* followed by *epi* us and then *en* Christ.

**Vs. 8: For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—**

*Charis* or grace is noted last in the previous verse and here refers to “faith” or *pistis* (cf. 1.15). In the verse at hand, divine *charis* is the agent responsible for being “saved” or *sozo* noted last in vs. 5 which is the same in both verses. There the dative case is used whereas here we have the preposition *dia* or “through” (faith).

“Not your doing” in Greek reads “not from (*ex*) you.” It contrasts with God’s “gift” or *doron*, the only use of this noun in Paul’s Epistles. “Bearing witness by accepting his gifts” [Heb 11.4].

**Vs. 9: not because of works, lest any man should boast.**

Vs. 8 spoke of *charis* or “grace” from God which saves or rescues a person in contrast to “works” or *ergon* which can refer to occupation, handiwork or action. “To equip the saints for the work of ministry, for building up the body of Christ” [4.12].

*Kauchaomai* is the verb for “boast” which usually is taken in the negative sense. For a positive sense: “And glory in Christ Jesus, and put no confidence in the flesh” [Phil 3.3].

**Vs. 10: For we are his workmanship, created in Christ Jesus for good works which God prepared beforehand, that we should walk in them.**

*Poima* is the noun for “workmanship” which connotes a work of art or a poetical creation and is contrast to *ergon* of

the previous verse. In sum, the former is more artistic whereas the latter is less so but can include it. *Poiema* is used with the verb *ktizo* ('created') and involves shaping or forming. "That he might create in himself one new man in place of the two, so making peace" [vs. 15]. In the verse at hand, *ktizo* could remind the reader of the six days of creation recorded in Genesis.

*Ktizo* has an object, namely, "good works" or *ergon* which differ from the *ergon* of vs. 9. Such *ergon* are rooted in God, that is, "prepared beforehand" or *proetoimazo*. *Etoimazo* is the root which pertains to preparing that which is necessary; the preposition *pro* (for, before) prefaced to it intensifies the sense of divine preparation on our behalf. The only other NT reference is Rom 9.23: "in order to make known the riches of his glory for the vessels of mercy which he has prepared beforehand for glory."

*Peripateo* is the verb for "walk" noted last in vs. 3, to walk around (*peri-*). Such walking around implies a certain freedom obtained with respect to proper use of the "good works" which contrasts with boasting in them as in vs. 9.

**Vs. 11: Therefore remember that at one time you Gentiles in the flesh called the uncircumcision by what is called the circumcision which is made in the flesh by hands—**

*Mnemeuo* is the verb for "remember" and implies being mindful, a more expanded definition than simply memory. "I, Paul, write this greeting with my own hand. Remember my fetters. Grace be with you" [Col 4.18].

*Ethnos*: nation or in the biblical context, non-Israelite peoples which includes the entire world. "I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles" [3.1]. Such peoples are specified more by being "in the flesh" or *sarx* noted last in vs. 3 and by "circumcision" or *peritome*, literally as a cutting around (*peri-*). "For we are the true circumcision who worship God in spirit and glory in Christ Jesus" [Phil 3.3].

*Lego* is the verb for "called" and noted next in 4.17: "Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds."

*Akrobestia* is the noun for "uncircumcision" or foreskin. "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love" [Gal 5.6].

*Cheiropoiotos*: "by hand" which consists of *cheir* (hand) and the verb *poieo* (to make).

**Vs. 12: remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.**

A second instance of "memory" in the English text but not in the Greek.

*Kairos* is the noun for "time" noted last in 1.10 and more suggestive of a specific event or divine intervention. The *kairos* at hand refers to the Ephesians being "separated" from Christ, *apallotrioos*, which means to be alienated. The only other NT reference is Col 1.21: "And you, where once were estranged and hostile in mind, doing evil deeds" [Col 1.21]. Such estrangement had taken place sometime in the past but is effective no longer. The use of *kairos* implies a certain intensity of this alienation even though it was temporary. The preposition *choris* ('from') with respect to Christ

is indicative of the totality of the alienation.

*Politeia* as “commonwealth” originally referred to the rights belonging to citizenship of a Greek city state. The other NT reference is Acts 22.28: “I bought this citizenship for a large sum.”

The verb “alienated” is not in the Greek text but a furtherance of *apallotrioo*.

*Xenos* is the noun for “strangers” and also applies to a guest or refugee, the opposite of one belonging to a *politeia* and in the context at hand, a Gentile. “You are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God” [vs. 19].

*Diatheke* is the noun for “covenants” which also means promise and here is in the plural refers to the past covenants God had made with Israel. It consists of the verbal root *tithemi* (to set, to place) prefaced with the preposition *dia* or through, a placing-through. “The law...does not annul a covenant previously ratified by God so as to make the promise void” [Ga. 3.17]. In the verse at hand, *diatheke* is bound up with “promise” or *epaggelia* noted last in 1.13.

*Elpis* or “hope” is noted last in 1.8, and to be without hope is equivalent not to have God in the “world” or *kosmos*” noted last in vs. 2.

“Without God” is *atheos* (the only NT use of this term) or to be an unbeliever, alpha privative prefaced to *theos*.

**Vs. 13: But now in Christ Jesus you who once were far off have been brought near in the blood of Christ.**

Last use of the phrase “in Christ Jesus” is vs. 10 which seems to acknowledge his divinity first (Christ) followed by his proper (human) name, Jesus.

Note two references to spacial distance while at the same being “in Christ Jesus.” “far off” and “brought near” (*makros* and *eggus*). The latter involves proximity and immediacy. “The word is near you, on your lips and in your heart” [Rom 10.8]. *Eggus* is related intimately with Christ’s “blood” or *haima* noted last in 1.7. In sum, this verse contains two references to the preposition *en* (in): “in Christ Jesus” and “in his blood.”

**Vs. 14: For he is our peace who has made us both one and has broken down the dividing wall of hostility,**

*Eirene* is the noun for “peace” noted last in vs. 2 and here makes us *hen* or “one” which can apply to Jews and Christians, important at a time when the latter was attempting to find its own identity yet retain its continuity with the former.

*Luo* is the verb for “has broken down” and more properly means to loosen in the sense of dissolve. “The heavens will be kindled and dissolved, and the elements will melt with fire” [2Pt 3.12].

*Phragmos* is a “wall” meant more for protection than for division. “There was a householder who planted a vineyard and set a hedge around it” [Mt 21.33]. In the verse at hand, such a *phragmos* is one of “dividing” or *mesotoichos*, literally as middle-wall, the only NT use.



*Echthra* is the noun for “hostility” and closely related to *echthros* or enemy. “Thereby bringing the hostility to an end” [vs. 16].

**Vs. 15: by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, making peace,**

*Katargeo* is the verb for “abolishing” and means to bring to an end; it also has a hint of setting free. “So as to make the promise void” [Gal 3.17]. Such voiding has two objects related to the “law” or *nomos* as in Gal 6.13: “For even those who receive circumcision do not themselves keep the law:”

1) *Entole* or “commandments” which can refer to the precepts laid down in the Mosaic Torah. “This is the first commandment with a promise” [6.2].

2) *Dogma* or “ordinances” which also can mean a decree, judgment or opinion. “They delivered to them for observance the decisions which had been reached by the apostles and elders who were at Jerusalem” [Acts 16.4].

*Poieo* is the verb for “might create” noted last in vs. 3 and here refers to the “one new man” which has the preposition *eis* or into, “into one new man” and involves the making of “peace” or *eirene* noted last in vs. 14. *Anthropos* is the noun for “man” and *kainos* the adjective “new.”

**Vs. 16: and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end.**

*Apokatallasso* means “might reconcile” consists of two prepositions, *apo* and *kata* (from, by reason of and according to). Thus the verb means a thorough return or restoration to where things had been once before. “And through him to reconcile to himself all things whether on earth or in heaven, making peace by the blood of his cross” [Col 1.20].

The divine reconciliation is directed to “us” in reference to the “one new man in place of the two” of the previous verse. Here it is spelled about by being “to God” as “through the cross” (*stauros*). “In order that they may not be persecuted for the cross of Christ” [Gal 6.12].

*Apokteino* is the verb for “bringing to an end” and more specifically applies to killing in the sense of condemning to death. “Who killed both the Lord Jesus and the prophets and drove us out” [1Ths 2.15]. That which is condemned to death in the verse at hand is “hostility” or *echthra* noted last in vs. 14. The Greek text adds *en auto* or “in him.”

**Vs. 17: And he came and preached peace to you who were far off and peace to those who were near;**

This verse consists in part of two verses from Isaiah, 52.7 and 57.19, both of which are quoted in full:

1) “How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, ‘Your God reigns.’”

2) “Peace, peace, to the far and to the near, says the Lord; and I will heal him.”

*Euaggelizomai* is the verb for “preached” where the preposition *eu-* signifies that which is done well. “Gospel” or *euaggelion* is derived from it. “This grace was given, to preach to the Gentiles the unsearchable riches of Christ” [3.8]. In the grace at hand, the object of such preaching is “peace” or *eirene* noted last in vs. 15.

A contrast to people who are “far off” and “near” or *makros* and *eggus*, the latter being noted in vs. 13. Both are representative of the Gentiles and Jews, respectively.

**Vs. 18: for through him we both have access in one Spirit to the Father.**

*Pneuma* is the word for “Spirit” noted last in 1.13 in reference to the Holy Spirit. In the verse at hand, note use of “one” to identify the *Pneuma* clearly as between Father and Son.

“Through him” and “to the Father:” *dia* Christ and *pros* the Father, the latter signifying continuous movement towards—which.

*Prosagoge* is the noun for “access” which has the just noted preposition *pros* relative to the Father. The only other NT reference is Rom 5.2: “Through him we have obtained access to this grace in which we stand.”

**Vs. 19: So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,**

A contrast between two pairs of people enhanced by *ara oun* and *alla*, “so then” and “but:”

1) *Xenos* and *paroikos* or “strangers” and “sojourners.” The former is noted last in vs. 12 and as mentioned there, can apply to a guest or refugee. The latter has the root *oikos* (house) prefaced with the preposition *para* (beside), as one who resides beside a house or close to it but not necessarily within it. The only other NT reference is 1Pt 2.11: “Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul.”

2) *Sumpolites* and *oikeios* or “fellow citizens” and “members” (God’s household). The former has the root *polis* (city; cf. *politeia*, vs. 12) prefaced with the preposition *sum* (with), “with the city.” It is the only NT use of this noun. Such being-with (in the city, if you will) applies to the “saints” or those who are *hagios* (holy), noted last in vs. 18. As with *paroikos*, the latter is an adjective which has as its root *oikos* (house) and applies to anything intimate, domestic or related by blood. “Let us do good to all men and especially to those who are of the household of faith” [Gal 6.10].

**Vs. 20: built upon the foundation of the apostles and the prophets, Christ Jesus himself being the cornerstone,**

*Epoikodomeo* is the verb for “built” which consists of the verbal root *demo* (to build) and noun *oikos* (house; cf. previous verse), both of which are prefaced with the preposition *epi* (upon). “Rooted and built up in him and established in the faith” [Col 2.7].

The “upon-ness” of *epoikodomeo* is enhanced further by use of another *epi*, “foundation” or *themelios*. “Laying up for themselves a good foundation for the future” [1Tm 6.19]. Such a foundation consists of members from both the New

and Old Testaments (in that order), first apostles and then prophets.

*Akrogonia* means “cornerstone” which consists of the root *gonia* (corner, angle) prefaced with *akros* (the furthest point or extreme). The only other NT reference is 1Pt 2.6 (quoting Is 28.16): “Behold, I am laying in Zion a stone, a cornerstone chosen and precious.”

**Vs. 21: in whom the whole structure is joined together and grows into a holy temple in the Lord;**

*Oikodome* is “structure” which consists of two words for house, *oikos* and *domos*. The former is a house per se whereas the latter refers to part of a house and can refer to a temple. “To equip the saints for the work of ministry, for building up the body of Christ” [4.12].

*Sunarmologeō* is the verb for “being joined together” with one other NT reference in 4.16: “from whom the whole body, joined and knit together by every join with which it is supplied.” The verbal root *harmologeō* means to join, to pile together and is prefaced with the preposition *sun* or “with.”

The verb *auxano* (‘grows’) is not unlike *sunarmologeō* and used with the preposition *eis* (into) relative to the “temple” or *naos* which can refer to a pagan, Jewish or Christian place of worship. “So that he takes his seat in the temple of God, proclaiming himself to be God” [2Ths 2.4]. Such a *naos* is “holy” or *hagios*, noted last in vs. 19.

“Lord” or *Kurios* (cf. 1.21) is used with the preposition *en*, “in the Lord.” Thus in this verse we have three uses of this preposition: “in whom the whole structure,” “into a holy temple” and “in the Lord.”

### Chapter Three

**Vs. 1: For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles—**

Paul identifies himself not just as a “prisoner” (*desmios*) but one of Christ. Surely he must have been thinking of those Christians he had arrested before his conversion by calling himself a *desmios*. This word means more literally someone who is bound or held captive. “Do not be ashamed then of testifying to our Lord nor of me his prisoner” [2Tim 1.8].

*Ethnos* is the noun for “Gentiles” noted last in 2.11.

**Vs. 2: assuming that you have heard of the stewardship of God’s grace that was given to me for you,**

*Ei* or “if” is in the Greek text for the English “assuming.”

*Oikonomia* is the noun for “stewardship” noted last in 1.10 and here refers to divine “grace” or *charis* (cf. 2.8). Such *charis* is bestowed upon Paul not for himself but “for you” or literally “into (*eis*) you.”

**Vs. 3: how the mystery was made known to me by revelation as I have written briefly.**

“Mystery” or *mysterion* is noted last in vs. 1.9 concerning God’s will. Most likely Paul is referring to his experience on

the road to Damascus in Acts Nine, the essence of which is Christ's identity with his followers ('Why do you persecute me?', vs. 4).

*Gnorizo* is the verb for "was made known" and was noted last in 1.9. It suggests discovery compared with the more familiar *ginosko* (to know, cf. 1.9).

*Apokalupsis* is "revelation" noted last in 1.17 and essentially mean an uncovering of that which is already present. The preposition *kata* (according to) is used with it, literally as "according to revelation."

*Prographo* is the verb for "have written" with the root *grapho* (to write) prefaced with the preposition *pro* (before), to write-before. "Who has bewitched you before whose eyes Jesus Christ was publically portrayed as crucified" [Gal 3.1]?

*In oligo* is "briefly" and means literally "in a little."

#### **Vs. 4: When you read this you can perceive my insight into the mystery of Christ,**

*Anaginosko* is the verb for "read" and means to distinguish between, to recognize. The verbal root *ginosko* (to know) is prefaced with the preposition *ana* (upon, up to). "And when this letter has been read among you, have it read also in the church of the Laodiceans" [Col 4.16].

"This" is given as *pros ho* or "toward it."

*Noeo* is the verb for "perceive" which means come to the knowledge of and thus intimates an ongoing process of acquiring knowledge. "Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think" [vs. 20].

*Sunesis* is the noun for "insight" and means literally a running together, a flowing together (*hiemi*, to put in motion) prefaced with the preposition *sun* or with. "That you may be filled with the knowledge of his will in all spiritual wisdom and understanding" [Col 1.9].

*Sunesis* is personal ('my') and again intimates the road to Damascus encounter with Jesus Christ presented here as a *mysterion* or "mystery" noted last in the previous verse. It is prefaced with the preposition *en* (in).

#### **Vs. 5: which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit;**

Both the insight and mystery of the previous verse are related to the verb *gnorizo* ('made known') which is noted last in vs. 3. Here *gnorizo* in the sense of making a discovery is by the "sons of men." These people are an example much as those listed in Hebrews Eleven or in other "generations," *genea*. "The mystery hidden for ages and generations but now made manifest to his saints" [Col 1.26].

While the verb *gnorizo* applies to earlier generations, "now" (*nun*) it is a question of revelation, the verb being *apokalupto*, the now *apokalupsis* (implies an uncovering of that which is already present) noted in vs. 3. "If in anything you are otherwise minded, God will reveal that also to you" [Phil 3.15]. Such revelation applies to both "apostles" and

“prophets” (*apostolos* and *prophetes*: cf. 2.20). Note that the adjective *hagios* (cf. 2.21) modifies both categories of people.

*Pneuma* or (Holy) “Spirit” (cf. 2.18) is the Third Person of the Trinity) responsible for *apokalupto* or for uncovering to the apostles and prophets.

**Vs. 6: that is, how the Gentiles are fellow heirs, members of the same body and partakers of the promise in Christ Jesus through the gospel.**

Involved in this verse are Paul’s insight gained on the Damascus road regarding the mystery of Christ (cf. vs. 4), the other generations, apostles and prophets of vs. 5. All work together for the benefit of the “Gentiles” (*ethnos*, cf. vs. 1) not opposed to the Jews but in addition to them or with a full revelation of the divine plan.

The Gentiles have three privileges, all of which are prefaced with the preposition *sug* or *sum* (with):

1) *Sugkleronomos* or “fellow heirs,” a noun consisting of the verbal root *kleronomeo* which, in turn, consists of *kleros* (lot, portion) and *nomos* (cf. 2.15). “And if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him” [Rom 8.17].

2) *Sussomos* or “members of the same body,” a noun with the root *soma* (body, cf. 1.23); i.e., “with the body.” It is the only use of the term in the NT.

3) *Summetochos* or “partakers,” a noun with the verbal root *metecho*. Literally it reads to have with, the preposition *meta* being similar to *sum*. The former also means after, in the midst of, next which differs it from the latter. The only other NT reference is 5.7: “Therefore do not associate with them.” Although “promise” or *epaggelia* (cf. 2.12) is associated directly with *summetochos*, it can be assumed as being associated with *sugkleronomos* and *sussomos* as well, that is, the three “*sum* words.”

The last time the inverse order of “Christ Jesus” is found is in 3.1 with the three nouns with *sum* reside, in him. The manner by which a person gets “in” Christ Jesus is through (*dia*) the “gospel” or *euaggelion* noted last 1.13.

**Vs. 7: Of the gospel I was made a minister according to the gift of God’s grace which was given me by the working of his power.**

*Diakonos* is the word for “minister” which literally means raising the dust (*konis*) by hastening (*dia* suggestive of through-ness). More specifically it refers to a person who does the wish of another and can refer to a waiter on tables. “Tychius, the beloved brother and faithful minister in the Lord” [6.21]. In the verse at hand, the Greek text lacks “gospel,” that term being carried over from the last verse.

*Dorea* or “gift” is noted next in 4.7, “According to the measure of Christ’s gift.” In the verse at hand, *dorea* is used with the preposition *kata* (‘according to’) which implies that Paul functions as a *diakonos* in accord with the divine “grace” or *charis* (cf. vs. 2).

Note a second use of the preposition *kata*, *energeia* or “working” (cf. 1.19). Such working is effected with divine *dunamis* or “power” noted last in 1.21. 1.19 has both terms and the difference between them.

**Vs. 8: To me, though I am the very least of all the saints, this grace was given to preach to the Gentiles the unsearchable riches of Christ,**

*Elachistos* or “very least” is the superlative of *mikros* (small) as in 1Cor 4.3: “But with me it is a very small thing that I should be judged by you or any human court.” In the verse at hand, this superlative is used with the *hagios* or “saints” (i.e., those who are holy) noted last in vs. 5.

*Charis* or “grace” is noted last in vs. 7 and here is identified with preaching (*euaggelizomai*) noted last in 2.17. Such preaching is directed towards the “Gentiles” or *ethnos* noted last in vs. 6.

The object of preaching for the Gentiles are the “riches” or *ploutos* of Christ (cf. 2.7) which are “unsearchable,” *anexichniastos* or literally, not able to be traced out, the verbal root being *ixneuo* (connotes hunting) prefaced with alpha privative and the preposition *ex* or from. The only other NT reference is Rom 11.33: “How unsearchable are his judgments and how inscrutable his ways!”

**Vs. 9: and to make all men see what is the plan of the mystery hidden for ages in God who created all things;**

*Photizo* is the verb for “see” noted last in 1.8 and involves more than seeing with the eyes, an enlightening of one’s capacity for vision.

*Oikonomia* is the object of *photizo*, of being enlightened about, noted last in vs. 2, the dispensation (*nomos*) of a household (*oikos*). This dispensation, if you will, is bound up with the *mysterion* (‘mystery,’ vs. 4) which had been “hidden” or *apokrupto* which connotes concealment more than hiding. “But we impart a secret and hidden wisdom of God” [1Cor 2.7].

*Apo ton aionon* or “from the ages,” *aion* noted last in 2.7 with regard to the future. Note the indefinite number of such ages. The hiddenness of this *mysterion* makes sense in light of 1Pt 1.12: “things into which angels long to look.” Despite the concealment, the longing both by angels and prophetic men of the Old Testament had an inkling of this *mysterion*. After all, it is hidden “in God” who is responsible for having “created” everything, the verb being *ktizo* noted last in 2.10.

**Vs. 10: that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places.**

*Ekklesia* is “church” noted last in 1.22, the means by which divine “wisdom” (*sophia*, cf. 1.17) becomes “known” (*gnorizo*, cf. vs. 5).

*Polupoikilos* or “manifold” means literally many-colored, the only use of this adjective in the NT.

*Arche* and *exousia* or “principalities” and “powers.” The former is noted last in 1.22 as the first principle of anything whereas the latter in 2.2. Both refer to classes of angels located in *epouranios* (‘heavenly places’) noted last in 2.6. The preposition *epi* (upon) is prefaced to the root *ouranos* (heaven)...“upon heaven.”

The church (*ekklesia*) consists of human beings who here are superior to such divine beings who are not aware of the *mysterion* (cf. vs. 9) which had been hidden.

**Vs. 11: This was according to the eternal purpose which he has realized in Christ Jesus our Lord.**

*Kata* or “according to” begins this verse which governs the “purpose” or *prothesis* (cf. 1.11) of the “manifold wisdom” or *sophia* of the previous verse. “Eternal” is the noun *aion* (cf. vs. 9) in the plural, “ages;” i.e., “the purpose of the ages.”

*Poieo* is the verb for “realized” (cf. 2.15) and generally means to make and implies a making or fashioning in Christ Jesus.

**Vs. 12: in whom we have boldness and confidence of access through our faith in him.**

The previous verse has “in (*en*) Christ Jesus,” and this *en* may be said to carry over into vs. 12 with regard to believers. *En* governs both *parresia* and *prosagoge* (‘boldness’ and ‘access’) and is followed by attention to the preposition *dia*: “through our faith in him,” “him” being in the genitive. The former is characteristic of members belonging to a city-state, the right of a citizen to speak freely and without recrimination. “And also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel” [6.18]. The latter is noted last in 3.18 and signifies direction towards—which (*pros-*).

*Peitho* is a verb meaning to prevail upon, to persuade and translates as “confidence.” “I have confidence in the Lord that you will take no other view than mine” [Gal 5.10].

**Vs. 13: So I ask you not to lose heart over what I am suffering for you which is your glory.**

Paul concludes this part of Chapter Three with a personal statement of which presumably the Ephesians had first hand knowledge but remains unspecified.

*Egkakeo* is the verb for “lose heart” and consists of the root *kakos* (evil). “And let us not grow weary in well-going, for in due season we shall reap if we do not lose heart” [Gal 6.9].

*Thlipsis*: a noun for “what I am suffering” or pressure, tribulation. “The former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment” [Phil 1.17]. Although *thlipsis* may be Paul’s fate, for the Ephesians it is their “glory” or *doxa* (cf. 1.18).

**Vs. 14: For this reason I bow my knees before the Father,**

*Toutou charin*: “for this reason” referring to the personal suffering and glory of the Ephesians in the previous chapter, this phrase setting the tone for Paul’s prayer to the conclusion of Chapter Three.

*Pros* or “before” the Father or in the direction towards—which Paul shows homage by bowing (*kampto*, to bend, to curve). “That at the name of Jesus every knee should bow, in heaven and on earth and under the earth” [Phil 2.10].

**Vs. 15: from whom every family in heaven and on earth is named,**

Here Paul attributes both heavenly and earthy origins of “family” (*patria* intimates descent from a common father such as Adam). “Joseph...because he was of the house and lineage of David” [Lk 2.4].

Note use of two prepositions, *en* and *epi* (in and upon). The former is with respect to heaven, a presence-in whereas the latter is “upon” the earth, intimating a less than stable existence.

**Vs. 16: that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man.**

*Kata* or “according to” functions much as in vs. 11 and suggests a particular order and sequence, here with respect to “riches” or *ploutos* (cf. vs. 8) belonging to the “glory” (*doxa*, cf. vs. 13) of the Father.

The function of divine *doxa*: for the Ephesians “to be strengthened” or *krataioomai* (*kratuno* is an alternate spelling). “Be watchful, stand firm in your faith, be courageous, be strong” [1Cor 16.13]. *Kratos* is the noun forming the root of this verb and implies might; it is used with *dunamis* (cf. vs. 7) or that which is inherent in something by virtue of its nature. Such *dunamis* belong to the *Pneuma* (cf. vs. 5) which is holy.

*Eis ton eso anthropon*: “in the inner man,” *eis* being “into” with *eso* being that which is interior.

**Vs. 17: and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,**

*Katoikeo*: the root *oikeo* (to inhabit, to dwell) prefaced with the preposition *kata* (in accord with) and thus intimating living in place in accord with a specific pattern or following the guidelines for that place. For in him all the fulness of God was pleased to dwell” [Col 1.19].

An interplay between two prepositions, *dia* and *en* (through and in): first *dia* “faith” (*pistis*, cf. 2.8) followed by *en* “hearts” (*kardia*, cf. 1.18).

*Agape* or “love” (cf. 2.4): used with respect to two verbs, *rizoo* and *themelioo*: “rooted” and “grounded.” “Rooted and built up in him and established in the faith” [Col 2.7]. “You, Lord, did found the earth in the beginning, and the heavens are the work of your hands” [Heb 1.10]. The latter is a quote from Ps 102.25.

**Vs. 18: may have power to comprehend with all the saints what is the breadth and length and height and depth,**

*Exischuo*: the verb for “may have power” with the verbal root *ischuo* (to be strong) prefaced with the preposition *ex* (from) which intimates strength exerted until its object is obtained. It is the only use of this verb in the NT.

Such power-in is with regard to “comprehend” or *katalambano*, the verbal root *lambano* (to take, to hit upon) prefaced with the preposition *kata*...to take in accord with a given order or plan. The “saints” or those who are *hagios* (cf. vs. 8) form a community for this *katalambano*. “So run that you may obtain it” [1Cor 9.24].



There are four objects for *katalambano*: *platos*, *metos*, *hupsos* and *bathos* ('breadth,' 'length,' 'height' and 'depth'). Each of the four forms an equal side to a square, if you will, reminiscent of the heavenly Jerusalem which an angel measures in Rev 21.15+.

**Vs. 19: and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God.**

In addition to the *katalambano* or comprehending of vs. 18, Paul adds knowledge (*ginosko*, cf. 3.4) which is surpassed or *huperballo* noted last in 2.7 and means to cast beyond (*huper-*).

The result of *katalambano* and *ginosko* working together: to be "filled" or *pleroo* (cf. 1.23) with divine "fulness" or *pleroma* (also cf. 1.23). Such *pleroma* consists in the filling up of that "square" in vs. 18 consisting of breadth, length, height and depth.

**Vs. 20: Now to him by the power at work within us is able to do far more abundantly than all that we ask or think,**

*Dunamis* is the noun for "power" noted last in vs. 16 which is "at work" or *energeo* (cf. 2.2) "within" us or *en*. Thus a verb prefaced with the preposition *en* and has *en* as free-standing.

*Poieo* is the verb for "to do" and noted last in vs. 11 and used with the verb *dunamai* ('power').

*Uperেকperissou* is an adverb for "far more abundantly" consisting of the root *perissos* (beyond the regular number) and prefaced with two prepositions, *huper* (beyond) and *ek* (from)...beyond the regular number beyond-from, to put it somewhat awkwardly.

Such *huper-ek* is with regard to the verbs *aiteo* and *noeo* ('ask' and 'think'), the latter noted last in vs. 4.

**Vs. 21: to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.**

*Doxa* or "glory" is noted last in vs. 16 but here has two specific locations in a specific order: in the "church" or *ekklesia* (cf. vs. 10) and in Christ Jesus.

*Genea* is the noun for "generations" noted last in vs. 5. Note use of the preposition *eis* or literally "into all generations." Such generations are found in the *ekklesia* which makes them discover Christ, a process that goes on *tou aionos ton aionon* or "forever and ever." The noun here is *aion* noted last in vs. 11.