

Chapter Four

Vs. 1: I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called,

This verse begins with the verb *parakaleo* ('beg') and means to exhort. The preposition *para* (beside) prefaced to the root *kaleo* (to call) suggests a calling–beside with the intent to join by the person doing the exhorting as with those to whom his words are addressed. “Three times I besought the Lord about this, that it should leave me” [2Cor 12.8]. This root *kaleo* is used for “called.”

Desmios is the noun for “prisoner” which is reminiscent of the beginning of Chapter Three where Paul calls himself a *desmios* of Christ Jesus.

The object of Paul’s *parakaleo: peripateo* (‘to lead a life’) which means literally to walk about (*peri-*) as in 2.10. Such walking about is to be done *axios*, an adverb for “worthy.” “Only let your manner of life be worthy of the gospel of Christ” [Phil 1.27].

Vs. 2: with all lowliness and meekness, with patience, forbearing one another in love,

Paul gives four qualities of *parakaleo* or walking around:

1) *Tapeinophrosune* or “lowliness:” the root *phronesis* noted in 1.9 as “insight” prefaced with the adjective *tapeinos* or humble. “Do nothing from selfishness or conceit, but in humility count others better than yourselves” [Phil 2.18].

2) *Prautes* or “meekness:” “If a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness” [Gal 6.1].

3) *Makrothumia* or “forbearing:” the root *thumos* as in 2.3 (desire) prefaced with the adjective *makros* (large)...i.e., with large desire. “May you be strengthened with all power according to his glorious might for all endurance and patience with joy” [Col 1.11].

4) *Agape* or “love” (cf. 3.17) which technically is not part a quality but added here since the previous three have it as their aim.

Vs. 3: eager to maintain the unity of the Spirit in the bond of peace.

Spoudazo is the verb for “eager” and implies being diligent and exerting oneself. “Only they would have us remember the poor which very thing I was eager to do” [Gal 2.10]. This verb is used with another, *tereo* (‘maintain’), alternately as to attend to, to guard. “And when I was with you and was in want, I did not burden anyone, for my needs were supplied by the brethren who came from Macedonia” [2Cor 11.9].

The object of the two verbs just noted is “unity” or *enotes*, the only other NT reference being vs. 13: “until we all attain to the unity of the faith and of the knowledge of the Son of God.” Such unity belongs to the *Pneuma* (‘Spirit’) noted last in 3.16.

Similar to *enotes* is “bond” or *sundesmos* which means literally a bond or captivity (*desmos*) with (*sun-*). “And not holding fast to the head from whom the whole body, nourished and knit together through its joints and ligaments, grows

with a growth that is from God” [Col 2.19]. In the verse at hand, such *sundesmos* is one of *eirene* (‘peace,’ cf. 2.17).

Vs. 4: There is one body and one Spirit, just as you were called to the one hope that belongs to your call,

The idea of “one” runs through this verse into the next two, that is, seven instances, and may be outlined as follows:

- 1) *Soma* or “body” (cf. 1.23).
- 2) *Pneuma* or “Spirit” (cf. vs. 3). Both *soma* and *Pneuma* for an image, if you will, of the equally one hope.
- 3) *Elpis* or “hope” (cf. 2.12).

Klesis is the noun for “call” noted last in 1.18 which similarly partakes of the oneness at hand.

Vs. 5: one Lord, one faith, one baptism,

- 4) *Kurios* or “Lord” noted last in 2.21.
- 5) *Pistis* or “faith” noted last in 3.17.
- 6) *Baptisma* or “baptism” and the only use of this term in Ephesians. “We were buried therefore with him by baptism into death” [Rom 6.4].

Vs. 6: one God and Father of us all who is above all and through all and in all.

7) *Theos* and *Pater* (‘God’ and ‘Father’) who belongs to “us all,” “us” not being in the Greek text. In other words, the one proper to God the Father extends to every person.

The previous six references to one apply to both God and man. However, the final one of God and Father is meant to show not just divinity but ultimate source of everything. Such above-ness is expressed by the use of two prepositions: *epi*, more properly as upon and *dia* or through.

Vs. 7: But grace was given to each of us according to the measure of Christ’s gift.

“But” or the particle *de* is a way of shifting from the collective unity of persons in Christ to each individual with regard to *charis* or “grace” noted last in 3.8.

Such *charis is kata* or “according to,” suggestive of a specific order, a *metron* or “measure” similar to vs. 13: “to mature manhood, to the measure of the stature of the fulness of Christ.” In the verse at hand, such *metron* pertains to the *dorea* or “gift” of Christ noted last in 3.7.

Vs. 8: Therefore it is said, “When he ascended on high he led a host of captives, and he gave gifts to men.”

Paul quotes Ps 68.18 which runs in full: “You did ascend the high mount, leading captives in your train and receiving gifts among men, even among the rebellious, that the Lord God may dwell there.”

Anabaino is the verb for “ascended” which consists of the root *baino* (to go) prefaced with the preposition *ana* (up, up to). Thus going up-into is followed immediately by the preposition *eis*, literally, “into high” or *hupsos* (cf. 3.18).

Aichmaloteuo is the verb for “led a host” which connotes a triumphal procession and is the first of two results of the *anabaino* of Christ. The only other NT reference is 2Tm 3.6: “For among them are those who make their way into households and capture weak women.” The noun *aichmalosia* is derived from this verb with the only other NT reference being Rev 13.10: “If anyone is to be taken captive, to captivity he goes.”

“Gifts” or *doma* is the second result of the *anabaino* of Christ, similar to *dorea* of vs. 7. “Not that I seek the gift; but I seek the fruit which increases to your credit” [Phil 4.17].

Vs. 9: (In saying, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth?)

The parentheses are in both the Greek critical text and the **RSV** through vs. 10 indicative of being a notation on the Ps 68.18 quote.

Paul presents a sequence which cannot be reversed: *anabaino* (‘ascended,’ cf. vs. 8) followed by *katabaino* (‘descended’) where *kata* means downward. “Who will descended into the abyss” [Rom 10.7]. This is a quote from the larger Dt 30.12–14: “It (divine commandment) is not in heaven, that you should say, ‘Who will go up for us to heaven and bring it to us that we may hear it and do it?’ Neither is it beyond the sea that you should say, ‘Who will go over the sea for us and bring it to us that we may hear it and do it?’ But the word is very near you; it is in your mouth and in your heart so that you can do it.”

Katoteris: “lower parts,” the only use of this adjective in the NT. The noun “parts” is not in the Greek text. *Katoteris* is therefore a way of expressing the Jewish notion of the underworld, Sheol.

Vs. 10: He who descended is he who also ascended far above all the heavens, that he might fill all things.)

This verse closes the parentheses begun in vs. 9.

Another way of stating the sameness of Jesus Christ following upon the previous verse, namely, that he is the same person who ascended and descended. In the verse at hand, the order is reversed to make this point clear.

Uperano: “far above” which consists of two preposition, *huper* and *ano*. Both mean above; the former suggests being beyond whereas the latter, in a higher place. *Uperano* thus is more exalted than “all the heavens” (*ouranos*, cf. 1.10).

Pleroo: “might fill” noted last in 3.19. The purpose of Christ’s ascent to above the heavens is to fill everything below it which includes heaven, earth and the *katoteris* or “lower parts” of the previous verse.

Vs. 11: And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers,

The verb *didomai* (to give) is used for the noun “gifts” which consists of five offices:

- 1) *Apostolos* or “apostles” (cf. 3.5).

2) *Prophetes* or “prophets” (cf. 3.5).

3) *Euaggeistos* or “evangelists.” There are only two NT references: 2Tim 4.5 and Acts 21.8, the former being “Do the work of an evangelist, fulfil your ministry”.

4) *Poimen* or “pastors.” There are no references in St. Paul’s Epistles. “Our Lord Jesus, the great shepherd of the sheep by the blood of the eternal covenant” [Heb 13.20].

5) *Didaskalos* or “teachers.” “For this I was appointed a preacher an apostle” [1Tm 2.7].

Vs. 12: to equip the saints for the work of ministry, for building up the body of Christ,

The “gifts” or *didomai* of vs. 11 are twofold:

1) *Katartismos* or “equip” which is noun meaning a strengthening and suggests restoration or mending. The verbal root *artizo* means to prepare, to get ready and is prefaced here with the preposition *kata*, in accord with. It is the only use of this word in the NT and used with the preposition *pros* (to), suggesting of direction towards-which. The object of *katartismos*: for the “saints” or those who are *hagios* (cf. 3.18), their “ministry” which consists of two words, *ergon* (cf. 2.10) and *diakonia*. For the latter, see Col 7.17: “See that you fulfil the ministry which you have received from the Lord.” The phrase at hand is used with the preposition *eis*, literally as “into the work of ministry.”

2) *Oikodome* or “building” up noted last in 2.21 with regard to the *soma* or “body” (cf. vs. 4) of Christ. It too is used with the preposition *eis* or into.

Vs. 13: until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ;

Mechri or “until” represents the passage of time which here is indefinite and pertains to both the *katartismos* and *oikodome* of the previous verse, two words which fit in well with this temporal duration.

The verb “attain” or *katantao* implies coming to a goal, achieving an end which one has in mind, with the preposition *kata* suggesting in accord with a given order or plan. “That if possible I may attain the resurrection from the dead” [Phil 3.11]. *Katantao* governs four words with the preposition *eis* or into as follows:

1) *Enotes* or “unity” as in vs. 4 and here pertains to *pistis* or “faith” (cf. vs. 5).

2) *Epignosis* or “knowledge” noted last in 1.17 and means literally a knowing-upon (*epi-*) with respect to the Son of God.

3) *Aner* or “manhood” which also refers to a man distinct from a woman. “For the husband is the head of the church, his body, and is himself its savior” [5.22]. In the verse at hand, *aner* is “mature” or *teleios* which pertains to completeness and perfection. “Do not be children in your thinking; be babes in evil but in thinking be mature” [1Cor 14.20].

4) *Metron* or “measure” noted last in vs. 7 and here involves first *helikia* or “stature” which means a time of life, usually with respect to maturity. It is the only use of the word in Paul’s Epistles. “By faith Sarah herself receive power to conceive, even when she was past the age” [Heb 11.11]. *Metron* is used secondly with the noun *pleroma* or “fulness” of Christ (cf. 3.19).

Vs. 14: so that we may no longer be children tossed to and fro and carried about with every wind of doctrine

by the cunning of men, by their craftiness in deceitful wiles.

A contrast between “children” and “cunning” (of men), *nepios* and *kubeia*. The former applies to an infant and is suggestive of immaturity. “But I could not address you as spiritual men but as men of the flesh, as babes in Christ” [1Cor 3.1]. The latter derives from a word meaning a cube and hence, dice–playing. It is the only use of the term in the NT.

As for *kubeia* or dice–playing, it is associated with the adjective “deceitful” or *methodeia* which in Greek is a noun derives from a verb meaning to follow up or investigate by method and implies this is done craftily. The other NT verse is 6.11: “Put on the whole armor of God that you may be able to stand against the wiles of the devil.” The noun for “wiles” is *plane* which implies a wandering, of not staying still. “And receiving the due penalty for their error” [Rom 1.27].

This contrast is enhanced by the fact that children...those who are immature...are both “tossed to and fro” and “carried about,” *kludozinomai* and *periphero*. The former means being tossed about by waves and is the only use of this verb in the NT. The latter means literally to carry or bear around (*peri-*), here intimating being twirled around and around without stopping. “Always carrying in the body the death of Jesus so that the life of Jesus may also be manifested in our bodies” [2Cor 4.10].

Didaskalia is the word for “doctrine” and applies to that which is taught. “Whatever was written in former days was written for our instruction” [Rom 15.4]. In the verse at hand, *didaskalia* is described as being a “wind” or by the general term *anemos*. “And the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall because it had been founded on the rock” [Mt 7.25].

Vs. 15: Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

Aletheuo is the verb for “speaking the truth” with one other NT reference, Gal 4.16: “Have I then become your enemy by telling you the truth?” Such speaking the truth (*aletheia* is the noun) is done in *agape* noted last in vs. 2.

Such *aletheuo* is implied as being continuous which results in growth, the verb here being *auxano* noted last in 2.21. Such growth is used first with the preposition *en* as applied to *agape* followed by *eis* (‘into him’).

“Every way” is the adjective *pas* and the object of the verb *aletheuo*.

Kephale is the noun for “head” noted last in 1.22.

Vs. 16: from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and up builds itself in love.

Christ as *kephale* (‘head’) noted in the previous verse functions with the “body” or *soma* (cf. vs. 12) which is “whole” or *pas*, that adjective noted in vs. 15.

Two verbs govern the body of believers or church prefaced with the preposition *sum* or *sun* (with):

1) *Sunarmologeō* or “joined” which has the verbal root *homologeō* (to speak together, to agree). Thus the verb implies a speaking with is done in agreement. The only other NT reference is 2.21.

2) *sumbibazo* or “knit together” which consists of the verbal root *bibazo* meaning to make to mount to, to lift up in the sense of to exalt. The verb at hand applies to the inner connecting parts of a human body such as nerves and muscles. “That their hearts may be encouraged as they are knit together in love” [Col 2.2].

Aphe is the noun for “joint” which also means the sense of touch; from the verbal root *hapto* (to touch). The only other NT reference is Col 2.19: “The head...knit together through its joints and ligaments grows with a growth that is from God.” In the verse at hand, such an *aphe* is “supplied” or *epichoregia* which is a noun with the verbal root *choregeo* with the fundamental meaning to lead a chorus and also applies ministering to. To it is prefaced the preposition *epi* (upon), literally to “lead or to minister upon.” The only other NT reference is Phil 1.19: “For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance.”

Energeia is the noun for “working” with the Greek text lacking the adverb “properly.” It is noted last in 3.7 and means a working-in (*en-*).

Auxesis is the noun for “growth” (cf. *auxano* in vs. 15) and has Col 2.19 as the only other NT reference (see above concerning *aphe*). “Bodily” in the Greek text is the noun *soma* as used in this verse.

Oikodome is a noun for “builds itself” and noted last in vs. 13 and consists of two nouns, *oikos* and *domos* as noted in 2.21. It is used with the preposition *eis* or into. Also note the preposition *en* or in with regard to *agape* (noted last in vs. 15).

Vs. 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;

Lego and *marturomai* (the middle; compare with *martureō*) are the verbs for “affirm” and “testify,” the former meaning to gather or to pick and the latter, to bear witness. The former is noted last in 2.11 and the latter as in Gal 5.3: “I testify again to every man who receives circumcision, that he is bound to keep the whole law.” Both verbs are done *en kurio* or “in the Lord.”

Peripateo is the verb for “live” and as noted in vs. 1, literally means to walk around (*peri-*). It is used twice, the second time (‘as the Gentiles live’). *Ethnos* is the noun for “Gentiles” noted last in 3.8.

Mataiotes is the noun for “futility” and more specifically refers to vanity or futility. “For the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope” [Rom 8.20]. In the verse at hand, *mataiotes* is located in the “minds” or *noos* (also spelled as *nous*) of the Gentiles. This term implies perception as well as the heart. “Be renewed in the spirit of your minds” [4.23].

Vs. 18: they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart;

Skotoo or “darkened” is the verbal root for *skotos* which implies gloom and doom and has two other NT references, both in Revelation, one of which being 9.2: “and the sun and the air were darkened with the smoke from the shaft.” In the verse at hand, such darkening and gloom refers to the “understanding” or *dianoia* of the Gentiles, this word noted last in 2.3 and refers to the mind as faculty of understanding (the root *nous* or mind prefaced with the preposition *dia* or through; i.e., “through-the-mind.”

Apallotrioo or “alienated” noted last in 2.12 and here with respect to “life” (*zoe*, cf. 2.5) with respect to God.

Agnoia or “ignorance” is used with the preposition *dia* or “through the ignorance” and means want of perception, the verb being *agnoeo*. “As obedient children, do not be conformed to the passions of your former ignorance” [1Pt 1.14].

Porosis or “hardness” means a petrification and can be used as a medical term. The preposition *dia* is used for “due.” “A hardening has come upon part of Israel until the full number of the Gentiles comes in” [Rom 11.25]. In the verse at hand, such hardening pertains to the “heart” or *kardia* (cf. 3,17).

Vs. 19: they have become callous and have given themselves up to licentiousness, greedy to practice every kind of uncleanness.

Alpgeo is the verb for “have become callous,” the only use of this word in the NT, and means to feel no more pain, alpha privative prefaced to *algeo* (to feel pain).

Aselgeia is the noun for “licentiousness” and refers to outrageous behavior and wantonness. “And they have not repented of the impurity, immorality and licentiousness which they have practiced” [2Cor 12.21]. In the verse at hand, *aselgeia* is used with the verb *paradidomai* (‘have given’) which consists of the verbal root *didomai* (to give) prefaced with the preposition *para*...to give-beside, alongside. “And gave himself up for us, a fragrant offering and sacrifice to God” [5.2].

Pleonexia is a noun for “greedy” and refers to what is done to one’s personal advantage over others and is used with the preposition *en* or in. “But fornication and all impurity or covetousness must not even be named among you” [5.3].

Ergasia is a noun for “practice” which means a working or performance is related closely to *ergon* as in vs. 12. It is prefaced with the preposition *eis* or into, “into practice.” “Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen” [Acts 19.24]. *Ergasia* is used with *akatharsia* (‘uncleanness’). “Now the works of the flesh are plain: fornication, impurity, licentiousness” [Gal 5.19].

Vs. 20: You did not so learn Christ!—

Manthano is the verb for “learn” and connotes perceiving by the senses, to understand. It refers directly to the person of Jesus Christ, whole and entire. “What you have learned and received and heard and seen in me, do” [Phil 4.9].

Vs. 21: assuming that you have heard about him and were taught in him, as the truth is in Jesus.

The Greek text has for “assuming” *ei ge* as something like “if at least.”

First comes hearing (*akoueo*) followed by having been “taught” (*didasko*). Note the two uses of the preposition *in*: with respect to “him” and “Jesus.” As for the “truth” or *aletheia* (cf. vs. 15) it is “in Jesus.”

Vs. 22: Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts,

Apotithemi is the verb for “put off” (*tithemi* prefaced with the preposition *apo* or from). “But now put them all away: anger, wrath, malice, slander and foul talk from your mouth” [Col 3.8]. In the verse at hand, such putting off is with regard to one’s “nature” or literally “man” (*anthropos*) which is *palaios* (‘old’). “Seeing that you have put off the old nature with its practices” [Col 3.9].

For the verb “belongs” the Greek text has the preposition *kata* (according to) governing the noun *anastrophe* (‘manner of life’) whose verbal root *anastrepho* occurs in 2.3 meaning there “lived” and pertains to conducting one’s life or literally, to turn back (*ana-*) or to sojourn. “Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity” [1Tim 4.12].

Phtheiro is the verb for “corrupt.” “We have wronged no one, we have corrupted on one, we have taken advantage of no one” [2Cor 7.2]. Such corruptness has resulted through *epithumia* (‘lusts,’ cf. 2.3 as desire upon or *epi-*) which are “deceitful” or the noun *apate*. “See to it that no one makes a prey of you by philosophy and empty deceit according to human tradition” [Col 2.8]. The preposition *kata* (according to) is used for “through.”

Vs. 23: and be renewed in the spirit of your minds,

Ananeo is the verb for “be renewed” where the preposition *ana* which signifies upward motion intensifies the meaning of this verb. It is the only use of this word in the NT.

Pneuma is the word for “spirit” noted last in 2.2 (i.e., the human *pneuma*) which in the verse at hand belongs to *nous* (cf. vs. 17). In the verse at hand, the second person plural (‘your’) is used.

Vs. 24: and put on the new nature, created after the likeness of God in true righteousness and holiness.

Enduomai: “put on” in the sense of putting on a garment and noted later in 6.11: “Put on the whole armor of God that you may be able to stand against the wiles of the devil.” As *anthropos* is used in vs. 22 for “nature,” so it occurs here but one which is *kainos* or “new.” Both terms are noted last in 2.15.

Ktizo is the verb for “created” noted last in 3.9 which in the verse at hand is used with the preposition *kata* or “after” in the sense of in accord with, that being the divine “likeness” which is not in the Greek text but instead reads “according to God.”

The *kata* associated with God is followed by the preposition *in* with regard to “righteousness” or *dikaiosune* and *hosiotes*. The former is noted next in 5.9: “for the fruit of light is found in all that is good and right and true.” The latter has one other NT reference, Lk 1.75: “in holiness and righteousness before him all the days of our life.” The noun

aletheia is used for “true” and noted last in vs. 21.

Vs. 25: Therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another.

Apotithemi is the verb for “putting away” similar to its use in vs. 22 regarding “old nature.” In the verse at hand, the object is “falsehood” or *pseudos*, that which is a lie. “Because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator” [Rom 1.25].

Laleo is the verb for “speak” and means to utter a sound or voice. “That God may open to us a door for the word, to declare the mystery of Christ on account of which I am in prison” [Col 4.3].

Aletheia or “truth” is noted last in vs. 24 and here is associated with one’s “neighbor” or *plesion*. “Let each of us please his neighbor for his good, to edify him” [Rom 15.2]. This is a partial quote of Zech 8.16: “These are the things that you should do: Speak the truth to one another, render in your gates judgments that are true and make for peace.”

Melos is the noun for “members” and usually refers to physical limbs. “Because we are members of his body” [5.30].

Vs. 26: Be angry but do not sin; do not let the sun go down on your anger,

A partial quote from Ps 4.4: “Be angry, but sin not; commune with your own hearts on your beds and be silent.” The Hebrew verb for “be angry” is *ragaz* which means to tremble, to be moved (with anger). The common verb *amar* (to say, to speak) is used for “commune” which is to be done on one’s bed followed by being silent or *damah* which also means to make an end or to destroy. An alternate meaning is to be like, to be come like. In the (Greek) verse at hand, *orgizo* is used for “be angry,” the only use of this term in Paul’s Epistles. *Hamartano* means “do (not) sin:” “Come to your right mind, and sin no more” [1Cor 15.34].

Epiduo is the verb for “go down” which consists of the root *duno* (to enter, be plunged into) prefaced with the preposition *epi* (upon). It is used with the preposition *epi* for “on your anger” or *parorgismos* which connotes indignation and exasperation. This noun consists of the verbal root *orgizo* (to be provoked to anger) prefaced with the preposition *para* (beside)...to have this anger beside oneself as a companion. It is the only use in the NT.

Vs. 27: and give no opportunity to the devil.

Topos means “place” whether inhabited or uninhabited and here refers to “opportunity.” “Beloved, never avenge yourselves, but leave (i.e., give *topos*) it to the wrath of God” [Rom 12.19].

Diabolos is the noun for “devil” as in 6.11: “Put on the whole armor of God, that you may be able to stand against the wiles of the devil.” This noun refers to a slanderer, one who accuses falsely.

Vs. 28: Let the thief no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need.

The verb *klepto* means both “thief” and “steal:” “While you preach against stealing, do you steal” [Rom 2.21]?

Two verbs with regard to doing work: *kopiao* and *ergazomai* ('labor' and 'do work'). The former means to grow weary, to be exhausted: "I am afraid I have labored over you in vain" [Gal 2.11]. The latter means to work as opposed to inactivity or laziness: "So then, as we have opportunity, let us do good to all men" [Gal 5.10]. In the verse at hand, *ergazomai* is used with the adjective *agathos* ('honest'), commonly meaning good.

Metadidomai: "to give" as well as to impart as suggested by the preposition *meta* (with) prefaced to the verbal root. "So affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves" [2Ths 2.8]. The verb is used with *chreia* ('in need') and is found next in vs. 29 ('as fits the occasion').

Vs. 29: Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear.

Sapros is the adjective for "evil" and means that which is spoiled or rotten. "So every sound tree bears good fruit, but the bad tree bears evil fruit" [Mt 7.17]. In the verse at hand, *sapros* modifies *logos* or "talk" noted last in 1.13.

Exporeuomai: "come out" which consists of the verbal root *poreuo* (to lead over, to carry) prefaced with the preposition *ek* (from)...to carry out or over from). "From his mouth issued a sharp two-edged sword" [Rev 1.16].

Oikodome means "edifying" noted last in vs. 16 and used with the preposition *pros* (for) connoting direction towards-which.

As noted in vs. 28, *chreia* ('in need') is found here as "occasion."

Didomai is the common verb (to give) for "impart" and concerns *charis* or grace noted last in vs. 7.

This verse presents a contrast between talk which is *sapros* or filthy and listening (*akoueo*; cf. vs. 21).

Vs. 30: And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.

Lupeo is the verb for "grieve" and also means to be sorrowful. "Even if I made you sorry with my letter, I do not regret it...for I see that the letter grieved you though only for a while" [2Cor 7.8]. The *Pneuma* or "Spirit" here is identified as being "of God" and noted last in 4.4.

Sphragizo means "sealed" as well as to stamp noted last in 1.14. For the *Pneuma* to make this seal, it must blow through the person involved, this noun also meaning wind.

Apolutrosis or "redemption" is identified with a specific time ('day'), but that day is not disclosed. The noun means deliverance or liberation gotten by payment of a ransom and noted last in 1.14.

Vs. 31: Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice,

The verb "be put away" is *airo* and fundamentally means to lift, to raise up. Here it involves five negative forms of

behavior:

- 1) *Pikria* or “bitterness” which connotes hatred. “Their mouth is full of curses and bitterness” [Rom 3.14].
- 2) *Thumos* or “wrath” noted last in 4.2 with the connotation of intense desire.
- 3) *Orge* or “anger” noted last in 2.3.
- 4) *Krauge* or “clamor” and connotes wailing. “In the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears” [Heb 5.7].
- 5) *Blasphemia* or “slander” meaning injurious speech harmful to one’s reputation. “But now put them all away: anger, wrath, malice, slander and foul talk from your mouth” [Col 3.8]. In the verse at hand, *kakia* or “malice” is associated with this term. “Be babes in evil, but in thinking be mature” [1Cor 14.20].

Vs. 32: and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Three characteristics are to counter the five of vs. 31:

- 1) *Chrestos* is the adjective for “kind” and also means being worthy or useful. “Do not be deceived: ‘Bad company ruins good morals’” [1Cor 15.33].
- 2) *Eusplagchnos* or “tenderhearted.” It consists of the root *splagchnon* or bowels, intestines prefaced with *eu* or that which is done well or in a fine manner. The only other NT reference is 1Pt 3.8: “Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind.”
- 3) *Charizomai* or “forgiving” noted last in 1.16 with respect to the verb *eucharisteo*. It means exercising grace (*charis*) in the act of forgiving. Once done to another person, God does the same but does it specifically “in Christ.”

Chapter Five

Vs. 1: Therefore be imitators of God as beloved children.

Mimetes is the noun for “imitators” as in 1Cor 4.16: “I urge you, then, be imitators of me.” Such imitation is to be effected as “children” or *teknon* noted last in 2.3. “But Timothy’s worth you know, how as a son with a father he as served with me in the gospel” [Phil 2.22]. In the verse at hand, such a children are “beloved,” *agapetos*, the adjective of *agape*. “Therefore I sent to you Timothy, my beloved and faithful child in the Lord” [1Cor 4.17].

Paul doesn’t specify how the role of *mimetes* is to be carried out though presumably it is based on familiarity with Christian teaching and the contents of his current letter plus other instruction. Paul says the same to the Corinthians [1Cor 11.1] and to the Thessalonians [1Thes 1.6]. In the former he includes himself as an example and in the latter, himself along with other persons. This injunction to be *mimetes* is important for the development of spirituality related to the image and likeness of God rooted in Gen 1.26.

Vs. 2: And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

The previous verse has the adjective *agapetos* or “beloved” (children) whereas here the noun *agape* (noted last in 4.16) is used in conjunction with the verb *peripateo* (‘walk’) noted last in 4.17. Thus to put into practice *agape* means a walking

around (*peri-*) in it, of interacting both with fellow Christians and non-Christians. Such walking around is to be done with how Christ “loved” (*agapao*: noted last in 2.4) us, of holding in imitation (*mimetes* of vs. 1) this *agape* handed down both by tradition and Paul’s example. How the Ephesians and their memory of him is not spelled out. However, it is at the root of how a past event effects the present and will continue to grow.

Paradidomai or “gave (himself) up” noted last in 4.21 or to give up–beside, as it were, making Christ beside (*para*) us.

Prophora is an agricultural offering and incorporated into the English translation. “So that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit” [Rom 15.16]. *Prophora* is used with *euodia* or “offering,” a noun for “fragrant,” as well as *thusia* (‘sacrifice’). Note use of the preposition *pros* as prefaced in the word, indicative of direction towards–which (i.e., God).

As for *euodia*, cf. Phil 4.18: “I am filled, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.” As for *osme*, more properly means smell and also found in Phil 4.18. Also cf. 1Cor 10.18: “Consider the people of Israel; are not those who eat the sacrifices partners in the altar?” In the verse at hand, both *osme* and *euodia* are governed by the preposition *eis*, literally, “into a smell of good odor.”

Vs. 3: But fornication and all impurity or covetousness must not even be named among you as is fitting among saints.

The verb “named” or *onomazo* (cf. 1.21) is used here in the prohibitive sense with regard to the following three vices:

1) *Porneia* is the noun for “fornication” and refers to prostitution. “Now the works of the flesh are plain: fornication, impurity, licentiousness” [Gal 5.19].

2) *Akatharsia* or “impurity” is noted last in 4.19.

3) *Pleonexia* means “covetousness” and is noted last in 4.19.

Prepei is the (impersonal) verb for “fitting” which suggests being conspicuous or to resemble. “It is proper for a woman to pray to God with her head uncovered” [1Cor 11.13]? In the verse at hand, *prepei* concerns the “saints” or those who are *hagios* (cf. 4.12) which here is in the dative case.

Vs. 4: Let there be no filthiness nor silly talk nor levity which are not fitting; but instead let there be thanksgiving.

Anekei or “let there be” is impersonal like *prepei* in the previous verse “Wives, be subject to your husbands as is fitting in the Lord” [Col 3.18] and concerns the following:

1) *Aischrotes* or “filthiness” which connotes that which is shameful, the only NT use of this noun.

2) *Morologia* or “silly talk” consists of the root *logos* or “word” prefaced with the adjective *moros* (dull, sluggish, stupid) and is the only use of this term in the NT.

3) *Eutrapelia* or “levity” which consists of the verbal root *trepo* (to turn) prefaced with *eu-* (well, fine), literally as to turn well or in a fine manner but in a negative manner. Thus *eutrapelia* means the ability to turn discourse into jesting or deceptive speech and is the only use of this term in the NT.

In place of the three negative characteristics Paul urges “thanksgiving” or *eucharistia* which consists of the verbal root *charizomai* (cf. 4.32) which means to do something pleasing or agreeable prefaced with *eu-* (well, fine).

Vs. 5: Be sure of this, that no fornicator or impure man or one who is covetous (that is, an idolater), has any inheritance in the kingdom of Christ and of God.

“Be sure of this is rendered” as *iste ginuskontes* which consists of the two verbs *oida* or *eido* (connotes knowing in terms of seeing; cf. 1.18) and *ginosko* (knowing in the sense of learning; cf. 3.19). Thus both involve a combination of two types of knowledge which in the case at hand is a type of warning for three types of people:

1) *Pornos* or “fornicator” pertains to someone who practices sexual immorality and connotes being a prostitute. “I wrote to you in my letter not to associate with immoral men” [1Cor 5.9].

2) *Akathartos* is a noun for “impure man.” “Therefore come out from them and be separate from them, says the Lord, and touch nothing unclean” [2Cor 6.17].

Pleonektes means “one who is covetous” and connotes arrogance. “But I wrote to you not to associate with anyone who bears the name of brother if he is guilty of immorality or greed [1Cor 5.11]. Under this third category, as it were, is included an “idolater” or *eidololatres*. “Do not be idolaters as some of them were” [1Cor 10.7].

Kleronomia means “inheritance” noted last in 1.18. It consists of two words, the root *nomos* (rule, norm) and *kleros* (lot, portion) as in 3.6. This lot which becomes a norm, as it were, is located in the “kingdom” or *basileia* which belongs to both Christ and God. “He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son” [Col 1.13].

Vs. 6: Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience.

Apatao is the verb for “deceive” which involves cheating and beguiling. “And Adam was not deceived, but the woman was deceived and became a transgressor” [1Tim 2.14]. Such deception takes place with the help of “words” (*logos*, cf. 4.29) which are “empty” or *kenos* in the sense of being vain. “See to it that no one makes a prey of you by philosophy and empty deceit (*apate*; from *apatao*)” [Col 2.8].

Orge is the noun for “wrath” noted last in 4.31 and here belongs to God which will come upon (*epi*) those sons marked by “disobedience” or *apeitheia*. It is found last in 2.2 and as noted there, derives from the verbal root *peithomai* (to persuade, to comply) with alpha privative prefaced to it. Note the future tense of the verb *erchomai* (‘will come,’ cf. 2.7). Paul has nothing more to say about the time-line of this coming, just that he is confident about its impending arrival.

Vs. 7: Therefore do not associated with them,

Summetochos is a noun for “do (not) associate” and consists of the verbal root *echo* (to have) prefaced with two prepositions, *sum* and *meta* which both mean with. The former applies to being in company and together whereas the latter, among or in the midst of. The only other NT reference is 3.6.

Vs. 8: for once you were darkness, but now you are light in the Lord; walk as children of light

Skotos is the noun for “darkness” from the verbal root *skotoo* (cf. 4.18), often a synonym for death. To be so identified with *skotos* is a terrible thing. Paul does not give indications as to this former *skotos*...perhaps he doesn’t wish to make it public...but mentions it in a general sort of way.

Phos or “light” (verbal root noted in 1.18) occurs next in 5.13: “but when anything is exposed by the light it becomes visible, for anything that becomes visible is light.” The *phos* at hand has a specific place-where, “in the Lord” and applies to *teknon* or “children” noted last in 5.1.

Peripateo is the verb for “walk” and as noted in vs. 2, means to walk around (*peri-*). This circular walking, if you will, is intended to illumine as many people and places as possible.

Vs. 9: (for the fruit of light is found in all that is good and right and true),

Karpos or “fruit” as in Phil 1.11: “filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God.” Such *karpos* derives from that “light” as noted in the previous verse or more precisely, from the walking-around (*peripateo*) which cause illumination taking of the following three forms (the verb ‘is found’ as in the English is not in the Greek text):

1) *Agathosune* or the noun “good” (*agathos* is the adjective as in 4.28). “I myself am satisfied about you, my brethren, that you yourselves are full of goodness” [Rom 15.14].

2) *Dikaosune* or the noun for “right” noted last in 4.24 and more properly applies to righteousness.

3) *Aletheia* or the noun for “true” noted last in 4.25.

Vs. 10: and try to learn what is pleasing to the Lord.

Dokimazo means “try” and applies to acceptance of the results of a test or period of proving. “Examine yourselves to whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test” [2Cor 13.5]!

Euarestos or “what is pleasing” is the result of *dokimazo* and consists of the root *arestos* (acceptable) prefaced with *eu-* (well in the sense of being or feeling fine). “A sacrifice acceptable and pleasing to God” [Phil 4.18].

Vs. 11: Take no part in the unfruitful works of darkness, but instead expose them.

Sugkoinoneo is the verb for “take (no) part” which consists of the root *koinos* (common, shared) prefaced with the preposition *sug* (with) which serves to intensify the act of participation. “It was kind of you to share my trouble” [Phil 4.14].

Ergon is the noun for “works” noted last in 4.12 which here is modified by the adjective “unfruitful” or *akarpos*. “For if I pray in a tongue, my spirit prays but my mind is unfruitful” [1Cor 14.14]. In the verse at hand, such works are of “darkness” or *skotos* (cf. vs. 8).

Elegcho means “expose” and refers to being disgraced or to examine. “As for those who persist in sin, rebuke them in the presence of all so that the rest may stand in fear” [1Tim 5.20].

Vs. 12: For it is a shame even to speak of the things that they do in secret;

Aischros is the adjective for “shame” and connotes a certain abusiveness and dishonor. “They are upsetting whole families by teaching for base gain what they have right to teach” [Tit 1.11].

Kruphe is the adverb for “secret” and is the only use of this word in the NT.

Vs. 13: but when anything is exposed by the light it becomes visible, for anything that becomes visible is light.

Elegcho is the verb for “exposed” and noted last in vs. 11. Here it is in reference to “light” (*phos*, cf. vs. 8) with the preposition *hupo* or “under the light.”

Such exposure makes things visible, the verb *phaino* which means to appear. “Not that we may appear to have met the test, but that you may do what is right” [2Cor 13.7].

Vs. 14: Therefore it is said, “Awake, O sleeper, and arise from the dead, and Christ shall give you light.”

As a footnote in the **RSV** says of these words, “quoted perhaps from an early Christian hymn based on Is 60.1.” That verse from Isaiah runs as “Arise, shine; for your light has come, and the glory of the Lord has risen upon you.”

Note two similar words: *egeiro* and *anistemi* (‘awake’ and ‘arise’). The former is found last in 1.20 whereas the latter also means to make to stand as well as to awake (i.e., similar to *egeiro*). The preposition *ana* signifies upward motion and is prefaced to the verbal root *histemi* (to stand). “And the dead in Christ will rise first” [1Thes 4.16]. In the verse at hand, such rising-up/into (*ana-*) is with respect to the dead.

Epiphausko is the verb for “give light” where the preposition *epi* (upon) suggests the bestowal by Christ of light from his position above. It is the only use of this word in the NT.

Vs. 15: Look carefully then how you walk, not as unwise but as wise,

Blepo: the common verb pertaining to sight and connotes being on the watch. “But if you bite and devour one another, take heed that you are not consumed by one another” [Gal 5.15]. Such paying attention is to be done “carefully” or *akribos*, an adverb that goes well with *blepo* in that it also means to watch with accuracy and precision. “For you yourselves know well that the day of the Lord will come like a thief in the night” [1Thes 5.2].

Peripateo is the verb for “walk” noted last in vs. 8 and means a walking around (*peri-*). In the verse at hand, such walking-around is to be done as being “wise” or *sophos* which means skilled in a craft and also connotes a certain cunning. “Not many of you were wise according to worldly standards” [1Cor 1.26]. The opposite of *sophos* is *asophos*,

“unwise” the only use of this term in the NT.

Vs. 16: making the most of the time because the days are evil.

Exagorazo (‘making the most of’) fundamentally means to make a purchase in the market. *Agora* is the root meaning market or place of assembly prefaced with the preposition *ex* (from), to purchase–from. “Conduct yourselves wisely toward outsiders, making the most of the time” [Col 4.5].

The object of this purchasing–from is *kairos* (‘time’) noted last in 2.12 and intimates an opportunity or special occasion.

Poneros is the adjective for “evil” and suggests that which is base or worthless. “Take the whole armor of God that you may be able to withstand in the evil day” [6.13].

Vs. 17: Therefore do not be foolish but understand what the will of the Lord is.

Aphron or “foolish” means to be without (alpha privative) sense or *phren* which pertains to the midriff or muscle which parts the heart and lungs from the lower viscera. “I have been a fool! You forced me to it, for I ought to have been commended by you” [2Cor 12.11].

Suniemi is the verb for “understand” which literally means bring or to set together (*sun-*, with). “But when they measure themselves by one another and compare themselves with one another, they are without understanding” [2Cor 10.12].

Thelema (of the Lord) is the object of this setting–together and is noted last in 2.3.

Vs. 18: And do not get drunk with wine, for that is debauchery; but be filled with the Spirit,

Methusko is the verb for “do (not) get drunk.” “For those who sleep sleep at night, and those who get drunk are drunk at night” [2Thes 5.7]. Such drunkenness is equivalent to “debauchery” or *asotia* which applies to wastefulness. It derives from *asotos*, having no (alpha privative) hope of safety. “If any man is blameless, the husband of one wife, and his children are believers and are not open to the charge of being profligate or insubordinate” [Tit 1.6].

Pleroo is the verb for “be filled” noted last in 4.10 and here applies to the *Pneuma* or “Spirit” (cf. 4.30). In the verse at hand, *Pneuma* is used with the preposition *en* or “in the Spirit.”

Vs. 19: addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

Laleo (cf. 4.25) is the very for “addressing” and pertains to uttering a sound or a voice. In the verse at hand, *laleo* involves five elements, all of which are “to the Lord” and “with all your heart” or *kardia* which is noted last in 4.18. In the verse at hand, *kardia* is singular and “your” is plural; i.e., “the heart of yours.” The first three are nouns whereas the second two are verbs. The first four words are found in Col 3.16: “And sing psalms and hymns and spiritual songs with thankfulness in your hearts to God:”

- 1) *Psalmos* or “psalms” which originally implied the plucking of strings on a musical instrument.
- 2) *Hymnos* or “hymns” which comprise sacred poetical works whose primary purpose is to praise.
- 3) *Ode* or the general noun for “songs.” In the verse at hand, such *ode* are specified as *pneumatikos* or “spiritual” noted last in 1.3. This adjective is to set off *ode* from secular or pagan ones.
- 4) *Aido* or “singing” which involves chanting the praise of some one.
- 5) *Psallo* or “making melody” which, like *psalmos*, involves plucking strings on a musical instrument. “I will sing with the spirit and I will sing with the mind also” [1Cor 14.15].

Vs. 20: always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.

Pantote and *huper panton*: “always” and “for everything.” The former consists of *pan* (all) and *tote* (at times, now and again) and the latter with the same adjective *pan* and the preposition *huper* (on behalf of, over, above). Both are used with respect to the verb *eucharisteo* (‘giving thanks’) noted last in 4.32.

Eucharisteo is to be done in a twofold manner which is simultaneous: “in the name” of Jesus Christ and “to God the Father” (dative).

Vs. 21: Be subject to one another out of reverence for Christ.

Hupotasso is the verb for “be subject” which consists of the root *tasso* (to set in order) prefaced with the preposition *hupo* (from under). Thus one gets the idea of being subject from beneath in the sense as being rooted on top of a foundation. As the church is subject to Christ, so let wives also be subject in everything to their husbands” [vs. 24].

Phobos is the noun for “reverence” and basically means fear. It is used with the preposition *ek*, literally as “from fear.” “And make holiness perfect in the fear of God” [2Cor 7.1]. Thus *phobos* governs *hupotasso*, the two being effected simultaneously not unlike what is described in vs. 20.

Vs. 22: Wives, be subject to your husbands as to the Lord.

The Greek text lacks “be subject” intimated that *hupotasso* of vs. 21 is carried over here. *Hupotasso* thus takes on a refinement, if you will, of *phobos* with respect to Christ.

Vs. 23: For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior.

Note the two pairs:

- 1) *Aner* = *kephale* or “husband” = “head.” The former is noted last in 4.13 and the latter in vs. 16.
- 2) *Chrstos* = *kephale* or “Christ” = “head.”

These two pairs can be broken down further into two more, of what is proper to each as being secondary in the sense of being receptive to the first pair:

1) *Gune-aner* or “wife” as to “husband.”

2) *Ekklesia-kephale* or “church” as to “head.” The former is noted last in 3.10. This second pair also adds church as “body” or *soma* (cf. 4.16) of which Christ is “savior” or *soter*. “But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ” [Phil 3.20].

Vs. 24: As the church is subject to Christ, so let wives also be subject in everything to their husbands.

The two pairs which are broken down into two more units, if you will, continues here the analogy between married life and Christ (married to) with regard to the church:

1) *Ekklesia = Christos* or “church” = “Christ.”

2) *Gune = aner* or “wives” = “husbands.”

In both pairs the binding element is expressed through the verb *hupotasso* or “be subject” and noted last in vs. 22. *En panti* (‘in everything’) is added with regard to #2 and not with regard to #1.

Vs. 25: Husbands, love your wives as Christ loved the church and gave himself up for her,

The focus upon the notion of two pairs relative to the example of marriage continues:

1) *Aner = gune* or “husbands” = “wives.”

2) *Christos = ekklesia* or “Christ” = “church.”

In both the verb *agapao* (‘love,’ cf. vs. 2) is used where #1 is to follow the example of #2. Identity of *ekklesia* with *gune* or “church” with “wife” is remarkable insofar as it reveals the importance of the *ekklesia*, the intimate relationship it has with Christ.

The verb *paradidomai* is used for “gave (himself) up” and is noted last in vs. 5. This verb means literally to give up—beside (*para-*), as it were.

Vs. 26: that he might sanctify her, having cleaned her by the washing of water with the word,

Hagiazo is the verb for “might sanctify” which fundamentally means to set apart. “For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband” [1Cor 7.14].

Note that the verb *katharizo* (‘having cleansed’) follows as having taken place after *hagiazo* though no interval is specified yet one exists, however minute. As for *katharizo*, cf. 2Cor 7.1: “Since we have these promises, let us cleanse ourselves from every defilement of body and spirit.”

Loutron or “washing” refers to the washing of the bride and here can intimate baptism. The only other NT reference is Tit 3.5: “He saved us...by the washing of regeneration and renewal in the Holy Spirit.”

Rhema is the noun for “word” used with the preposition *en* and literally as “in the word.” This noun means that which

is said of spoken, the subject of speech and differs from *logos* as expression. “And take the helmet of salvation and the sword of the Spirit which is the word of God” [6.17].

Vs. 27: that he might present the church to himself in splendor without spot or wrinkle or any such thing, that she might be holy and without blemish.

Paristemi is the verb for “might present” which literally means to set beside (*para-*) himself the *ekklesia* (‘church,’ cf. vs. 25). “For I betrothed you to Christ to present you as a pure bride to her one husband” [2Cor 11.2]. Such setting-beside consists of three elements (‘or any such thing’ might be considered a fourth but is not listed here):

1) *Endoxos* or “in splendor” which literally means in (*en*) *doxa* (noun), in that which is glorious or held in high esteem. “You are held in honor, but we in disrepute” [1Cor 4.10].

2) *Spilos* used with the verb *echo* (to have), (without) “spot” which refers to that which is stained. The only other NT reference is 2Pt 2.13: “They are blots and blemishes, reveling in their dissipations, carousing with you.”

3) *Rhutis* or “wrinkle” (also with the verb *echo*), primarily with regard to the face. It is the only use of this term in the NT.

“That” is a conjunctive meaning “but” (*alla*) and serves to introduce the church as *hagios* (‘holy,’ cf. vs. 3) and “without blemish” or *amomos* and is noted last in 1.4. It consists of the root *momos* (blemish, disgrace) with alpha privative. *Amomos* thus means to be without blame in the moral sense.

Vs. 28: Even so husbands should love their wives as their own bodies. He who loves his wife loves himself.

Aner and *gune* (‘husbands’ and ‘wives’) are noted last in vs. 25 with regard the verb *agapao* (‘should love’), also in vs. 25. In the verse at hand, such *agapao* is placed within the context of “bodies” (*soma*, cf. vs. 24). That is to say, the husband is to love his wife more or less as himself or that which constitutes him physically (*soma*).

Vs. 29: For no man ever hates his own flesh but nourishes and cherishes it as Christ does the church,

Miseo is the verb for “hates” and also means to detest. “For we ourselves were once foolish...hated by men and hating one another” [Tit 3.3].

Sarx is the noun for “flesh” noted last in 2.11 and here is presented as the object not of hatred but of the following:

1) *Ektrepho* or “nourishes” which means to nurture up to maturity. It consists of the verbal root *trepho* (to increase, to grow) prefaced with the preposition *ek*, literally as to grow-from thus intimating the covering of an extended period of time. The only other NT reference is 6.4: “Fathers...bring them (children) up in the discipline and instruction of the Lord.”

2) *Thalpo* or “cherishes” which connotes showing tender affection and love. The only other NT reference is 1Thes 2.7: “But we were gentle among you like a nurse taking care of her children.”

With *ektrepho* and *thalpo* pertaining to human *sarx* (‘flesh’), both can be applied to Christ and his relationship with *ekklesia* or “church” noted last in vs. 27.

Vs. 30: because we are members of his body.

Melos is the noun for “members” noted last in 4.25 and here refers to Christ’s *soma* (cf. vs. 28) or “body.” Compare the use of *soma* with *sarx* or “flesh” in the previous verse which pertains to the materiality of *soma*.

Vs. 31: “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.”

A quote from Gen 2.24 which according to the **RSV** reads: “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.”

Kataleipo is the verb for “shall leave” meaning more a leaving behind or abandoning, hence the sense of the preposition *kata* (suggestive of downward motion) prefaced to *leipo* (to leave behind). “I have kept for myself seven thousand men who have not bowed the knee to Ba’al” [Rom 11.4]. In the verse at hand such leaving-behind pertains to one’s parents.

As soon as this *kataleipo* or leaving behind occurs, immediately there follows as one gesture that of joining oneself to a woman or wife, *proskollao*. This verb consists of the root *kollao* (to glue, to fasten) prefaced with the preposition *pros* (signifies direction towards-which) and thus a clinging-towards by the husband to his wife. It is the only use of this verb in the NT.

Sarx of “flesh” is noted last in vs. 29 and in the verse at hand reads literally “into one flesh.” Thus *eis* (into), in union with the *pros* prefaced to *kollao*, indicates the deep unity of man and wife.

As for the Hebrew text, *hazav* is the verb for “leaves” or *kataleipo*. It pertains to one’s parents which here is lacking because God created ‘adam directly minus human intercourse. Jesus quotes this verse in Mt 19.5 in response to a Pharisee asking him about divorce. “What therefore God has joined together, let not man put asunder” [vs. 6].

Davaq or “cleaves,” the equivalent to *proskallo*, is the opposite of leaving one’s father and mother in favor of a wife. “My soul clings to you; your right hand upholds me” [Ps 63.8]. For the opposite sense of *davaq*, cf. 1 Cor 6.16: “Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, ‘The two shall become one flesh.’”

The result of such cleaving is “one flesh” or in Hebrew, “flesh one” which is akin to the days of creation already noted, that is, the adjective following the noun gives the phrase a greater sense of unity.

Vs. 32: This mystery is a profound one, and I am saying that it refers to Christ and the church;

Musterion or “mystery” is noted last in 3.10 and here refers to the marital union between man and wife as representative of that between Christ and the church. It is not accurate to think of the human example as inferior since that would denigrate the image as well as that which it represents. It may not happen at once but in subtle fashion over time.

Megos is the common adjective for “profound,” more fundamentally as great or large.

The Greek text lacks the verb “refers.”

The preposition *eis* (into) is used with regard to Christ and “church” or *ekklesia* (cf. vs. 29), literally as “into Christ” and “into church.”

Vs. 33: however, let each of you love his wife as himself, and let the wife see that she respects her husband.

Here the audience consists of married men (*aner* or ‘husband,’ cf. vs. 28) where Paul is speaking about their relationship with their wives (*gune*, cf. vs. 28) and exhorts them to “love” or *agapao*, this verb being noted last in vs. 28.

Phobeo is the verb for “respects” which fundamentally means to fear. “But when they came he drew back and separated himself, fearing the circumcision party” [Gal 2.12].

Chapter Six

Vs. 1: Children, obey your parents in the Lord, for this is right.

Teknon is the noun for “children” noted last in 5.8, this word also being applicable to descendants.

Hupakouo means “obey” and consists of the verbal root *akouo* (to hear) prefaced with the preposition *hupo* (under); the preposition serves to intensify the verb’s meaning, to listen-under, and is found next in vs. 5. In the verse at hand, such listening-under is given to “parents” or *goneis*; not just to them but to those who are “in the Lord.” “For children ought not to lay up for their parents, but parents for their children” [2Cor 12.14].

Dikaiois is the adjective for “right.” “For he who through faith is righteous shall live” [Gal 3.11, quoting Habakkuk 2.4].

Vs. 2: “Honor your father and mother” (this is the first commandment with a promise),

A quote from Ex 20.12 which runs in full as “Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.” A connection exists between parents and “land” (*erets* in Hebrew) which is to take place in the future because these words are uttered in the Sinai Desert after Israel had left Egypt.

Timao is the verb for “honor” and connotes the holding of that which is valuable. “Honor widows who are real widows” [1Tim 5.3].

Entole (‘commandment,’ cf. 2.15) contains a “promise” or *epaggelia* noted last in 3.6. In the verse at hand, it is used with the preposition *en* or literally as “in the promise.” It consists of the root *aggello* (to announce) prefaced with the preposition *epi* or literally to announce upon.

Vs. 3: “that it may be well with you and that you may live long on the earth.”

A continuation of Ex 20.12 cited in the previous verse.

Eu means “well” and is noted last in 4.32 and in the verse at hand is coupled with living long (*makrochronios*). This adjective is comprised of the root *chronos* (time) prefaced with *makros* (large, great) and is the only use in the NT.

Ge is the common noun for “earth” and not as significant as the Hebrew *‘erets* in vs. 2 which implies an identity between the physical ground the people who dwell upon it.

Vs. 4: Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Parogizomai is the verb for “provoke” which consists of the verbal root *orgizo* (to make angry) prefaced with the preposition *para*, thereby indicative of anger being beside oneself. The only other NT reference is Rom 10.19 (quoting Dt 32.21): “With a foolish nation I will make you angry.” In the verse at hand, the object of *parogizomai* is *teknon* or “children” noted last in vs. 1.

Ektrepho is the verb for “bring (them) up” and is noted last in 5.29. It is indicative of a rearing from childhood to the threshold of maturity and the only use of this verb in the NT. In the verse at hand such nourishing-from is twofold, both “of the Lord:”

1) *Paideia* or “discipline” which means the rearing and education of a child. “All scripture is inspired by God and profitable for teaching, reproof, correction and for training in righteousness” [2Tim 3.16].

2) *Nouthesia* or “instruction” which also involves verbal admonition. “Now these things happened to them as a warning, but they were written down for our instruction upon whom the end of the ages has come” [1Cor 10.1].

Vs. 5: Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ;

Doulos or “slaves” as “I mean that the heir, as long as he is a child, is no better than a slave” [Gal 4.1]. Such a person (better, piece of property to be acquired or disposed of at will) is to “be obedient” or *hupakouo* noted last in vs. 1, literally as to listen under (*hupo-*).

Kurios is the noun for “masters,” the same word applicable to Christ as Lord noted in 4.5. In the verse at hand, such masters are “earthly” or *kata sarka* or literally according to the flesh or *sarx* (cf. 5.31).

The *hupakouo* or showing of obedience is to be manifested three ways and “as to Christ:”

1) *Phobos* or “fear” noted last in 5.22.

2) *Tromos* or “trembling.” The only other NT reference is Mk 16.8: “And they went out and fled from the tomb; for trembling and astonishment had come upon them.”

3) *Haplotes* or “singleness” which more commonly means simplicity. “For in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part” [2Cor 8.2]. In the verse at hand, such *haplotes* pertains to the “heart” or *kardia* (cf. 5.19). It is used with the preposition *en* or “in singleness of heart” compared with *phobos* and *tromos*, the preposition *meta* (with).

Vs. 6: not in the way of eye-service, as men-pleasers, but as servants of Christ doing the will of God from the heart,

The preposition *kata* is used for “(not) in the way of” and governs “eye-service” strictly speaking; “men-pleasers” is nominative plural. The noun for the former is *ophthalmodoulia* or literally *douleia* (servitude) as done with the eye (*ophthalmos*). This term intimates full attention when the master is present and not so in his absence. The only other NT reference being Col 3.22: “Slaves, obey in everything those who are your earthly masters, not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord.”

Anthropareskos is the noun for “men-pleasers” also as in Col 3.22. It consists the adjective *areskos* (pleasing) with the noun *anthropos* (man).

Doulos or “servants” noted last in vs. 5. This noun is of the same root as *douleia* in *ophthalmodoulia*.

Poieo is the verb for “doing” noted last in 3.20 and here refers to the divine “will” or *thelema* noted last in 5.17. Perception of this will derives “from the heart” or from the *psuche* (soul). “Whatever your task, work heartily, as serving the Lord and not men” [Col 3.23].

Vs. 7: rendering service with a good will as to the Lord and not to men,

Douleuo is the verb for “rendering service,” the verbal root for *douleia* and *doulos* mentioned in the previous verse. “Only do not use your freedom as an opportunity for the flesh, but through love be servants of one another” [Gal 5.13].

Eunoia is the noun for “good will” which consists of the root *nous* or *noos* (mind; cf. 4.18) prefaced with *eu* which signifies that which is fine or well. It is the only use of this term in the NT. Such *eunoia* requires a kind of double-vision: the immediate vision of one’s master and the secondary one of Christ the Lord. Paul spells out the principles of this, but it is left to each one...slave...to implement which is difficult enough for a free person to realize.

Vs. 8: knowing that whatever good anyone does, he will receive the same again from the Lord whether he is a slave or free.

A direct correlation between “knowing” and “receive” or *oida* and *komizo*. The former is noted last in 5.5 where this verb connotes knowing in terms of seeing. The latter, as receiving in the sense of a deposit. “We must all appear before the judgment seat of Christ so that each one may receive good or evil according to what he has done in the body” [2Cor 5.10]. Both *oida* and *komizo* have their source “from the Lord” where the preposition *para* is used, more like beside the Lord. The object of both verbs is that which is *agathos* or “good” noted last in 5.9.

Doulos and *eleutheros* or “slave” or “free.” The former is a noun noted last in vs. 6 and the latter is an adjective: “There is neither Jew nor Greek, there is neither slave nor free” [Gal 3.28].

Vs. 9: Masters, do the same to them and forbear threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him.

Kurios is the noun for “masters” noted last in vs. 5. Paul urges them to “do the same” to their slaves where the preposition *pros* is used, direction towards—which.

Aniemi is the verb for “forbear” which implies letting go or literally sending (*hiemi*) up (*ana-*), the only use of this term in the Epistles. “Keep your life free from love of money and be content with what you have” Heb 13.5. The object of this letting-go is *apeile* (‘threatening’) which also means boastful threats, the only use of this noun in the Epistles. “And now, Lord, look upon their threats” [Acts 4.29].

Oida or “knowing” as in the previous verse and here referring first to Christ as “Master” (*Kurios*) who is “in heaven” or *ouranos* (cf. 4.10).

Prosopolempsia or “partiality” which consists of the verbal root *lambano* (to take, to receive) and the noun *prosopon* (person). “For the wrongdoer will be paid back for the wrong he has done, and there is no partiality” [Col 3.25]. In the verse at hand, *prosopolempsia* is used with the preposition *para* or literally beside the Lord.

Vs. 10: Finally, be strong in the Lord and in the strength of his might.

Tou loipou or “finally” is the genitive for *loipos* (rest, remainder; cf. 2.3).

Endunamoo is the verb for “be strong” consists of the verbal root *dunamoo* (to confirm, to strengthen) prefaced with the preposition *en* (in), literally as to strengthen-in. Such in-inness is intensified by two uses of the preposition *en*:

- 1) *En* with regard to “in the Lord.” “But he grew strong in his faith as he gave glory to God” [Rom 12.20].
- 2) *En* with regard to *kratos* or “strength” noted last in 3.16. In the verse at hand, *kratos* is used with *ischus* or “might” noted last in 1.19.

Vs. 11: Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

Enduomai or “put on” is noted last in 4.24, here concerning *panoplia* or God’s “whole armor,” a words consisting of *hoplon* (implement for anything, arms) prefaced with the adjective *pas* (all, everything). The only other NT reference is Lk 11.22: “But when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted and divides his spoil.”

The preposition *pros* (direction towards—which) is used twice:

- 1) The verb *dunamai* (‘may be able;’ cf. 3.20).
- 2) The noun *methodeia* (‘wiles’) noted last in 4.14 and used with regard to the verb *histemi* (‘to stand’). Such wiles belong to the “devil” or *diabolos* (cf. 4.27).

Vs. 12: For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.

Pale is a noun for “contending” which fundamentally means wrestling, the only use of this word in the NT. It is neither against (*pros*, direction towards–which) “flesh” and “blood” or *sarx* (cf. vs. 5) and *aima* (‘I did not confer with flesh and blood,’ Col 1.15) but with following four, each of which is governed by the preposition *pros*, again, as direction towards–which:

1) *Arche* or “principalities” noted last in 3.10. This term also refers to the beginning or first principle of anything.

2) *Exousia* or “powers,” again cf. 3.10.

3) *Kosmokrator* or “world rulers” which consists of two nouns, *kratos* (force, strength; cf. vs. 10) and *kosmos* (literally, adornment, decoration and noted last in 2.12. *Kosmokrator* is the only use in the NT. In the verse at hand, such world rulers belong to the “darkness” or *skotos* (cf. 5.11) of the present (i.e., ‘this’).

4) *Pneumatikos* or “spiritual hosts” noted in 5.19, this word being an adjective with “hosts” lacking in the Greek. To them belong *poneria* or “wickedness.” The only other references in the Epistles is 1Cor 5.8: “Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth” in the verse at hand, such *poneria* are found “in the heavenly places” or *epouranios* (adjective) noted last in 3.10 where the preposition *epi* is prefaced to the root, literally as “upon the heavenly places.”

Vs. 13: Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

Analambano is the verb for “take” and consists of the verbal root *lambano* (to take, to receive) prefaced with the preposition *ana* (above) and literally means to take above or better, to raise. “Besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one” [vs. 16]. The object of *analambano* is *panoplia* (‘whole armor’) noted in vs. 11 which here, as in that verse, belongs to God.

Anthistemi is the verb for “withstand” which consists of the verbal root *histemi* (to stand) prefaced with the preposition *ant(h)hi* (against) or to stand against. “But when Cephas came to Antioch I opposed him to his face because he stood condemned” [Gal 2.11]. As for the verb *histemi*, it occurs in the verse at hand as “to stand” (cf. vs. 11).

Poneros is the adjective for “evil” noted last in 5.16, suggestive of that which is base or worthless.

Katergazomai is the verb for “withstand” which consists of the root *ergazomai* (to work; cf. 4.28) prefaced with the preposition *kata* (in accord with) and suggests doing that which something results such as a predetermined plan or schedule. “Work out your own salvation with fear and trembling” [Phil 2.12].

Vs. 14: Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

Histemi (cf. vs. 13) is the verb for “stand” and serves to introduce a quote from Is 11.5 which runs in full according to the Hebrew: “Righteousness shall be the girdle of his waist and faithfulness the girdle of his loins.” This standing takes place first following by the next two steps:

1) *Perizonnumi* or “having girded” which consists of the verbal root *zonnumi* (to gird) prefaced with the

preposition *peri* (around) and is the only use of this word in the Epistles. “Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them” [Lk 12.37]. In the verse at hand, such girding-around involves one’s “loins” or *osphus* which also means hips, the only use of this word in the Epistles. “Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ” [1Pt 1.13]. *Aletheia* or “truth” is the object of *perizonnumi* noted last in 5.9.

2) *Enduomai* or “having put on” is noted last in vs. 11 and here with respect to “breastplate” or *thorax*. “And put on the breastplate of faith and love, and for a helmet the hope of salvation” [1Thes 5.8]. In the verse at hand, such a *thorax* consists of “righteousness” or *dikaiosune* noted last in 5.9.

Vs. 15: and having shod your feet with the equipment of the gospel of peace;

A partial quote of Is 52.7 which runs in full as “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.’”

Hupodeo is the verb for “having shod” and may be considered as the third step which follows upon the command to stand in the previous verse. It consists of the verbal root *deo* (to bind, to fasten) prefaced with the preposition *hupo* (under), to bind-under, the only reference in the Epistles. “But to wear sandals and not put on two tunics” [Mk 6.9].

Hetoimasia is the noun for “equipment” which fundamentally means the act of preparing, of getting ready. It is the only use of the word in the NT and pertains here to the *euaggelion* or “gospel” (cf. 3.6) which is one of *eirene* (‘peace,’ cf. 4.3).

Vs. 16: besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one.

“Besides all these” reads literally *en pasin* or “in all.”

Analambano is the verb for “taking” noted last in vs. 13, a taking-above (*ana-*) here with regard to the *thureos* or “shield” which is large, oblong and four-cornered. It is the only use of the noun in the NT and refers to “faith” or *pistis* noted last in 4.13.

Such a large, four-cornered shield in front of you is flame-resistant, *sbennumi* being the verb for “quench.” “Do not quench the Spirit” [1Thes 5.19]. In the verse at hand, such quenching pertains to *belos* which can apply to any type of flying projectile. It is the only use of this word in the NT. The word to describe *belos* is the perfect passive participle of *puroo*. For another use of this verb, see 2Cor 11.29: “Who is made to fall, and I am not indignant?”

Poneros is an adjective for “evil one” noted last in vs. 13.

Vs. 17: And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

A partial quote of Is 59.17 which runs in full as “He put on righteousness as a breastplate and a helmet of salvation upon

his head; he put on garments of vengeance for clothing and wrapped himself in fury as a mantle.”

Dechomai is the verb for “take” which also means to receive. Compare with *analambano* of the previous verse, more a taking up or literally, above, which applies well to the lifting up of a large shield. Here *dechomai* consists of two parts:

1) *Perikephalaia* or “helmet,” a noun which consists of the root *kephale* (head) prefaced with the preposition *peri* (around) or literally as around the head. “And put on the breastplate of faith and love, and for a helmet the hope of salvation” [1Thes 5.8]. In the verse at hand, such a helmet is one of “salvation” or *soterios* which is an adjective often used as a substantive. “For the grace of God has appeared for the salvation of all men” [Tit 2.11].

2) *Machaira* or “sword” referring to the short sword for close-quarter combat used by Roman soldiers. “Who shall separate us from the love of Christ? Shall tribulation or distress...or sword” [Rom 8.35]? In the verse at hand, *machaira* is an instrument of the “Spirit” or *Pneuma* noted last in 5.18 and assumes the form of the *rHEMA* (‘word’) of God, that term being noted last in 5.26. *RHEMA* applies to that which is said or spoken, the subject of speech and differs from *logos* as expression.

Vs. 18: Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints,

Proseuchomai or “pray” is noted last in 2.16 where the preposition *pros* signifies direction toward-which. It has three elements:

1) *Dia pases* or literally through all which is not in the English translation.

2) *En panti kairos* (‘at all times’) where the noun *kairos* is noted last in 5.16 and implies a special event or occasion.

3) *En pneumati* or “in the Spirit” (cf. vs. 17).

Thus with focus upon prepositions here, such prayer is to be done first with *pros*- followed by *dia* followed by *en* and finally a second *en* (toward-which, through, in and in).

Proseuche and *deesis* or “prayer” and “supplication.” The former is more general than the latter and derives from *proseuchomai* and like that root, applies to petition. “Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer” [1Cor 7.5]. The latter pertains more to seeking or asking. “Always in every prayer of mine for you all making my prayer with joy” [Phil 1.4].

Eis auto or “To that end” reads literally into this.

Agrupneo is the verb for “keep alert” which implies staying awake and is the only use of this word in the Epistles. “Take heed, watch; for you do not know when the time will come” [Mk 13.33].

Proskartersis or “perseverance” consists of the verbal root *kartereo* (to be steadfast) prefaced with the preposition *pros*, the second use of this preposition as a preface to a word in vs. 18 indicative of direction toward-which. It is the only use of this term in the NT.

Deomai is the verb for “making supplication” and is the root for *deesis* (‘supplication’). “We are ambassadors for Christ,

God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God” [2Cor 5.20]. In the verse at hand, *deomai* is for (the preposition *peri* is used, commonly as around but also as concerning) the “saints” or those who are *hagios* (cf. 5.27).

Vs. 19: and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel,

Huper emou or “for me” with respect to *proseuchomai* in vs. 18.

Logos is the noun for “utterance” noted last in 5.6 and here equivalent to proclamation of the “mystery” or *mysterion* of the “Gospel” (*euaggelion*, cf. vs. 15). The verb for “proclaim” is *gnorizo* noted last in 3.10 and means a making known. It follows upon Paul’s request to have his mouth opened, the noun being *anoixis*, the only use of this word in the NT. *Anoixis* is governed by the preposition *en* or literally as “in opening.”

Vs. 20: for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak.

Presbeuo is a verb for “I am an ambassador” from which is derived the noun *presbus* (an old man, elderly). The only other NT reference is 2Cor 5.20, “So we are ambassadors for Christ, God making his appeal through us.”

Alusis or “chains” derives from the verbal root *luo* (to loosen) and has alpha privative, literally as not loosened (but bound). “He was not ashamed of my chains” [2Tim 1.16].

Parresiasomai means “declare boldly” and consists of the root *parresia* noted last in 3.12. This noun signifies the right belonging to the citizen of a city-state or *polis* to speak freely and without recrimination. “But though we had already suffered and been shamefully treated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in the face of great opposition” [2Thes 2.2].

Dei is the verb for “ought” and means it is necessary and used with the verb *laleo* (‘speak’) which means to utter or to give voice noted last in 5.19.

Vs. 21: Now that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything.

Eido is the verb for “may know” noted last in 5.5 with *kat’ eme* or literally according to me. Such knowing pertains to *prasso* and *gnorizo*. The former applies to that which is performed or to accomplish (‘immorality and licentiousness which they have practiced,’ 2Cor 12.21) and the latter is noted last in vs. 19.

Paul considers Tychicus a brother who is both “beloved” (*agapetos*, cf. 5.2) and a “minister” (*diakonos*, cf. 3.7) who is “faithful” or *pistos* (cf. 1.1).

Gnorizo is the verb for “will tell” and is noted in this verse as “may know.”

Vs. 22: I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.

Pempo is the verb for “sent” and used with the preposition *pros* (‘to you’), indicative of direction toward-which. “Sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh” [Rom 8.3].

Eis auto or “for this very purpose” reads literally as into this.

Ginosko is the verb for “may know” noted last in 5.5. In the verse at hand it is used with the phrase *peri hemon* or literally concerning or around us.

Parakaleo is the verb for “may encourage” noted last in 4.1 as to summon beside (*para-*) and here applies to the noun *kardia* or “heart” (cf. vs. 5).

Vs. 23: Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

To the brethren Paul wishes both *eirene* or “peace” (cf. vs. 15) and *agape* or “love” (cf. 5.2), the latter being associated with “faith” or *pistis* (cf. vs. 16). Both derives from two persons of the Trinity, the Father and Jesus Christ.

Vs. 24: Grace be with all who love our Lord Jesus Christ with love undying.

Paul wishes *charis* or “grace” (cf. 4.32) to those who “love” Jesus Christ, *agapao* (cf. 5.33) which is accompanied with “love undying,” the former word not in the Greek text which has *aphtharsia* or incorruptibility. The verbal root is *phtheiro* (to corrupt, cf. 5.22) prefaced with alpha privative. “What is sown is perishable, what is raised is imperishable (*in aphtharsia*)” [1Cor 15.42].

+ The End +