

Ephesians

NET Bible

Salutation

1:1 From Paul,¹ an apostle of Christ Jesus by the will of God, to the saints [in Ephesus],² the faithful³ in Christ Jesus. **1:2** Grace and peace to you⁴ from God our Father and the Lord Jesus Christ!

Spiritual Blessings in Christ

1:3 Blessed⁵ is⁶ the God and Father of our Lord Jesus Christ, who has blessed⁷ us with every spiritual blessing in the heavenly realms in Christ. **1:4** For⁸ he lovingly⁹ chose us in Christ¹⁰ before the foundation of the world that we may be holy and unblemished¹¹ in his sight.¹² **1:5** He did this by predestining¹³ us to adoption as his¹⁴ sons¹⁵ through Jesus Christ, according to the pleasure¹⁶ of his will— **1:6** to the praise of the glory of his grace that he has freely bestowed on us in his dearly loved Son.¹⁷ **1:7** In him¹⁸ we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace **1:8** that he lavished on us in all wisdom and insight. **1:9** He did this when he revealed¹⁹ to us the secret²⁰ of his will, according to his good pleasure that he set forth²¹ in Christ,²² **1:10** toward the administration of the fullness of the times, to head up²³ all things in Christ—the things in heaven²⁴ and the

¹tn Grk “Paul.” The word “from” is not in the Greek text, but has been supplied to indicate the sender of the letter.

²tc The earliest and most important MSS omit “in Ephesus” (D46 N* B* 6 1739 and apparently Marcion’s list), yet the opening line of this epistle makes little sense without them (“to the saints who are and are faithful...” or perhaps “to the saints who are also faithful,” though with this sense the οὐσιν [ousin] is redundant and the καί [kai] is treated somewhat unnaturally). What is interesting is Marcion’s canon list which offers the letter to the Laodiceans among Paul’s authentic epistles. This, coupled with some internal evidence that the writer did not know his audience personally (cf. 1:15; 3:2; absence of personal names throughout), suggests that Ephesians was an encyclical letter, intended for more than one audience. Does this mean that the shorter reading is to be preferred? Yes and no. A plausible scenario is as follows: Paul sent the letter from Rome, intending it first to go to Ephesus. At the same time, Colossians was dispatched. Going counterclockwise through Asia Minor, this letter would first come to Ephesus, the port of entry, then to Laodicea, then Colossae. Tychicus’ instructions may well have been for each church to “fill in the blank” on the address line. The church at Ephesus would have certainly made the most copies, being Paul’s home base for nearly three years. Hence, most of the surviving copies have “in Ephesus” in v. 1. But one might expect a hint of evidence that Laodicea also made a few copies: both Marcion’s list and Col 4:16 may well imply this. What is to account for the early Alexandrian evidence, then? These MSS were probably made from a very early copy, one reflecting the blank line before each church filled it in. Although it is of course only speculation (as is necessary in a historical investigation lacking some of the pieces to the puzzle), this scenario accounts for all of the data: (1) “in Ephesus” in most MSS; (2) Laodicea in Marcion’s list and Col 4:16; (3) the lack of an addressee in the earliest witnesses; (4) why the earliest witnesses’ reading must be rejected as too hard; and (5) why Paul seems not to know the readership. In sum, is “in Ephesus” original? Yes and no. Some address belongs there; ἐν Ἐφεσῶν (en Ephesōn) is the predominant address; but several other churches also received this circular letter as their own. For this reason the phrase has been placed in single brackets in the translation.

³tn Grk “and faithful.” The construction in Greek (as well as Paul’s style) suggests that the saints are identical to the faithful; hence, the καί (kai) is best left untranslated. See M. Barth, *Ephesians* (AB), 1:68 and D. B. Wallace, *Exegetical Syntax*, 282.

⁴tn Grk “Grace to you and peace.”

⁵sn Eph 1:3-14 comprises one long sentence in Greek, with three major sections. Each section ends with a note of praise for God (vv. 6, 11, 14), focusing on a different member of the Trinity. After an opening summary of all the saints’ spiritual blessings (v. 3), the first section (vv. 4-6) offers up praise that the Father has chosen us in eternity past; the second section (vv. 7-11) offers up praise that the Son has redeemed us in the historical past (i.e., at the cross); the third section (vv. 12-14) offers up praise that the Holy Spirit has sealed us in our personal past, at the point of conversion.

⁶sn The verb is lacking in Greek; either the optative (“be”) or the indicative (“is”) can be supplied. The indicative suggests that the blessedness is an intrinsic part of God’s character, while the optative suggests that he ought to be praised or blessed. Although a decision is difficult, both the Hebrew equivalents and the general Pauline style (of beginning with statements and moving to obligations) argues for the indicative. Cf. also 2 Cor 1:3.

⁷tn Or “enriched,” “conferred blessing.”

⁸tn Grk “just as.” Eph 1:3-14 are one long sentence in Greek that must be broken up in English translation. Verse 4 expresses the reason why God the Father is blessed (cf. BAGD 391 s.v. καθώς 3).

⁹tn Grk “in love,” at the end of the verse. This prepositional phrase may modify one of three words or phrases: “chose,” “holy and unblemished,” or “by predestining” in v. 5. If it modifies “chose,” it refers to God’s motivation in that election. If it modifies “holy and unblemished,” it specifies that our holiness cannot be divorced from love. If it modifies “by predestining” (v. 5), again the motivation of God’s choice is love.

¹⁰tn Grk “in him.”

¹¹sn The Greek word translated *unblemished* (ἀμώμους, *amōmous*) is often used of an acceptable paschal lamb. Christ, as our paschal lamb, is also said to be unblemished (Heb 9:14; 1 Pet 1:19). Since believers are in Christ, God views them positionally and will make them ultimately without blemish as well (Jude 24; Eph 5:27; Col 1:22).

¹²tn Grk “before him.”

¹³tn Grk “by predestining.” Verse 5 begins with an aorist participle dependent on the main verb in v. 4 (“chose”).

¹⁴sn *By predestining*. The aorist participle may be translated either causally (“because he predestined,” “having predestined”) or instrumentally (“by predestining”). A causal nuance would suggest that God’s predestination of certain individuals prompted his choice of them. An instrumental nuance would suggest that the means by which God’s choice was accomplished was by predestination. The instrumental view is somewhat more likely in light of normal Greek syntax (i.e., an aorist participle following an aorist main verb is more likely to be instrumental than causal).

¹⁵tn Grk “to himself” after “through Jesus Christ.”

¹⁶sn *Adoption as his sons* (Greek υἱοθεσίαν, *huiiothesian*) is different from spiritual birth as children. All true believers have been born as children of God and will be adopted as sons of God. The adoption is both a future reality, and in some sense, already true. To be adopted as a son means to have the full rights of an heir. Thus, although in the ancient world, only boys could be adopted as sons, in God’s family all children—both male and female—are adopted.

¹⁷tn Or “good pleasure.”

¹⁸tn Grk “the beloved.” The term ἠγαπημένῳ (*ēgapēmēnō*) means “beloved,” but often bears connotations of “only beloved” in an exclusive sense. “His dearly loved Son” picks up this connotation.

¹⁹sn God’s grace can be poured out on believers only because of what Christ has done for them. Hence, he bestows his grace on us because we are *in his dearly loved Son*.

²⁰tn Grk “in whom” (the relative clause of v. 7 is subordinate to v. 6). The “him” refers to Christ.

²¹tn Grk “making known, revealing” (for “He did this when he revealed”). Verse 9 begins with a participle dependent on “lavished” in v. 8.

²²tn Or “mystery.” In the NT μυστήριον (*mysterion*) refers to a divine secret previously undisclosed.

²³tn Or “purposed,” “publicly displayed.” Cf. Rom 3:25.

²⁴tn Grk “in him”; the referent (Christ) has been specified in the translation for the sake of clarity.

²⁵sn *In Christ*. KJV has “in himself” as though the antecedent were God the Father. Although possible, the notion of the verb *set forth* (Greek προτίθημι, *protithēmi*) implies a plan that is carried out in history (cf. Rom 1:13; 3:25) and thus more likely refers to Christ.

²⁶tn The precise meaning of the infinitive ἀνακεφαλαιώσασθαι (*anakephalaioōsasthai*) in v. 10 is difficult to determine since it was used relatively infrequently in Greek literature and only twice in the NT (here and Rom 13:9). While there have been several suggestions, three deserve mention: (1) “To sum up.” In Rom 13:9, using the same term, Paul says that the law may be “summarized” in one command, to love your neighbor as yourself.” The idea then

things on earth.²⁵ **1:11** In Christ²⁶ we too have been claimed as God's own possession,²⁷ since we were predestined according to the one purpose of him who accomplishes all things according to the counsel of his will **1:12** so that we, who were the first to set our hope²⁸ on Christ,²⁹ may be to the praise of his glory. **1:13** And when³⁰ you heard the word of truth (the gospel of our salvation)—when you believed in Christ³¹—you were marked with the seal³² of the promised Holy Spirit,³³ **1:14** who is the down payment³⁴ of our inheritance, until the redemption of God's own possession³⁵ to the praise of his glory.

Prayer for Wisdom and Revelation

1:15 For this reason,³⁶ since I³⁷ have heard³⁸ of your faith in the Lord Jesus and your love for all the saints, **1:16** I do not cease to give thanks for you when I remember you³⁹ in my prayers. **1:17** I pray that⁴⁰ the God of our Lord Jesus Christ, the Father of glory,⁴¹ may give you spiritual wisdom and revelation⁴² in your growing knowledge of him,⁴³ **1:18** —since the eyes of your⁴⁴ heart have been enlightened⁴⁵—so that you may know what is the hope of his calling,⁴⁶ what is the wealth of his glorious⁴⁷ inheritance in the saints, **1:19** and what is the incomparable⁴⁸ greatness of his power toward⁴⁹ us who believe, as displayed in⁵⁰ the exercise of his immense strength.⁵¹ **1:20** This power⁵² he exercised⁵³ in Christ when he raised⁵⁴ him from the dead and seated him⁵⁵ at his right hand in the

in Eph 1:10 would be that all things in heaven and on earth can be summed up and *made sense out of* in relation to Christ. (2) “To renew.” If this is the nuance of the verb then all things in heaven and earth, after their plunge into sin and ruin, are renewed by the coming of Christ and his redemption. (3) “To head up.” In this translation the idea is that Christ, in the fullness of the times, has been exalted so as to be appointed as the ruler (i.e., “head”) over all things in heaven and earth (including the church). That this is perhaps the best understanding of the verb is evidenced by the repeated theme of Christ's exaltation and reign in Ephesians and by the connection to the κεφαλή- (*kephalē*-) language of 1:22 (cf. Schlier, *TDNT* 3:682; L&N 63.8; M. Barth, *Ephesians* [AB], 1:89-92; contra A. T. Lincoln, *Ephesians* [WBC], 32-33).

²⁴tn Grk “the heavens.”

²⁵sn *And the things on earth.* Verse 10 ends with “in him.” The redundancy keeps the focus on Christ at the expense of good Greek style. Verse 11 repeats the reference with a relative pronoun (“in whom”)—again, at the expense of good Greek style. Although the syntax is awkward, the theology is rich. This is not the first time that a NT writer was so overcome with awe for his Lord that he seems to have lost control of his pen. Indeed, it happened frequently enough that some have labeled their christologically motivated solecisms an “apostolic disease.”

²⁶tn Grk “in whom,” as a continuation of the previous verse.

²⁷tn Grk “we were appointed by lot.” The notion of the verb κληρώω (*klērōō*) in the OT was to “appoint a portion by lot” (the more frequent cognate verb κληρονομέω [*klēronomēō*] meant “obtain a portion by lot”). In the passive, as here, the idea is that “we were appointed [as a portion] by lot” (BAGD 435 s.v. κληρώω 1).

²⁸sn *God's own possession.* Although God is not mentioned explicitly in the Greek text, it is clear from the context that he has chosen believers for himself. Just as with the nation Israel, the church is God's chosen portion or possession (cf. Deut 32:8-9).

²⁹tn Or “who had already hoped.”

³⁰tn Or “the Messiah.”

³¹tn Grk “in whom when you also,” continuing the sentence from v. 12.

³²tn Grk “in whom also having believed.”

³³tn Or “you were sealed.”

³⁴tn Grk “the Holy Spirit of promise.”

³⁵tn Or “first installment,” “pledge,” “deposit.”

³⁶sn *Down payment.* The Greek word ἀρροβών (*arrabōn*) denotes the first payment or first installment of money or goods which serves as a guarantee or pledge for the completion of the transaction. In the NT the term is used only figuratively of the Holy Spirit as the *down payment* of the blessings promised by God (it is used also in 2 Cor 1:22 and 5:5). In the “already—not yet” scheme of the NT the possession of the Spirit now by believers (“already”) can be viewed as a guarantee that God will give them the balance of the promised blessings in the future (“not yet”).

³⁷tn Grk “the possession.”

³⁸sn The conjunctive phrase *For this reason* points back to the preceding section, vv. 3-14, which is also summed up in this verse in the expression *since I have heard of your faith.* In other words, Paul's prayer can be made for his audience because he knows that they are true believers.

³⁹tn Grk “even I.”

⁴⁰tn Grk “having also heard.”

⁴¹tn Grk “making mention [of you].”

⁴²tn Grk “that”; v. 17 is a subordinate clause to v. 16 (“I pray” in v. 17 is implied from v. 16). Eph 1:15-23 constitutes one sentence in Greek, but a new sentence was started here in the translation in light of contemporary English usage.

⁴³tn Or “glorious Father.” The genitive “of glory” is most likely attributive.

⁴⁴tn Or “the Spirit of wisdom and revelation,” or “a spirit of wisdom and revelation.” Verse 17 involves a complex exegetical problem revolving around the Greek term πνεῦμα (*pneuma*). Some take it to mean “the Spirit,” others “a spirit,” and still others “spiritual.” (1) If “the Spirit” is meant, the idea must be a metonymy of cause for effect, because Paul had just indicated in vv. 13-14 that the Spirit was already given (hence, there is no need for him to pray that he be given again). But the effect of the Spirit is wisdom and revelation. (2) If “a spirit” is meant, the idea may be that the readers will have the ability to gain wisdom and insight as they read Paul's letters, but the exact meaning of “a spirit” remains ambiguous. (3) To take the genitives following πνεῦμα as *attributed* genitives (see D. B. Wallace, *Exegetical Syntax*, 89-91), in which the head noun (“S/spirit”) functions semantically like an adjective (“spiritual”) is both grammatically probable and exegetically satisfying.

⁴⁵tn Grk “in the knowledge of him.”

⁴⁶sn The point of the *knowledge of him* has nothing to do with what God knows, but with what believers are to know (hence, “*your...knowledge*”). Further, Paul's prayer is that this knowledge of God would increase, not simply be initiated, since he is writing to believers who already know God (hence, “*your growing knowledge of him*”).

⁴⁷tc There is a textual problem here involving ὑμῶν (*humōn*). Most witnesses add ὑμῶν after καρδίας (*kardias*), though it is clearly implied in the shorter (Alexandrian) reading (found in ̱46 B 33 1739 1881 *et pauci*). The longer reading thus looks to be a clarifying gloss, as is frequently found in the Byzantine and Western traditions.

⁴⁸tn Grk “the.”

⁴⁹tn The perfect participle πεφωτισμένους (*pephōtismenous*) may either be part of the prayer (“that the eyes of your heart may be enlightened”) or part of the basis of the prayer (“since the eyes of your heart have been enlightened”). Although the participle follows the ἵνα (*hina*) of v. 17, it is awkward grammatically in the clause. Further, perfect adverbial participles are usually causal in NT Greek. Finally, the context both here and throughout Ephesians seems to emphasize the motif of light as a property belonging to believers. Thus, it seems that Paul is saying, “I know that you are saved, that you have had the blinders of the devil removed; because of this, I can now pray that you will fully understand and see the light of God's glorious revelation.” Hence, the translation takes the participle to form a part of the basis for the prayer.

⁵⁰tn “the hope to which he has called you.”

⁵¹sn *The hope of his calling.* The translation is more formally equivalent for this and the following two phrases, because of the apparently intentional literary force of the original. There is a natural cadence to the three genitive expressions (*hope of his calling*, *wealth of his glorious inheritance*, and *extraordinary greatness of his power*). The essence of Paul's prayer is seen here. Paraphrased it reads as follows: “Since you are enlightened by God's Spirit, I pray that you may comprehend the hope to which he has called you, the spiritual riches that await the saints in glory, and the spiritual power that is available to the saints now.” Thus, the prayer focuses on all three temporal aspects of our salvation as these are embedded in the genitives—the past (*calling*), the future (*inheritance*), and the present (*power toward us who believe*).

⁵²tn Grk “of the glory of his.” “Of the glory” is taken as an attributive genitive and is thus translated as an adjective.

⁵³tn Or “immeasurable, surpassing”

⁵⁴tn Or “for, to”

⁵⁵tn Grk “according to.”

⁵⁶tn Grk “according to the exercise of the might of his strength.”

⁵⁷sn What is translated as *exercise* is a term used only of supernatural power in the NT, ἐνέργεια (*energeia*).

⁵⁸tn Grk “which” (v. 20 is a subordinate clause to v. 19).

⁵⁹tn The verb “exercised” (the aorist of ἐνεργέω, *energeō*) has its nominal cognate in “exercise” in v. 19 (ἐνέργεια, *energeia*).

NET BIBLE: EPHESIANS

heavenly realms **1:21** far above every rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come. **1:22** And God⁵⁶ put⁵⁷ all things under Christ's⁵⁸ feet, and he gave him to the church as head over all things.⁵⁹ **1:23** Now the church is⁶⁰ his body, the fullness of him who fills all in all.⁶¹

New Life Individually

2:1 And although you were⁶² dead⁶³ in your transgressions and sins, **2:2** in which⁶⁴ you formerly lived⁶⁵ according to this world's present path,⁶⁶ according to the ruler of the kingdom⁶⁷ of the air, the ruler of⁶⁸ the spirit⁶⁹ that is now energizing⁷⁰ the sons of disobedience,⁷¹ **2:3** among whom⁷² all of us⁷³ also⁷⁴ formerly lived out our lives in the cravings of our flesh, indulging the desires of the flesh and the mind, and were by nature children of wrath⁷⁵ even as the rest...⁷⁶

2:4 But God, being rich in mercy, because of his great love with which he loved us, **2:5** even though we were dead in transgressions, made us alive together with Christ—by grace you are saved!⁷⁷— **2:6** and he raised us up with him and seated us with him in the heavenly realms in Christ Jesus, **2:7** to demonstrate in the coming ages⁷⁸ the surpassing wealth of his grace in kindness toward⁷⁹ us in Christ Jesus. **2:8** For by grace you are saved⁸⁰ through faith,⁸¹ and this is not of yourselves, it is the gift of God; **2:9** it is not of works, so that no one can boast.⁸² **2:10** For we are his workmanship, having been created in Christ Jesus for good works that God prepared beforehand so we may do them.⁸³

New Life Corporately

2:11 Therefore remember that formerly you, the Gentiles in the flesh—who are called “uncircumcision” by the so-called “circumcision” that is performed in the body⁸⁴ by hands—**2:12** that you were at that time without the Messiah,⁸⁵ alienated from the citizenship of Israel and strangers to the covenants of promise,⁸⁶ having no hope and without God in the world. **2:13** But now in Christ Jesus you who used to be far away have been brought near by the blood of Christ.⁸⁷ **2:14** For he is our peace, the one who

⁵⁴tn The Western and Byzantine texttypes have the indicative ἐκάθισεν (*ekathisen*, “he seated”) for καθίσας (*kathisas*, “when he seated, by seating”). The indicative is thus coordinate with ἐνήργησεν (*enērgēsen*, “he raised”) and provides an additional statement to “he exercised his power.” The participle, on the other hand, is coordinate with ἐγείρας (*egeiras*) and as such provides evidence of God’s power: he exercised his power by raising Christ from the dead and by seating him at his right hand. As intriguing as the indicative reading is, it is most likely an intentional alteration of the original wording, accomplished by an early “Western” scribe. The Byzantine text was simply influenced by the Western at this juncture, and has no separate voice in the matter.

⁵⁵sn Eph 1:19-20. The point made in these verses is that the power required to live a life pleasing to God is the same power that raised Christ from the dead. For a similar thought, cf. John 15:1-11.

⁵⁶tn Grk “he”; the referent (God) has been specified in the translation for clarity.

⁵⁷tn Grk “subjected.”

⁵⁸tn Grk “his”; the referent (Christ) has been specified in the translation for clarity.

⁵⁹tn Grk “and he gave him as head over all things to the church.”

⁶⁰tn Grk “which is.” The antecedent of “which” is easily lost in English, though in Greek it is quite clear.

⁶¹tn Or perhaps, “who is filled entirely.”

sn The idea of *all in all* is either related to the universe (hence, he fills the whole universe entirely) or the church universal (hence, Christ fills the church entirely with his presence and power).

⁶²tn The adverbial participle “being” (ὄντας, *ontas*) is taken concessively.

⁶³sn Chapter 2 starts off with a participle, *although you were dead*, that is left dangling. The syntax in Greek for vv. 1-3 constitutes one incomplete sentence, though it seems to have been done intentionally. The dangling participle leaves the readers in suspense while they wait for the solution (in v. 4) to their spiritual dilemma.

⁶⁴sn The relative pronoun *which* is feminine as is *sins*, indicating that *sins* is the antecedent.

⁶⁵tn Grk “walked.”

sn The Greek verb translated *lived* (περιπατέω, *peripateō*) in the NT letters refers to the conduct of one’s life, not to physical walking.

⁶⁶tn Or possibly “Aeon.”

sn The word translated *present path* is the same as that which is translated [this] *age* in 1:21 (αἰών, *aion*).

⁶⁷tn Grk “domain, [place of] authority.”

⁶⁸tn Grk “of” (but see the note on the word “spirit” later in this verse).

⁶⁹sn The ruler of the kingdom of the air is also the ruler of the spirit that is now energizing the sons of disobedience. Although several translations regard the ruler to be the same as the spirit, this is unlikely since the cases in Greek are different (*ruler* is accusative and *spirit* is genitive). To get around this, some have suggested that the genitive for *spirit* is a genitive of apposition. However, the semantics of the genitive of apposition are against such an interpretation (cf. D. B. Wallace, *Exegetical Syntax*, 100).

⁷⁰tn Grk “working in.”

⁷¹sn *Sons of disobedience* is a Semitic idiom that means “people characterized by disobedience.” However, it also contains a subtle allusion to vv. 4-10: some of those sons of disobedience have become sons of God.

⁷²sn *Among whom*. The relative pronoun phrase that begins v. 3 is identical, except for gender, to the one that begins v. 2 (ἐν οἷς [*en hais*], ἐν οἷς [*en hois*]). By the structure, Paul is building an argument for our hopeless condition: we lived in sin and we lived among sinful people. Our doom looked to be sealed as well in v. 2: both the external environment (*kingdom of the air*) and our internal motivation and attitude (*the spirit that is now energizing*) were under the devil’s thumb (cf. 2 Cor 4:4).

⁷³tn Grk “we all.”

⁷⁴tn Or “even.”

⁷⁵sn *Children of wrath* is a Semitic idiom which may mean either “people characterized by wrath” or “people destined for wrath.”

⁷⁶sn Eph 2:1-3. The translation of vv. 1-3 is very literal, even to the point of retaining the awkward syntax of the original. See note on the word *dead* in 2:1.

⁷⁷tn Or “by grace you have been saved.” The perfect tense in Greek connotes both completed action (“you have been saved”) and continuing results (“you are saved”).

⁷⁸tn Or possibly “to the Aeons who are about to come.”

⁷⁹tn Or “upon.”

⁸⁰tn See note on the same expression in v. 5.

⁸¹tn The feminine article is found before πίστewος (*pisteōs*, “faith”) in the Byzantine text as well as in A Ψ 1881 *et pauci*. Perhaps for some scribes it was intended to imply creedal fidelity as a necessary condition of salvation (“you are saved through the faith”), although elsewhere Paul uses the phrase διὰ τῆς πίστεως (*dia tes pisteōs*) for the act of believing rather than the content of faith (cf. Gal 3:26; Eph 3:17; though there are other possible interpretations of these texts too). On the other side, strong representatives of the Alexandrian and Western texts (B D F G 6 33 1739 *et pauci*) lack the article. Hence, both text-critically and exegetically, the meaning is “saved through faith” as opposed to “saved through the faith.”

⁸²tn Grk “lest anyone should boast.”

⁸³tn Grk “so that we might walk in them” (or “by them”).

sn *So that we may do them*. Before the devil began to control our walk in sin and among sinful people, God had already planned good works for us to do.

⁸⁴tn Grk “in the flesh.”

⁸⁵tn Or “without Christ.” Both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

⁸⁶tn Or “covenants of the promise.”

⁸⁷tn Or “have come near in the blood of Christ.”

turned both groups into one⁸⁸ and who destroyed the middle wall of partition, the hostility, in his flesh, **2:15** when he nullified⁸⁹ the law of commandments in decrees. He did this to create in himself one new man out of two,⁹⁰ thus making peace, **2:16** and to reconcile them both in one body to God through the cross, by which the hostility has been killed.⁹¹ **2:17** And he came and preached peace to you who were far off and peace to those who were near, **2:18** so that⁹² through him we both have access in one Spirit to the Father. **2:19** So then you are no longer foreigners and noncitizens, but you are fellow citizens with the saints and members of God's household, **2:20** because you have been built⁹³ on the foundation of the apostles and prophets,⁹⁴ with Christ Jesus himself as⁹⁵ the cornerstone.⁹⁶ **2:21** In him⁹⁷ the whole building,⁹⁸ being joined together, grows into a holy temple in the Lord, **2:22** in whom you also are being built together into a dwelling place of God in the Spirit.

Paul's Relationship to the Divine Mystery

3:1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— **3:2** if indeed⁹⁹ you have heard of the stewardship¹⁰⁰ of God's grace that was given to me for you, **3:3** that¹⁰¹ by revelation the divine secret¹⁰² was made known to me, as I wrote before briefly.¹⁰³ **3:4** When reading this,¹⁰⁴ you will be able to¹⁰⁵ understand my insight into this secret¹⁰⁶ of Christ. **3:5** Now this secret¹⁰⁷ was not disclosed to mankind¹⁰⁸ in former¹⁰⁹ generations as it has now been revealed to his holy apostles and prophets by¹¹⁰ the Spirit, **3:6** namely, that through the gospel¹¹¹ the Gentiles are fellow heirs, fellow members¹¹² of the body, and fellow partakers of the promise in Christ Jesus. **3:7** I became a servant of this gospel¹¹³ according to the gift of God's grace that was given to me by¹¹⁴ the exercise of his power.¹¹⁵ **3:8** To me—less than the least of all the saints¹¹⁶—this grace was given,¹¹⁷ to proclaim to the Gentiles the unfathomable riches of Christ **3:9** and to enlighten¹¹⁸ everyone about the divine secret's plan¹¹⁹—a secret that has been hidden for ages¹²⁰ in the God who has created all things. **3:10** The purpose of this enlightenment is that¹²¹ through the church the multifaceted wisdom¹²² of God should now be disclosed to the rulers and the authorities in the heavenly realms. **3:11** This was according to¹²³ the eternal purpose that he accomplished in Christ Jesus our Lord, **3:12** in whom we have boldness and confident access¹²⁴ to God¹²⁵ because of¹²⁶ Christ's¹²⁷ faithfulness.¹²⁸ **3:13** For this reason I ask you¹²⁹ not to lose heart because of what I am suffering for you,¹³⁰ which¹³¹ is your glory.¹³²

⁸⁸tn Grk "who made the both one."
⁸⁹tn Or "rendered inoperative."
⁹⁰tn Grk "in order to 'create the two into one new man.'" Eph 2:14-16 is one sentence in Greek. A new sentence was started here in the translation for clarity since contemporary English is less tolerant of extended sentences.
⁹¹tn Grk "by killing the hostility in himself."
⁹²tn Or "for." BAGD gives the consecutive ὅτι (*hoti*) as a possible category of NT usage (s.v. ὅτι 1.d.y).
⁹³tn Grk "having been built."
⁹⁴sn *Apostles and prophets.* Because the prophets appear after the mention of the apostles and because they are linked together in 3:5 as recipients of revelation about the church, they are to be regarded not as Old Testament prophets, but as New Testament prophets.
⁹⁵tn Grk "while Christ Jesus himself is" or "Christ Jesus himself being."
⁹⁶tn Or perhaps "capstone."
⁹⁷tn Grk "in whom" (v. 21 is a relative clause, subordinate to v. 20).
⁹⁸tn Or "every building." Although "every building" is a more natural translation of the Greek, it does not fit as naturally into the context, which (with its emphasis on corporate unity) seems to stress the idea of one building.
⁹⁹sn *If indeed.* Paul is not doubting *whether* his audience has heard, but is rather using provocative language (*if indeed*) to engage his audience in thinking about the magnificence of God's grace. However, in English translation, the apodosis ("then"-clause) does not come until v. 13, leaving the protasis ("if"-clause) dangling. Eph 3:2-7 constitute one sentence in Greek.
¹⁰⁰tn Or "administration," "dispensation," "commission."
¹⁰¹tn Or "namely, that is."
¹⁰²tn Or "mystery."
¹⁰³tn Or "as I wrote above briefly."
¹⁰⁴sn *As I wrote briefly* may refer to Paul's brief discussion of the divine secret in 1:9.
¹⁰⁵tn Grk "which, when reading."
¹⁰⁶tn Grk "you are able to."
¹⁰⁷tn Or "mystery."
¹⁰⁸tn Grk "which." Verse 5 is technically a relative clause, subordinate to the thought of v. 4.
¹⁰⁹tn Grk "the sons of men" (a Semitic idiom).
¹¹⁰tn Grk "other."
¹¹¹tn Or "in."
¹¹²sn The phrase *through the gospel* is placed last in the sentence in Greek for emphasis. It has been moved forward for clarity.
¹¹³tn Grk "and fellow members."
¹¹⁴tn Grk "of which I was made a minister," "of which I became a servant."
¹¹⁵tn Grk "according to."
¹¹⁶sn On the *exercise of his power* see 1:19-20.
¹¹⁷sn In Paul *saints* means any true believer. Thus for Paul to view himself as *less than the least of all the saints* is to view himself as the most unworthy object of Christ's redemption.
¹¹⁸sn The parallel phrases *to proclaim* and *to enlighten* which follow indicate why God's grace was manifested to Paul. Grace was not something just to be received, but to be shared with others (cf. Acts 13:47).
¹¹⁹tn There is a possible causative nuance in the Greek verb, but this is difficult to convey in the translation.
¹²⁰tn Grk "what is the plan of the divine secret." Earlier Paul had used οἰκονομία (*oikonomia*; here "plan") to refer to his own *stewardship* (v. 2). But now he is speaking about the content of this secret, not his own activity in relation to it.
¹²¹tn Or "for eternity," or perhaps "from the Aeons." Cf. 2:2, 7.
¹²²tn Grk "that." Verse 10 is a subordinate clause to the verb "enlighten" in v. 9.
¹²³tn Or "manifold wisdom," "wisdom in its rich variety."
¹²⁴tn Grk "according to." The verse is a prepositional phrase subordinate to v. 10.
¹²⁵tn Grk "access in confidence."
¹²⁶tn "to God" is not in the text, but is clearly implied by the preceding, "access."
¹²⁷tn Grk "through," "by way of."
¹²⁸tn Grk "his."
¹²⁹tn Or "faith in him." A decision is difficult here. Though traditionally translated "faith in Jesus Christ," an increasing number of NT scholars are arguing that πίστις Χριστοῦ (*pistis Christou*) and similar phrases in Paul (Rom 3:22, 26; Gal 2:16, 20; 3:22; Eph 3:12; Phil 3:9) involve a *subjective* genitive and mean "Christ's faith" or "Christ's faithfulness" (cf., e.g., G. Howard, "The 'Faith of Christ,'" *ExpTim* 85 [1974]: 212-15; R. B. Hays, *The Faith of Jesus Christ*, Morna D. Hooker, "Πίστις Χριστοῦ," *NTS* 35 [1989]: 321-42). Noteworthy among the arguments for the subjective genitive view is that when πίστις takes a personal genitive it is almost never an objective genitive (cf. Matt 9:2, 22, 29; Mark 2:5; 5:34; 10:52; Luke 5:20; 7:50; 8:25, 48; 17:19; 18:42; 22:32; Rom 1:8; 12: 3:3; 4:5, 12, 16; 1 Cor 2:5; 15:14, 17; 2 Cor 10:15; Phil 2:17; Col 1:4; 2:5; 1 Thess 1:8; 3:2, 5, 10; 2 Thess 1:3; Titus 1:1; Phlm 6; 1 Pet 1:9, 21; 2 Pet 1:5). On the other hand, the *objective* genitive view has its adherents: A. Hultgren, "The *Pistis Christou* Formulations in Paul," *NovT* 22 (1980): 248-63; J. D. G. Dunn, "Once More, ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ," *SBL Seminar Papers*, 1991, 730-44. Most commentaries on Romans and Galatians usually side with the objective view.
¹³⁰sn *Because of Christ's faithfulness.* Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

Prayer for Strengthened Love

3:14 For this reason¹³³ I bow my knees before the Father, **3:15** from¹³⁴ whom every family¹³⁵ in heaven and on the earth is named. **3:16** I pray that¹³⁶ according to the wealth of his glory he may grant you to be strengthened with power through his Spirit in the inner man, **3:17** that Christ may dwell in your hearts through faith, so that, by being rooted and grounded in love, **3:18** you may be able to comprehend with all the saints what is the breadth and length and height and depth,¹³⁷ **3:19** and thus to know the love of Christ that surpasses knowledge, so that you may be filled up to¹³⁸ all the fullness of God.

3:20 Now to him who by the power that is working within us¹³⁹ is able to do far beyond¹⁴⁰ all that we ask or think, **3:21** to him be the glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

Live in Unity

4:1 I, therefore, the prisoner for the Lord,¹⁴¹ urge you to live¹⁴² worthily of the calling with which you have been called,¹⁴³ **4:2** with all humility and gentleness,¹⁴⁴ with patience, bearing with¹⁴⁵ one another in love, **4:3** making every effort to keep the unity of the Spirit in the bond of peace. **4:4** There is one body and one Spirit, just as you too were called to the one hope of your calling, **4:5** one Lord, one faith, one baptism, **4:6** one God and Father of all, who is over all and through all and in all.

4:7 But to each one of us grace was given according to the measure of the gift of Christ. **4:8** Therefore it says, “*When he ascended on high he took¹⁴⁶ captives, he gave gifts to men.*”¹⁴⁷ **4:9** Now what is the meaning of “*he ascended*,” except that he also descended to the lower parts of the earth?¹⁴⁸ **4:10** He, the very one¹⁴⁹ who descended, is also the one who ascended above all the heavens, in order to fill all things. **4:11** It was he¹⁵⁰ who gave some as apostles, some as prophets, some as evangelists, and some to be pastors and teachers,¹⁵¹ **4:12** to equip¹⁵² the saints for the work of ministry, that is,¹⁵³ to build up the body of Christ, **4:13** until we all attain to the unity of the faith and of the knowledge of the Son of God—a mature person, attaining to¹⁵⁴ the measure of Christ’s full stature.¹⁵⁵ **4:14** So¹⁵⁶ we are no longer to be children, tossed back and forth by waves and carried about by every wind of teaching by the trickery of people who craftily carry out their deceitful schemes.¹⁵⁷ **4:15** But practicing the truth in love, we will in all things

¹²⁹ **tn** *Grk* “I ask.” No direct object is given in Greek, leaving room for the possibility that either “God” (since the verb is often associated with prayer) or “you” is in view.

¹³⁰ **tn** *Grk* “my trials on your behalf.”

¹³¹ **sn** *Which*. The antecedent (i.e., the word or concept to which this clause refers back) may be either “what I am suffering for you” or the larger concept of the recipients not losing heart over Paul’s suffering in them. The relative pronoun “*which*” is attracted to the predicate nominative “*glory*” in its gender and number (feminine singular), making the antecedent ambiguous. Paul’s suffering for them could be viewed as their glory (cf. Col 1:24 for a parallel) in that his suffering has brought about their salvation, but if so his suffering must be viewed as more than his present imprisonment in Rome; it would be a general description of his ministry overall (cf. 2 Cor 11:23-27). The other option is that Paul is implicitly arguing that the believers have *continued* to have courage in the midst of his trials (as *not to lose heart* suggests) and that this is their glory. Philippians 1:27-28 offers an interesting parallel: the believers’ courage in the face of adversity is a sign of their salvation.

¹³² **tn** Or “Or who is your glory?” The relative pronoun ἡτις (*hētis*), if divided differently, would become ἡ τις (*ē tis*). Since there were no word breaks in the original MSS, either word division is possible. The force of the question would be that for the readers to become discouraged over Paul’s imprisonment would mean that they were no longer trusting in God’s sovereignty.

¹³³ **sn** *For this reason* resumes the point begun in v. 1, after a long parenthesis.

¹³⁴ **tn** Or “by.”

¹³⁵ **tn** Or “the whole family.”

¹³⁶ **tn** *Grk* “that.” In Greek v. 16 is a subordinate clause to vv. 14-15.

¹³⁷ **sn** The object of these dimensions is not stated in the text. Interpreters have suggested a variety of referents for this unstated object, including the cross of Christ, the heavenly Jerusalem (which is then sometimes linked to the Church), God’s power, the fullness of salvation given in Christ, the Wisdom of God, and the love of Christ. Of these interpretations, the last two are the most plausible. Associations from Wisdom literature favor that interpretation, but the immediate context favors the love of Christ. For detailed discussion of these interpretive options, see A. T. Lincoln, *Ephesians* [WBC], 207-13, who ultimately favors the love of Christ.

¹³⁸ **tn** Or “with.”

¹³⁹ **sn** On the power that is working within us see 1:19-20.

¹⁴⁰ **tn** Or “infinitely beyond,” “far more abundantly than.”

¹⁴¹ **tn** *Grk* “prisoner in the Lord.”

¹⁴² **tn** *Grk* “walk.” The verb “walk” in the NT letters refers to the conduct of one’s life, not to physical walking.

¹⁴³ **sn** *With which you have been called*. The calling refers to the Holy Spirit’s prompting that caused them to believe. Paul is thus urging his readers to live a life that conforms to their saved status before God.

¹⁴⁴ **tn** Or “meekness.” The word is often used in Hellenistic Greek of the merciful execution of justice on behalf of those who have no voice by those who are in a position of authority (Matt 11:29; 21:5).

¹⁴⁵ **tn** Or “putting up with.”

¹⁴⁶ **tn** *Grk* “captured.”

¹⁴⁷ **sn** A quotation which is perhaps ultimately derived from Ps 68:18.

¹⁴⁸ **sn** The phrase *the lower parts of the earth* has been variously interpreted: (1) The traditional view understands this as a reference to the underworld (hell), where Jesus is thought to have descended in the three days between his death and resurrection. In this case, *of the earth* would be a partitive genitive. (2) A second option is to translate the phrase *to the lower parts, the earth*. Many recent scholars hold this view and argue that it is a reference to the incarnation. In this case of the *earth* would be a genitive of apposition. (3) A third option, which also sees the phrase *of the earth* as a genitive of apposition, is that the descent in the passage occurs *after* the ascent rather than before it, and refers to the descent of the Spirit at Pentecost (cf. Acts 4:11-16). Support for this latter view is found in the intertestamental and rabbinic use of Ps 68:18 (quoted in v. 8), which is consistently and solely interpreted as a reference to Moses’ ascent of Mt. Sinai to “capture” the words of the law. The probability, therefore, is that Paul’s comments here reflect a polemic against the interpretation of this passage in certain circles as a reference to Moses. See W. H. Harris, *The Descent of Christ*.

¹⁴⁹ **tn** The Greek text lays specific emphasis on “He” through the use of the intensive pronoun, αὐτός (*autos*). This is reflected in the English translation through the use of “the very one.”

¹⁵⁰ **tn** The emphasis on Christ is continued through the use of the intensive pronoun, αὐτός (*autos*), and is rendered in English as “it was he” as this seems to lay emphasis on the “he.”

¹⁵¹ **sn** Some interpreters have understood the phrase *pastors and teachers* to refer to one and the same group. This would mean that all pastors are teachers and that all teachers are pastors. This position is often taken because it is recognized that both nouns (i.e., *pastors* and *teachers*) are governed by one article in Greek. But because the nouns are plural, it is extremely unlikely that they refer to the same group, but only that the apostle Paul is linking them closely together. It is better to regard the pastors as a subset of teachers. In other words, all pastors are teachers, but not all teachers are pastors. See D. B. Wallace, *Exegetical Syntax*, 284.

¹⁵² **tn** On the translation of πρὸς τὸν καταρτισμὸν τῶν ἁγίων (*pros ton katartismōn tōn hagiōn*) as “to equip the saints” see BAGD 418 s.v. καταρτισμός. In this case the genitive is taken as objective and the direct object of the verbal idea implied in καταρτισμός (*katartismos*).

¹⁵³ **tn** The εἰς (*eis*) clause is taken as exegetical to the previous εἰς clause, namely, εἰς ἔργον διακονίας (*eis ergon diakonias*).

¹⁵⁴ **tn** The words “attaining to” were supplied in the translation to pick up the καταντήσωμεν (*katantēsōmen*) mentioned earlier in the sentence and the εἰς (*eis*) which heads up this clause.

¹⁵⁵ **tn** *Grk* “the measure of the stature of the fullness of Christ.” On ἡλικίας (*hēlikias*, “stature”) see BAGD 345 s.v. 2.

¹⁵⁶ **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁵⁷ **tn** While the sense of the passage is clear enough, translation in English is somewhat difficult. The Greek says: “by the trickery of men, by craftiness with the scheme of deceit.” The point is that Paul is concerned about Christians growing into maturity. He is fearful that certain kinds of very cunning

grow up into Christ, who is the head. **4:16** From him the whole body grows, fitted and held together¹⁵⁸ through every supporting ligament.¹⁵⁹ As each one does its part, the body grows in love.

Live in Holiness

4:17 So I say this, and insist¹⁶⁰ in the Lord, that you no longer live as the Gentiles do, in the futility¹⁶¹ of their thinking.¹⁶² **4:18** They are darkened in their understanding,¹⁶³ being alienated from the life of God because of the ignorance that is in them due to the hardness of their hearts. **4:19** Because they are callous, they have given themselves over to indecency for the practice of every kind of impurity with greediness.¹⁶⁴ **4:20** But you did not learn about Christ like this, **4:21** if indeed you heard about him and were taught in him just as the truth is in Jesus. **4:22** You were taught with reference to your former life to lay aside¹⁶⁵ the old man who is being corrupted in accordance with deceitful desires, **4:23** and to be renewed in the spirit of your mind, **4:24** and to put on the new man who has been created in God's image¹⁶⁶—in righteousness and holiness that comes from truth.¹⁶⁷

4:25 Therefore, having laid aside falsehood, *each one of you speak the truth with his neighbor*,¹⁶⁸ for we are members of one another. **4:26** *Be angry and do not sin*,¹⁶⁹ do not let the sun go down on the cause of your anger.¹⁷⁰ **4:27** Do not give the devil an opportunity. **4:28** The one who steals must steal no longer; rather he must labor, doing good with his own hands, so that he may share with the one who has need. **4:29** You must let no unwholesome word come out of your mouth, but only what is beneficial for the building up of the one in need,¹⁷¹ that it may give grace to those who hear. **4:30** And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. **4:31** You must put away every kind of bitterness, anger, wrath, quarreling, and evil, slanderous talk. **4:32** But instead, be kind to one another, compassionate, forgiving one another, just as God in Christ also forgave you.¹⁷²

Live in Love

5:1 Therefore, be¹⁷³ imitators of God as dearly loved children **5:2** and live¹⁷⁴ in love, just as Christ also loved us¹⁷⁵ and gave himself for us, a sacrificial and fragrant offering¹⁷⁶ to God. **5:3** But¹⁷⁷ among you there must not be either sexual immorality, impurity of any kind,¹⁷⁸ or greed, as these are not fitting for the saints.¹⁷⁹ **5:4** Neither should there be vulgar speech, foolish talk, or coarse jesting—all of which are out of character—but rather thanksgiving. **5:5** For you can be confident of this one thing:¹⁸⁰ that no person who is immoral, impure, or greedy (such a person is an idolater) has any inheritance in the kingdom of Christ and God.

people, who are skilled at deceitful scheming, should come in and teach false doctrines which would in turn stunt the growth of the believers.

¹⁵⁸tn The Greek participle συμβιβάζομενον (*sumbibazomenon*) translated “held together” also has in different contexts, the idea of teaching implied in it.

¹⁵⁹tn Grk “joint of supply.”

¹⁶⁰tn On the translation of μαρτύρομαι (*marturomai*) as “insist” see BAGD 494 s.v. 2.

¹⁶¹tn On the translation of ματαιότης (*mataiotēs*) as “futility” see BAGD 495.

¹⁶²tn Or “thoughts,” “mind.”

¹⁶³tn In the Greek text this clause is actually subordinate to περιπατεῖ (*peripatei*) in v. 17. It was broken up in the English translation so as to avoid an unnecessarily long and cumbersome statement.

¹⁶⁴sn *Greediness* refers to an increasing desire for more and more. The point is that sinful passions and desires are never satisfied.

¹⁶⁵tn An alternative rendering for the infinitives in vv. 22-24 (“to lay aside... to be renewed... to put on”) is “that you have laid aside... that you are being renewed... that you have put on”). The three infinitives of vv. 22 (ἀποθέσθαι, *apothesthai*), 23 (ἀνανεοῦσθαι, *ananeousthai*), and 24 (ἐνδύσασθαι, *endustasthai*), form part of an indirect discourse clause; they constitute the teaching given to the believers addressed in the letter. The problem in translation is that one cannot be absolutely certain whether they go back to indicatives in the original statement (i.e., “you have put off”) or imperatives (i.e., “put off!”). Every other occurrence of an aorist infinitive in indirect discourse in the NT goes back to an imperative, but in all of these examples the indirect discourse is introduced by a verb that implies a command. The verb διδάσκω (*didaskō*) in Paul may be used to relate the indicatives of the faith as well as the imperatives. This translation implies that the infinitives go back to imperatives, though the alternate view that they refer back to indicatives is also a plausible interpretation. For further discussion, see D. B. Wallace, *Exegetical Syntax*, 605.

¹⁶⁶tn Or “in God's likeness.” Grk “according to God.” The preposition κατὰ used here denotes a measure of similarity or equality (BAGD 407 s.v. II.5.b.α).

¹⁶⁷tn Or “in righteousness and holiness which is based on truth” or “originated from truth.”

¹⁶⁸sn A quotation from Zech 8:16.

¹⁶⁹sn A quotation from Ps 4:4. Although several translations render the phrase *Be angry and do not sin* as “If you are angry, do not sin” such is unlikely on a grammatical, lexical, and historical level (see D. B. Wallace, “Ὀργίζεσθε in Ephesians 4:26: Command or Condition?” *CTR* 3 [1989]: 352-72). The idea of vv. 26-27 is as follows: Christians are to exercise a righteous indignation over sin in the midst of the believing community (v. 26a; note that v. 25 is restricting the discussion to those in the body of Christ). When other believers sin, such people should be gently and quickly confronted (v. 26b), for if the body of Christ does not address sin in its midst, the devil gains a foothold (v. 27). “Entirely opposite of the ‘introspective conscience’ view, this text seems to be a shorthand expression for church discipline, suggesting that there is a biblical warrant for δικαία ὀργή [*dikaia orgē*] (as the Greeks put it)—righteous indignation” (D. B. Wallace, *Exegetical Syntax*, 492).

¹⁷⁰tn The word παροργισμός (*parorgismos*), typically translated “anger” in most versions is used almost exclusively of the *source* of anger rather than the results in Greek literature (thus, it refers to an external cause or provocation rather than an internal reaction). The notion of “cause of your anger” is both lexically and historically justified. The apparently proverbial nature of the statement (“Do not let the sun go down on the cause of your anger”) finds several remarkable parallels in *Pss. Sol.* 8:8-9: “(8) God laid bare their sins in the full light of day; All the earth came to know the righteous judgments of God. (9) In secret places underground their iniquities (were committed) to provoke (Him) to anger” (R. H. Charles’ translation). Not only is παροργισμός used, but righteous indignation against God’s own people and the laying bare of their sins in broad daylight are also seen.

¹⁷¹tn Grk “but if something good for the building up of the need.” The final genitive τῆς χρείας (*tēs chreias*) may refer to “the need of the moment” or it may refer to the need of a particular person or group of people as the next phrase “give grace to those who hear” indicates.

¹⁷²tn Or “forgiving.”

¹⁷³tn Or “become.”

¹⁷⁴tn Grk “walk.” The NT writers often used the verb “walk” (περιπατέω, *peripateō*) to refer to ethical conduct (cf. Rom 8:4; Gal 5:16; Col 4:5).

¹⁷⁵tc A number of important witnesses have ὑμᾶς (*humas*, “you”; e.g., N* AB P 0159 81 326 1175 *et alii*). Other, equally important witnesses read ἡμᾶς (*hēmas*, “us”; D F G Ψ 0278 33 1739 1881 *lat et plu*). It is possible that ἡμᾶς was accidentally introduced via homoioteleuton with the previous word (ἠγάπησεν, *ēgapēsen*). On the other hand, ὑμᾶς may have been motivated by the preceding ὑμῖν (*humin*) in 4:32 and second person verbs in 5:1, 2. Further, the flow of argument seems to require the first person pronoun. A decision is difficult to make, but the first person pronoun has a slightly greater probability of being original.

¹⁷⁶tn Grk “an offering and sacrifice to God as a smell of fragrance.” The first expression, προσφοράν καὶ θυσίαν (*prosporān kai thusian*), is probably a hendiadys and is translated such that “sacrificial” modifies “offering.” The second expression, εἰς ὄσμην εὐωδίας (*eis osmēn euōdias*, “as a smell of fragrance”) is translated as “a fragrant offering”; see BAGD 586 s.v. ὄσμη 2. Putting these two together in a clear fashion in English yields the translation: “a sacrificial and fragrant offering to God.”

¹⁷⁷tn The term “But” translates the δέ (*de*) in a contrastive way in light of the perfect obedience of Jesus in vv. 1-2 and the vices mentioned in v. 3.

¹⁷⁸tn Grk “all impurity.”

¹⁷⁹tn Grk “just as is fitting for saints.” The καθώς (*kathōs*) was rendered with “as” and the sense is causal, i.e., “for” or “because.” The negative particle “not” (“for these are *not* proper for the saints”) in this clause was supplied in English so as to make the sense very clear, i.e., that these vices are *not* befitting of those who name the name of Christ.

¹⁸⁰tn Grk “be knowing this” See also 2 Pet 1:20 for a similar phrase: τοῦτο πρῶτον γινώσκοντες (*touto prōton ginōskontes*).

NET BIBLE: EPHESIANS

Live in the Light

5:6 Let nobody deceive you with empty words, for because of these things God’s wrath comes on the sons of disobedience.¹⁸¹
5:7 Therefore do not be partakers with them,¹⁸² **5:8** for you were at one time darkness, but now you are¹⁸³ light in the Lord. Walk as children of the light—**5:9** for the fruit of the light¹⁸⁴ consists in¹⁸⁵ all goodness, righteousness, and truth—**5:10** trying to learn¹⁸⁶ what is pleasing to the Lord. **5:11** Do not participate in the unfruitful deeds of darkness, but rather¹⁸⁷ expose them.¹⁸⁸ **5:12** For the things they do¹⁸⁹ in secret are shameful even to mention. **5:13** But all things being exposed by the light are made evident. **5:14** For everything made evident is light, and for this reason it says:¹⁹⁰

“Awake,¹⁹¹ O sleeper!
 Rise from the dead,
 and Christ will shine on you!”¹⁹²

Live Wisely

5:15 Therefore be very careful how you live—not as unwise but as wise, **5:16** taking advantage of every opportunity, because the days are evil. **5:17** For this reason do not be foolish, but be wise¹⁹⁴ by understanding¹⁹⁵ what the will of the Lord is. **5:18** And do not get drunk with wine, which¹⁹⁶ is debauchery,¹⁹⁷ but be filled by the Spirit,¹⁹⁸ **5:19** speaking to one another in psalms, hymns, and spiritual songs, singing and making music¹⁹⁹ in²⁰⁰ your hearts to the Lord, **5:20** always giving thanks to God the Father for each other²⁰¹ in the name of our Lord Jesus Christ, **5:21** and submitting to one another out of reverence for Christ.²⁰²

¹⁸¹tn The expression “sons of disobedience” is a typically Jewish way of saying “all those who are disobedient.” Cf. Eph 2:2-3.
¹⁸²tn The genitive οὐτῶν (*autōn*) is translated as a genitive of association because of its use with συμμέτοχοι (*summetochoi*)—a verb which implies association in the σύν- (*sun-*) prefix.
¹⁸³tn The verb “you are” is implied in the Greek text, but is supplied in the English translation to make it clear.
¹⁸⁴tc Several MSS (ⲓ46 D* Ψ *et pauci*) have πνεύματος (*pneumatos*, “Spirit”) for φωτός (*phōtos*, “light”). Although most today regard φωτός as obviously original (UBS4 gives it an “A” rating), a case could be made that πνεύματος is what the apostle wrote. First, although this is largely a Byzantine reading (D* often, if not normally, assimilates to the Byzantine text), ⲓ46 gives the reading much greater credibility. Internally, the φωτός at the end of v. 8 could have lined up above the πνεύματος in v. 9 in a scribe’s exemplar, thus occasioning dittography. (It is interesting to note that in both ⲓ49 the two instances of φωτός line up.) However, written in a contracted form, as a *nomen sacrum* (TINC)—a practice found even in the earliest MSS—πνεύματος would not have been easily confused with ΦΩΤΟΣ (there being only the last letter to occasion homoioteleuton rather than the last three). Further, the external evidence for φωτός is quite compelling (ⲓ49 N A B D* F G P 33 81 1739 1881 *latt et alii*); it is rather doubtful that the early and widespread witnesses all mistook πνεύματος for φωτός. In addition, πνεύματος can be readily explained as harking back to Gal 5:22 (“the fruit of the Spirit”). Thus, on balance, φωτός appears to be original, giving rise to the reading πνεύματος.
¹⁸⁵tn Grk “in.” The idea is that the fruit of the light is “expressed in” or “consists of.”
¹⁸⁶tn BAGD 202 s.v. δοκιμάζω 1 translates δοκιμάζοντες (*dokimazontes*) in Eph 5:10 as “try to learn.”
¹⁸⁷tn The Greek conjunction καὶ (*kai*) seems to be functioning here ascensively, (i.e., “even”), but is difficult to render in this context using good English. It may read something like: “but rather even expose them!”
¹⁸⁸tn Grk “rather even expose.”
¹⁸⁹tn The participle τὰ...γινόμενα (*ta...ginomena*) usually refers to “things happening” or “things which are,” but with the following genitive phrase ὑπ’ αὐτῶν (*hyp’ autōn*), which indicates agency, the idea seems to be “things being done.” This passive construction was translated as an active one to simplify the English style.
¹⁹⁰sn The following passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: “(a) *stylistic*: a certain rhythmical lilt when the passages are read aloud, the presence of *parallelismus membrorum* (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context” (P. T. O’Brien, *Philippians* [NIGTC], 188-9). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.
¹⁹¹tn Grk “Rise up.”
¹⁹²tn The articular nominative participle ὁ καθεύδων (*ho katheudōn*) is probably functioning as a nominative for vocative. Thus, it is translated as “O sleeper.”
¹⁹³sn A composite quotation, possibly from Isa 26:19, 51:17, 52:1, and 60:1.
¹⁹⁴tn “become wise by understanding”; Grk “understanding.” The imperative “be wise” is apparently implied by the construction of vv. 15-21. See the following text-critical note for discussion.
¹⁹⁵tc The best witnesses read the imperative here (so ⲓ46 A B P 0278 6 33 365 1739 *et pauci*). The participle is found primarily in the Western and Byzantine texttypes (D* Ψ 1881 *latt et alii* [D* F G are slightly different, but support the participial reading]). But the participle is superior on internal grounds; the structure of v. 17 almost requires an imperative after ἀλλά (*alla*), for this gives balance to the clause: “Do not become foolish, but understand...” If the participle is original, it may be imperatival (and thus should be translated just like an imperative), but such is quite rare in the NT. More likely, there is an implied imperative as follows: “Do not become foolish, but *become wise*, understanding what the will of the Lord is.” Either way, the participle is the harder reading and ought therefore to be considered original. It is significant that seeing an implied imperative in this verse affords a certain symmetry to the apostle’s thought in vv. 15-21: there are three main sections (vv. 15-16, v. 17, vv. 18-21), each of which provides a negative injunction, followed by a positive injunction, followed by a present adverbial participle. If συνίετε (*suniete*) is original, this symmetry is lost. Thus, even though the external evidence for συνιέντες (*sunientes*) is not nearly as weighty as for the imperative, both the transcriptional and intrinsic evidence strongly support it.
¹⁹⁶tn Grk “in which.”
¹⁹⁷tn Or “dissipation.” See BAGD 119 s.v. ἀσωτία.
¹⁹⁸tn Many have taken ἐν πνεύματι (*en pneumatī*) as indicating content, i.e., one is to be filled with the Spirit. D. B. Wallace, *Exegetical Syntax*, 375, says, “There are no other examples in biblical Greek in which ἐν + the dative after πληρώω indicates content. Further, the parallel with οἶνω as well as the common grammatical category of *means* suggest that the idea intended is that believers are to be filled by *means of* the [Holy] Spirit. If so there seems to be an unnamed agent. The meaning of this text can only be fully appreciated in light of the πληρώω language in Ephesians. Always the term is used in connection with a member of the Trinity. Three considerations seem to be key: (1) In Eph 3:19 the “hinge” prayer introducing the last half of the letter makes a request that the believers ‘be filled with all the fullness of God’ (πληρωθῆτε εἰς πᾶν πλῆρωμα τοῦ θεοῦ). The explicit *content of* πληρώω is thus God’s fullness (probably a reference to his moral attributes). (2) In 4:10 Christ is said to be the agent of filling (with v. 11 adding the specifics of his giving spiritual gifts). (3) The author then brings his argument to a crescendo in 5:18: Believers are to be filled by Christ by *means of* the Spirit with the content of the fullness of God.”
¹⁹⁹tn See BAGD 891 s.v. ψάλλω.
²⁰⁰tn Or “with.”
²⁰¹tn Grk “for all.” The form “all” can be either neuter or masculine.
²⁰²sn Eph 5:19-21. In Eph 5:18 Paul gives the command to be filled by means of the Holy Spirit. In 5:19-21 there follows five participles: (1) speaking; (2) singing; (3) making music; (4) giving thanks; (5) submitting. These participles have been variously interpreted, but perhaps the two most likely interpretations are (1) the participles indicate the *means* by which one is filled by the Spirit; (2) the participles indicate the *result* of being filled by the Spirit. The fact that the participles are present tense and follow the command (i.e., “be filled”) would tend to support both of these options. But it seems out of Paul’s character to reduce the filling of the Spirit to a formula of some kind. To the extent that this is true, it is unlikely then that Paul is here stating the *means* for being filled by the Spirit. Because it is in keeping with Paul’s theology and has good grammatical support, it is better to take the participles as indicating certain results of being filled by the Spirit. See D. B. Wallace, *Exegetical Syntax*, 639.

Exhortations to Households

5:22²⁰³ Wives, submit²⁰⁴ to your husbands as to the Lord, **5:23** because the husband is the head of the wife as also Christ is the head of the church—he himself being the savior of the body. **5:24** But as the church submits to Christ, so also wives should submit to their husbands in everything. **5:25** Husbands, love your²⁰⁵ wives just as Christ loved the church and gave himself for her **5:26** to sanctify her by cleansing her²⁰⁶ with the washing of the water by the word, **5:27** so that he²⁰⁷ may present the church to himself as glorious—not having a stain or wrinkle, or any such blemish, but holy and blameless.²⁰⁸ **5:28** In the same way²⁰⁹ husbands ought to love their wives as their own bodies. He who loves his wife loves himself. **5:29** For no one has ever hated his own body²¹⁰ but he feeds it and takes care of it, just as Christ also does the church, **5:30** for we are members of his body.²¹¹ **5:31** *For this reason a man will leave his father and mother and will be joined to his wife, and the two will become²¹² one flesh.*²¹³ **5:32** This mystery is great—but I am actually²¹⁴ speaking with reference to Christ and the church. **5:33** Nevertheless,²¹⁵ each one of you must also love his own wife as he loves himself,²¹⁶ and the wife must²¹⁷ respect²¹⁸ her husband.

6:1 Children,²¹⁹ obey your parents in the Lord for this is right. **6:2** *“Honor your father and mother”*²²⁰ which is the first commandment accompanied by a promise, namely, **6:3** *“that it may go²²¹ well with you and that you will live²²² on the earth for a long time.”*²²³

6:4 Fathers,²²⁴ do not provoke your children to anger, but raise them up in the discipline and instruction of the Lord.

6:5 Slaves,²²⁵ obey your human masters²²⁶ with fear and trembling, in the sincerity of your heart as to Christ, **6:6** not like those who do their work only when someone is watching²²⁷—as people-pleasers—but as slaves of Christ doing the will of God from the heart.²²⁸ **6:7** Obey²²⁹ with enthusiasm, as though serving the Lord²³⁰ and not people **6:8** because you know that each person, whether slave or free, if he does something good, this²³¹ will be rewarded by the Lord.

6:9 Masters,²³² treat your slaves²³³ the same way,²³⁴ giving up the use of threats,²³⁵ because you know that both you and they have the same master in heaven,²³⁶ and there is no favoritism with him.

²⁰³tn Many scholars regard Eph 5:21 as the verse which introduces this section, rather than 5:22. This is due in part to the lack of a main verb in this verse (see tc note which follows). This connection is not likely, however, because it requires the participle ὑποτασσόμενοι (*hypotassomenoi*, “submitting”) in 5:21 to act as the main verb of the section, and this participle more likely is linked to the command “be filled by the Spirit” in 5:18 as a participle of result (see sn above). In any case, 5:21 does form a strong link between 5:18-21 and what follows, so the paragraph division which has been placed between 5:21 and 22 should not be viewed as a complete break in Paul’s thought.

²⁰⁴tc The witnesses for the shorter reading (in which the verb “submit” is only implied) are minimal (P46 B Clement^{1/2} Origen Jerome^{ms} Theodore), but significant and early. The rest of the witnesses add one of two verb forms as required by the sense of the passage (picking up the verb from v. 21). The earliest of these witnesses have ὑποτασέσθωσαν (*hypotassesthōsan*), the third person imperative (so N A 1 lat *et alii*), while later witnesses read ὑποτάσσεσθε (*hypotassethe*), the second person imperative (D F G). The text virtually begs for one of these two verb forms, but Paul’s often cryptic style argues for the shorter reading. The chronology of development seems to have been: *no verb*—third person imperative—second person imperative. It is not insignificant that early lectionaries began a new day’s reading with v. 22; these most likely caused copyists to add the verb at this juncture.

²⁰⁵tn The Greek article has been translated as a possessive pronoun (D. B. Wallace, *Exegetical Syntax*, 215).

²⁰⁶tn The direct object “her” is implied, but not found in the Greek text. It has been supplied in the English translation to clarify the sense of the passage.

²⁰⁷tn The use of the pronoun αὐτός (*autos*) is intensive and focuses attention on Christ as the *one* who has made the church glorious.

²⁰⁸tn Grk “but in order that it may be holy and blameless.”

²⁰⁹tn Grk “So also.”

²¹⁰tn Grk “flesh.”

²¹¹tc Most Western witnesses (e.g., D F G), as well as the majority of Byzantine witnesses, add the following words to the end of the verse: ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ (*ek tēs sarkos autou kai ek tōn ostēōn autou*, “of his body and of his bones”). This is a (slightly modified) quotation from Gen 2:23a (LXX). The Alexandrian text is solidly behind the shorter reading (P46 N* A B 33 81 1739 1881). Although it is possible that an early scribe’s eye skipped over the final αὐτοῦ, there is a much greater likelihood that a scribe added the Genesis quotation in order to fill out and make explicit Paul’s incomplete reference to Gen 2:23. Further, on intrinsic grounds, it seems unlikely that Paul would refer to the physical nature of creation when speaking of the “body of Christ” which is spiritual or mystical. Hence, as is often the case with OT quotations, the scribal clarification missed the point Paul was making; the shorter reading stands as original.

²¹²tn Grk “the two shall be as one flesh.”

²¹³sn A quotation from Gen 2:24.

²¹⁴tn The term “actually” is not in the Greek text, but is supplied in the English translation to bring out the heightened sense of the statement.

²¹⁵tn The translation of πλήν (*plēn*) is somewhat difficult in this context, though the overall thrust of the argument is clear. It could be an adversative idea such as “but,” “nevertheless,” or “however” (see NIV, NASB, NRSV), or it could simply be intended to round out and bring to conclusion Paul’s discussion. In this latter case it could be translated with the use of “now.” (so A. T. Lincoln, *Ephesians* [WBC], 384).

²¹⁶tn Grk “Nevertheless, you also, one by one, each his own wife so let him love as himself.” This statement is cumbersome and was cleaned up to reflect better English style.

²¹⁷tn The ἵνα (*hina*) clause was taken as imperatival, i.e., “let the wife respect...”

²¹⁸tn The Greek verb φοβέομαι (*phobeomai*) here is translated “respect” and the noun form of the word, i.e., φόβος (*phobos*), is translated as “reverence” in 5:21.

²¹⁹tn The use of the article τὰ (*ta*) with τέκνα (*tekna*) functions in a generic way to distinguish this group from husbands, wives, fathers and slaves and is left, therefore, untranslated. The generic article is used with γυναικες (*gunaikes*) in 5:22, ἄνδρες (*andres*) in 5:25, δοῦλοι (*douloi*) in 6:5, and κύριοι (*kurioi*) in 6:9.

²²⁰sn A quotation from Exod 20:12 and Deut 5:16.

²²¹tn Grk “be.”

²²²tn Grk “will be.”

²²³sn A quotation from Deut 5:16.

²²⁴tn Or perhaps “Parents.” The plural οἱ πατέρες (*hoi pateres*, “fathers”) can be used to refer to both the male and female parent (BAGD 635 s.v.

1.a).²²⁵tn Traditionally, “servants” (KJV). Though δοῦλος (*doulos*) is often translated “servant,” the word does not bear the connotation of a free individual serving another. BAGD notes that “‘servant’ for ‘slave’ is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BAGD 205 s.v.). The most accurate translation is “bondservant” (sometimes found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

²²⁶tn Grk “the masters according to the flesh.” In the translation above, the article τοῖς (*tois*) governing κυριοῖς (*kuriois*) is rendered in English as a possessive pronoun (i.e., “your”) and the prepositional phrase κατὰ σάρκα (*kata sarka*) is taken as modifying κυριοῖς (indicating that Paul is referring to human masters) and not modifying the imperative ὑπακούετε (*hypakouete*, which would indicate that obedience was according to a human standard or limitation).

²²⁷tn Grk “not according to eye-service.”

²²⁸tn Grk “from the soul.”

²²⁹tn Though the verb does not appear again at this point in the passage, it is nonetheless implied and supplied in the English translation for the sake of clarity.

²³⁰tn Grk “serving as to the Lord.”

²³¹sn The pronoun “this” (τοῦτο, *touto*) stands first in its clause for emphasis, and stresses the fact that God will reward those, who in seeking him, do good.

²³²tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

²³³tn Though the Greek text only has αὐτούς (*autous*, “them”), the antecedent is the slaves of the masters. Therefore, it was translated this way to make it explicit in English.

Exhortations for Spiritual Warfare

6:10 Finally, be strengthened in the Lord and in the strength of his power. **6:11** Clothe yourselves with the full armor of God so that you may be able to stand against the schemes²³⁷ of the devil. **6:12** For our struggle²³⁸ is not against flesh and blood,²³⁹ but against the rulers, against the powers, against the world-rulers of this darkness,²⁴⁰ against the spiritual forces²⁴¹ of evil in the heavens.²⁴² **6:13** For this reason, take up the full armor of God so that you may be able to stand your ground²⁴³ on the evil day, and having done everything, to stand. **6:14** Stand firm therefore, by fastening²⁴⁴ the belt of truth around your waist,²⁴⁵ by putting on the breastplate of righteousness, **6:15** by fitting your²⁴⁶ feet with the preparation that comes from the good news²⁴⁷ of peace,²⁴⁸ **6:16** and in all of this,²⁴⁹ by taking up the shield²⁵⁰ of faith with which you can extinguish all the flaming arrows of the evil one. **6:17** And take *the helmet of salvation*²⁵¹ and the sword²⁵² of the Spirit, which is the word of God. **6:18** With every prayer and petition, pray²⁵³ at all times in the Spirit, and to this end²⁵⁴ be alert, with all perseverance and requests for all the saints. **6:19** Pray²⁵⁵ for me, that I may be given the message when I begin to speak—that I may confidently make known²⁵⁶ the mystery of the gospel, **6:20** for which I am an ambassador in chains. Pray that I may be able to speak boldly as I ought to speak.

Farewell Comments

6:21 Tychicus, my²⁵⁷ dear brother and faithful servant in the Lord, will make everything known to you, so that you too may know about my circumstances,²⁵⁸ how I am doing. **6:22** I have sent him to you for this very purpose, that you may know our circumstances²⁵⁹ and that he may encourage your hearts.

6:23 Peace to the brothers and sisters,²⁶⁰ and love with faith, from God the Father and the Lord Jesus Christ. **6:24** Grace be²⁶¹ with all of those who love our Lord Jesus Christ with an undying love.²⁶²

²³⁴tn Grk “do the same things to them.”
²³⁵tn Grk “giving up the threat.”
²³⁶tn Grk “because of both they and you, the Lord is, in heaven...”
²³⁷tn Or “craftiness.” See BAGD 499 s.v. μεθοδία.
²³⁸tn BAGD 606 s.v. πάλη says: “struggle, lit. ‘wrestling’; the opponent is introduced by πρὸς w. the acc. *against*...”
²³⁹tn Grk “blood and flesh.”
²⁴⁰tn BAGD 445 s.v. κοσμοκράτωρ suggests “the rulers of this sinful world” as a gloss.
^{sn} The phrase *world-rulers of this darkness* does not refer to human rulers but the evil spirits that rule over the world. The phrase thus stands in apposition to what follows (*the spiritual forces of evil in the heavens*); see note on *heavens* at the end of this verse.
²⁴¹tn BAGD 679 s.v. πνευματικός 3 suggests “the spirit-forces of evil” in Ephesians 6:12.
²⁴²sn The phrase *spiritual forces of evil in the heavens* serves to emphasize the nature of the forces which oppose believers as well as to indicate the locality from which they originate.
²⁴³tn The term ἀνθίστημι (*anthistēmi*) carries the idea of resisting or opposing something or someone. See BAGD 67 s.v. 3. In Eph 6:13, when used in combination with στήναι (*stēnai*; cf. also στήτε [*stēte*] in v. 14) and in a context of battle imagery, it seems to have the idea of resisting, standing firm, and being able to stand your ground.
²⁴⁴sn The four participles *fastening... putting on... fitting... taking up...* indicate the *means* by which believers can take their stand against the devil and his schemes. The imperative *take* in v. 17 communicates another means by which to accomplish the standing, i.e., by the word of God.
²⁴⁵tn Grk “girding your waist with truth.” In this entire section Paul is painting a metaphor for his readers based on the attire of a Roman soldier prepared for battle and its similarity to the Christian prepared to do battle against spiritually evil forces. Behind the expression “with truth” is probably the genitive idea “belt of truth.” Since this is an appositional genitive, (i.e., belt *which is* truth) Paul simply left unsaid the idea of the belt and mentioned only his real focus, namely, the *truth*. (The analogy would have been completely understandable to his 1st century readers.) The idea of the belt is supplied in the translation to clarify the sense in English.
²⁴⁶tn The definite article τοῖς (*tois*) was taken as a possessive pronoun, i.e., “your,” since it refers to a part of the physical body.
²⁴⁷tn Grk “gospel.”
²⁴⁸tn Grk “in preparation of the gospel of peace.” The genitive τοῦ εὐαγγελίου (*tou euangeliou*) was taken as a genitive of source, i.e., “that comes from...”
²⁴⁹tn Grk “in everything.”
²⁵⁰sn The Greek word translated *shield* (θυρεός, *thureos*) refers to the Roman soldier’s large rectangular wooden shield, called in Latin *scutum*, about 4 ft (1.2 m) high, covered with leather on the outside. Before a battle in which flaming arrows might be shot at them, the soldiers wet the leather covering with water to extinguish the arrows. The Roman legionaries could close ranks with these shields, the first row holding theirs edge to edge in front, and the rows behind holding the shields above their heads. In this formation they were practically invulnerable to arrows, rocks, and even spears.
²⁵¹sn An allusion to Isa 59:17.
²⁵²sn The Greek term translated *sword* (μάχαιρα, *machaira*) refers to the Roman *gladius*, a short sword about 2 ft (60 cm) long, used for close hand-to-hand combat. This is the only clearly offensive weapon in the list of armor mentioned by Paul (he does not, for example, mention the lance (Latin *pilum*)).
²⁵³tn Both “pray” and “be alert” are participles in the Greek text (“praying...being alert”). Both are probably instrumental, loosely connected with all of the preceding instructions. As such, they are not additional commands to do but instead are the means through which the prior instructions are accomplished.
²⁵⁴tn Grk “and toward it.”
²⁵⁵tn To avoid a lengthy, convoluted sentence in English, the Greek sentence was broken up at this point and the verb “pray” was inserted in the English translation to pick up the participle προσευχόμενοι (*proseucomenoi*, “praying”) in v. 18.
²⁵⁶tn The infinitive γνωρίζαι (*gnōrisai*, “to make known”) is functioning epexegetically to further explain what the apostle means by “the message may be given me in the opening of my mouth.”
²⁵⁷tn Grk “the.” The Greek article ὁ (*ho*) was translated with the possessive pronoun, “my.” See D. B. Wallace, *Exegetical Syntax*, 215.
²⁵⁸tn Grk “the things according to me.”
²⁵⁹tn Grk “the things concerning us.”
²⁶⁰tn Grk “brothers,” but the Greek word may be used for “brothers and sisters” or “fellow Christians” as here (cf. BAGD 16 s.v. ἀδελφοί 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning “brothers and sisters” is cited).
²⁶¹tn Or “is.”
²⁶²tn Grk “without corruption.” The term “love” is not found at the end of the sentence, but is supplied to clarify the sense in English. The term “undying” which modifies it captures the sense of the kind of love Paul is referring to here. He is saying that God’s grace will be with those whose love for Jesus never ceases.