

Ephesians: An Exegetical Guide for Preaching and Teaching

© 2020 by Benjamin I. Simpson

Published by Kregel Academic, an imprint of Kregel Publications, 2450 Oak Industrial Dr. NE, Grand Rapids, MI 49505-6020.

This book is a title in the Big Greek Idea Series, edited by Herbert W. Bateman IV.

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Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

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ISBN 978-0-8254-4543-9

Printed in the United States of America

20 21 22 23 24 / 5 4 3 2 1

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Introduction

Ephesians: An Exegetical Guide for Preaching and Teaching guides pastors and teachers in their understanding on Paul's Greek structure, his use of Greek clauses, his Greek syntax, and his Greek writing style with this single intention: to underscore Paul's numerous big Greek ideas.¹ Tracing the various big Greek ideas in Ephesians is possible by recognizing Paul's thought process evident in the coordination and subordination of the Greek clauses he employs within each of his letters. We do not assume that pastors and teachers remember everything learned during their initial study of New Testament Greek in their college or seminary classes. We strive to define and explain Paul's use of Greek in ways that help pastors and teachers recall what was once learned, refresh and expand an appreciation for Paul's presentation in Koine Greek, and underscore the value to engage the Greek text when preparing to preach and teach Ephesians.

We construct the Greek words from Ephesians in 109 independent clauses and 255 dependent clauses and arrange them into clausal outlines. Each clause is translated and then explained for interpretive recognition, comprehension, and communication. The clausal outlines represent an early stage in preparing to preach and teach the text.² All the clauses appear in Greek from NA²⁸ along with an interpretive translation for easy usage. The clausal outlines make it possible for pastors to visualize the relationship clauses have to one another in order to trace Paul's flow of thought and ultimately his big idea.

| Number of Greek Words in Ephesians | | | | | |
|------------------------------------|------|-----|--------|-----|-------|
| Chapter | NA28 | SBL | RP2005 | MT | THGNT |
| Ephesians 1 | 401 | 401 | 405 | 405 | 402 |
| Ephesians 2 | 362 | 362 | 361 | 361 | 362 |
| Ephesians 3 | 325 | 324 | 334 | 334 | 325 |
| Ephesians 4 | 483 | 482 | 486 | 487 | 482 |
| Ephesians 5 | 457 | 455 | 471 | 471 | 457 |
| Ephesians 6 | 394 | 393 | 402 | 401 | 394 |

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1. Portions of this work are excerpted from Simpson 2015; used by permission of the Cyber-Center for Biblical Studies.
 2. For nine steps of exegesis, see Bateman 2013.

THE CLAUSAL OUTLINE

The clausal outlines for Ephesians are based on a variety of Greek clauses employed throughout the letter. By nature, a Greek clause has a subject and a predicate, which may be a verb, a participle, or an infinitive. They may be independent or dependent Greek clauses. Whereas independent clauses can stand alone, dependent clauses have a subordinate relationship to another clause.

Other terminology exists for this same process. Mounce (1996, xvi–xxiii) calls it “phrasing,” Guthrie (Guthrie and Duvall 1998, 27–42) calls it “grammatical diagram,” and MacDonald (1986, 145–52) calls it “textual transcription.” While these other works tend to break sentences into clauses and phrases, *Ephesians* concentrates on the clause level. As you work your way through the clauses in Paul’s letter to the Ephesians, you can expect the following.

1. Every clause reproduces the Greek text in the exact word order of NA²⁸ even when syntax is less than clear. Every attempt is made to make sense of Paul’s syntax in Ephesians regardless of the occasional lack of clarity.
2. Every Greek clause underscores the Greek words deemed as important structural markers. A structural marker is always a verb, which may be a verbal (participle or infinitive). Other important structural markers are conjunctions, relative and demonstrative pronouns, and a select number of prepositional phrases that introduce clauses. Structural markers are always underlined and often in **bold** print. For instance:

5:28a (ὁ κλέπτων) μηκέτι **κλεπτέτω**

5:28a (The one who steals) must no longer **steal**

The major structural marker is the imperative **κλεπτέτω**, and therefore underlined and in bold type. The substantival participle κλέπτων is an important verbal, but not the structural maker, so the parentheses offset it for visual purposes.

3. Every Greek structural marker serves to distinguish different types of independent and dependent clauses. The chart below summarizes the types of independent and dependent Greek clauses found in Ephesians and the means by which they are introduced.

| Types (Classifications) of Independent and Dependent Clauses ³ | |
|--|---|
| Three Types of Independent Clauses | Four Types of Dependent Clauses |
| <p>Conjunctive clauses are introduced by simple connective (καί or δέ),</p> <p>contrastive conjunction (ἀλλά, δέ, πλήν),</p> <p>correlative conjunction (μὲν ... δέ, or καὶ ... καί),</p> <p>explanatory conjunction (γάρ), inferential conjunction (ἄρα, διό, οὖν, or γάρ), or</p> <p>transitional conjunction (καί, δέ, or οὖν).</p> | <p>Pronominal clauses are introduced by a relative pronoun (ὅς, ἣ, ὅ),</p> <p>a relative adjective (οἷος, <i>such as</i>; ὅσος, <i>as much/many as</i>),</p> <p>a relative adverb (ὅπου, <i>where</i>; ὅτε, <i>when</i>), or a demonstrative pronoun (οὗτος).</p> |
| <p>Prepositional clauses are introduced by “for this reason” (διὰ τοῦτο),</p> <p>“for this reason” (ἐπὶ τοῦτο), “as a result of this” (ἐκ τούτου), “why” (εἰς τί), or</p> <p>“in this” (ἐν τούτῳ).</p> | <p>Conjunctive clauses are introduced by a subordinate conjunction that denotes semantical concepts such as time (ὅτε, ὅτων), reason and cause (διό, ὅτι, ἐπεὶ), purpose and result (ἵνα, ὥστε), or</p> <p>comparison (καθώς, ὡς, ὡσεὶ, ὥσπερ), etc.</p> |
| | <p>Participial clauses are introduced by participles.</p> <p>Their objects may be a noun, pronoun, prepositional phrases, etc.</p> |
| <p>Asyndeton clauses are not introduced by a conjunctive word or phrase.</p> | <p>Infinitival clauses are introduced by infinitives.</p> |

- Every independent Greek clause (the main thought) is placed farthest to the left of the page. Dependent Greek clauses that directly modify a Greek word in another clause are either placed in parentheses or positioned under (or above if necessary) the word it modifies for easy identification. This positioning of a clause *visualizes* the *subordination* and *coordination* of Ephesians’ basic grammatical and syntactical relationships, parallelisms, and emphases.
- Every independent and dependent Greek clause has an interpretive English translation provided under the Greek text. Every translated structural marker is also underlined and often in **bold** print for easy recognition, use, and evaluation.

3. W, 656–65. There is a difference between the chart above and Wallace. Whereas the pronominal clause represents both the relative and demonstrative pronoun in the chart on this page, Wallace limits the category to a relative pronoun.

One to Five Exemplified

An example of what to expect is nicely illustrated with a verse from Ephesians 1:15–16.

¹⁵ Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους

¹⁵ For this reason, after hearing about your faith in the Lord Jesus and your love for all of the saints

^{16a} οὐ παύομαι

^{16a} I do not cease

^{16b} εὐχαριστῶν ὑπὲρ ὑμῶν

^{16b} giving thanks on your behalf

^{16c} μνείαν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου

^{16c} while remembering you in my prayers,

1. The order of the Greek sentence is followed.
2. Every Greek clause underscores the Greek words deemed as important structural markers.
3. Every Greek structural marker distinguishes the different types of independent and dependent clauses. Ephesians 1:15–16 has three dependent participle Greek clauses; verse 16a is an independent conjunctive clause introduced by Διὰ τοῦτο.
4. The independent clause (v. 16a) is placed to the extreme left. The three dependent participle clauses function adverbially modifying the main verb. The participles are indented to show their relationship to the main verb. Since the adverbial participles are the major structural markers, they are clearly identified.
5. Every Greek clause has a corresponding English translation and all the translated structural markers are identified for easy recognition.

6. Every independent and dependent Greek clause has a corresponding explanatory discussion that underscores the grammatical, syntactical, and semantic functions of their respective Greek structural markers that are underlined and often

in **bold** print. Thus, not every word within a clause is discussed; explanatory discussions major on the structural makers in order to underscore Paul's point. Yet if a structural marker is not in bold, it is often for easier visual distinctions.

Grammatical Function: Grammatical function identifies the Greek *structural marker* as to whether it is pronominal, conjunctive, a verb, or verbal (participle or infinitive). If the marker is a verb or verbal, it is parsed with an appropriate lexical meaning provided from BDAG. If it is pronominal or conjunctive, a lexical definition is also provided based upon BDAG.

Syntactical Function: Syntactical function first draws attention to the independent or dependent clause's type. If it is a *dependent clause*, its syntactical function within a sentence is underscored. All clauses are identified as either substantival, adjectival, or adverbial, as well as the word or words the clause modifies.

Semantic Function: Semantic functions are by nature interpretive suggestions whereby a Greek structural marker is explained based upon its literary context. Semantic interpretations employ the categories listed and defined in Wallace's *Greek Grammar beyond the Basics* (1996), many of which are discussed in critical commentaries, and reflected in English Bible translations.

7. Explanatory discussions about Greek structural markers are interspersed with commentary-like remarks identified as *nuggets*. Numerous text-critical, grammatical, syntactical, structural, theological, and lexical nuggets appear between clausal presentations that delve deeper into and expand on issues in order to advance your appreciation for Ephesians, its readers, and its message.
8. All independent and dependent Greek clauses are grouped into units of thought. Ephesians is broken into seventeen units of thought.
9. Every unit opens with a structural overview that provides a synopsis for the unit's structure and each summary is followed with a "Big Greek Idea" statement.
10. An interpretive English translation of Ephesians concludes *Ephesians: An Exegetical Guide for Preaching and Teaching*.

All ten expectations are intended to help pastors and teachers recall and refresh their previous training in Greek, to expand a person's understanding of Koine Greek, and to encourage personal engagement with the Greek text. Hopefully the

process in this book will increase confidence in understanding and appreciating Ephesians for preaching and teaching it.

Yet *Ephesians* is not a guide for translation. There are works designed for that task (Larkin; Simpson 2015; Merkle). This book is a grammatical-*like* commentary with interlinear-*like* English translations of the Greek text that provides expositional commentary-*like* comments to guide a pastor and teacher in their sermon and teaching preparations.

But before delving into examining the “Big Greek Idea” in Ephesians, it may be helpful to pause, define, and illustrate the different types of Greek clauses typically found in the letter.

PAULINE INDEPENDENT CLAUSES

Independent Greek clauses are rather important in determining Paul’s main thought in a given sentence. There are *three types of independent Greek clauses* found in the Greek New Testament: conjunctive, prepositional, and asyndetic. All three types of independent clauses appear in Ephesians.

The first and most common type of independent Greek clause in Ephesians is the *independent Greek conjunctive clause*. This clause is introduced by a Greek conjunction (καί, δέ, γάρ, ἀλλά, ἄρα, διό, οὖν, πλὴν). Sometimes the Greek conjunction starts the independent clause. Other times it appears in a postpositive position. The independent conjunctive clause dominates Ephesians. In fact, independent conjunctive clauses appear in Ephesians *at least* sixty-eight times. The following are a few representative samples worthy of mention.

2:8a τῇ **γάρ** χάριτί ἐστε σεσωσμένοι διὰ πίστεως·

2:8a **For** you are saved by grace through faith;

2:14a Αὐτὸς **γάρ** ἐστὶν ἡ εἰρήνη ἡμῶν,

2:14a **For** he is our peace,

2:19a **ἄρα οὖν** οὐκέτι ἐστὲ ξένοι καὶ πάροικοι,

2:19a **So then**, you are no longer strangers and aliens

3:13a **Διό** αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν,

3:13a **Therefore**, I ask that you not be discouraged because of my suffering on your behalf,

4:1a Παρακαλῶ **οὖν** ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ

4:1a **Therefore**, I, a prisoner in the Lord, urge you

4:20 ὑμεῖς **δέ** οὐχ οὕτως ἐμάθετε τὸν Χριστόν,
 4:20 **But** you have not learned Christ in such a manner,

4:30a **καὶ** μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ
 4:30a **And** do not grieve the Holy Spirit of God,

5:1 γίνεσθε **οὖν** μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά,
 5:1 **Therefore** be imitators of God, as beloved children,

5:33a **πλὴν** καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω
 5:33a **Nevertheless** each of you, love your own wife

6:4a **Καὶ** οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν,
 6:4a **And** fathers, do not anger your children,

Naturally, these Greek conjunctive clauses are independent because they contain a subject and predicate, present a complete thought, and can stand alone. While it is not evident above, in the pages to follow all independent clauses will be placed farthest to the left of the page because they are independent. Each of the independent clauses above begins with a Greek conjunction that makes some sort of connection with a previous clause or transitions to a new thought. Also, as you can see from the samples above, conjunctions sometimes appear in the postpositive position (Eph. 2:8a, 14a; 4:1a, 20; 5:1) but not always (Eph. 2:19a; 3:13a; 4:30a; 5:33a; 6:4a).

The most frequent independent Greek conjunctive clauses in Ephesians are those introduced with καί. Of the sixty-seven conjunctive independent clauses in Ephesians, 35 percent begin with “and” (καί). Even though Paul’s favored conjunction is καί, five other Greek conjunctions appear in Ephesians: ἀλλά, ἄρα οὖν, γάρ, δέ, διό, and οὖν. The following chart not only lists the Greek conjunction and where they appear in Ephesians, it identifies how the conjunction has been interpreted semantically in our interpretive English translation for Ephesians.

| Conjunctions in Ephesians | | | | | | | |
|--|-------|------|----|-----|-----|---------|-----|
| | καί | ἀλλά | δέ | γάρ | διό | ἄρα οὖν | οὖν |
| Ascensive The conjunction provides a point of focus “even” | 5:31c | | | | | | |

| Conjunctions in Ephesians | | | | | | | |
|---|--|--------------------------------------|--|-------------------------------------|--------------------------------------|---------|-----------------------------------|
| | καί | ἀλλά | δέ | γάρ | διό | ἄρα οὖν | οὖν |
| Connective or Coordinate The conjunction adds an additional element to the discussion “and, also” | 1:22a, 22b 2:6a, 6b, 17b 4:11, 17b, 26b, 30a 5:4a, 11a, 14d, 14e, 18a, 29c, 31b, 33a 6:17a | | 5:33c | | | | |
| Contrastive or Adversative The conjunction provides an opposing thought to the idea to which is connected “but, yet” | | 2:19b 5:4c, 17b, 18c, 29b 6:4b | 2:5b, 13 4:7, 20, 28b, 32 5:3a, 8b, 11b, 13, 32b | | | | |
| Emphatic The conjunction intensifies the discussion “indeed” | | | | | | | |
| Explanatory Following verbs of emotion, the conjunction provides additional information “for” | 2:8b 5:2a | | 4:9a | 2:8a, 10a, 14a 5:9, 12, 14a, 29a | | | |
| Inferential The conjunction signals a conclusion or summary of a discussion “therefore, thus” | | | | 5:5a, 6b, 8a | 2:11a 3:13a 4:8a, 25b 5:14b | 2:19a | 4:1a, 17a 5:1, 7, 15a 6:14a |
| Transitional The conjunction moves the discussion in a new direction “now” | 6:4a, 9a | | 3:21 6:21b | | | | |

The second type of independent Greek clause in Ephesians is the *independent Greek prepositional clause*. This clause is introduced by a Greek preposition (διὰ τοῦτο, τούτου χάριν, ἀντὶ τοῦτο). There are *at least* six independent clauses in Ephesians introduced with a Greek prepositional phrase.

1:15 **Διὰ τοῦτο** ... ^{16a}οὐ παύομαι

1:15 **For this reason**, ... ^{16a}I do not cease

3:1 **Τούτου χάριν** ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἔθνῶν

3:1 **For this reason**, I Paul, a prisoner of Christ Jesus on behalf of you, the Gentiles

3:14 **Τούτου χάριν** κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,

3:14 **For this reason**, I bow my knees before the Father,

5:17a **διὰ τοῦτο** μὴ **γίνεσθε** ἄφρονες,

5:17a **For this reason**, do not become foolish,

5:31a **ἀντὶ τούτου** καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα

5:31a **For this reason**, a man shall leave his father and mother

6:13a **διὰ τοῦτο** ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ,

6:13a **For this reason**, take up the whole armor of God

Like the independent Greek conjunctive clauses, these Greek prepositional clauses are independent because they contain a subject and predicate, present a complete thought, and can stand alone. In the pages that follow, all independent prepositional clauses will be placed farthest to the left of the page because they too are independent.

Ephesians 5:31a is part of an Old Testament quotation and 3:14 resumes Paul's argument from 3:1. This suggests that Paul predominantly uses the phrase διὰ τοῦτο in the letter of Ephesians. The significant interpretive issue that the reader faces is the referent to the prepositional phrase. Generally, in Ephesians, Paul uses the preposition inferentially, stating an implication.

The third type of independent Greek clause is the *independent Greek asyndeton clause*. This clause has neither an introductory Greek conjunction nor an opening Greek prepositional phrase. Yet it too is an independent clause with only a verb as its structural marker. It appears at least thirty-five times in Ephesians. Of these, a few are worthy of mention because they exemplify what to expect when studying Ephesians. There is but one structural marker, the verb, which is **underlined** and in **bold** print.

1:3a Εὐλογητὸς [ἔστιν] ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 1:3a Blessed [be] the God and Father of our Lord Jesus Christ

2:5c —χάριτί ἐστε σεσωσμένοι—
 2:5c —you are saved by grace—

4:5a [ἔστιν] εἷς κύριος,
 4:5a there [is] one Lord;

4:5b [ἔστιν] μία πίστις,
 4:5b there [is] one faith;

4:5c [ἔστιν] ἓν βάπτισμα·
 4:5c there [is] one baptism;

4:10a (ὁ καταβὰς αὐτός) ἐστιν καὶ (ὁ ἀναβὰς) ὑπεράνω πάντων τῶν οὐρανῶν,
 4:10a (The very one who descended) is also (the one who ascended) above all of the heavens

5:14c Ἐγείρε, (ὁ καθεύδων,)
 5:14c Get up, (sleeper,)

5:22a Αἱ γυναῖκες [ὑποτάσσεσθε] τοῖς ἰδίοις ἀνδράσιν
 5:22a Wives, [submit] to your own husbands

5:25a Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας,
 5:25a Husbands, love your wives,

6:11a ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ
 6:11a Put on the whole armor of God

Once again, these Greek asyndeton clauses are independent clauses because they contain a subject and predicate, present a complete thought, and can stand alone. In the pages that follow, they too will be placed farthest to the left of the page

Ellipsis Defined

An ellipsis is the omission of a word or any element of the Greek language that renders a sentence “ungrammatical,” yet the missing element or word is from the context.

because they are independent. Yet they differ from one another, making a significant rhetorical thrust.

First, it is important to recognize that not all asyndeton clauses contain a verb. There are five occurrences of these elliptical clauses from our examples above (Eph. 1:3a; 4:5a, 5b, 5c; 5:22a). In English, we have to supply

a verb, which raises the question about the nature of the clause. The clause might make a simple statement, in which case we would use an equative verb. For example, in Ephesians 4:5 Paul makes a series of assertions that require us to use the verb *is* in English: “there *is* one Lord; there *is* one faith; there *is* one baptism.” In Ephesians 4:10a, Paul supplies the equative verb. On the other hand, another clause may insinuate an imperative. In Ephesians 1:3a, we might insert some form of εἰμί, but the context suggests an imperatival idea: “Blessed *be* God” or “God *should be* blessed.” Similarly, in Ephesians 5:22a, the verb is of this asyndeton clause is implied from the participle in verse 21, but the context suggests that the force of the verb is imperatival: “Wives, *submit* to your own husbands.”

Second, the challenge with interpreting asyndeton clauses is understanding their relationship to the context. Some of these clauses are straightforward; some begin a new thought and do not require any additional link. For example, in the household code, Paul addresses various members of the family. Each section begins with an asyndeton (Eph. 5:22, 25a above, cf. 6:1, 5). He begins the body of the letter with an asyndeton (Eph. 1:3a). At times the asyndeton might simply be an aside. For example, in Ephesians 2:5c, Paul interrupts his statement about how God treats the believer to make a statement about the believer. He repeats the phrase in verse 8 but introduces it with a conjunction (γάρ). And at times, the connection is not clear. For example, in Ephesians 4:4–6 he makes a series of asyndetic statements with no connection, leaving the reader to make the connection.

Finally, since there are no other markers, we would expect to find only the verb of an asyndeton clause marked. However, in our examples above, we have three clauses with additional markers (Eph. 2:5c; 4:10a; 5:14c). Two of these involve substantival participles. In Ephesians 4:10a, Paul equates “the one who comes down” (ὁ καταβάς αὐτός) with “the one who goes up” (ὁ ἀναβάς). Similarly in Ephesians 5:14c, Paul uses the substantival participle as a vocative: “Get up, sleeper!” We have marked the substantival participles because of their importance, but they do not merit being placed on their own line. Ephesians 2:5c merits our attention as well. The verb in the clause is periphrastic. Even though there are two verbs, they create one verbal idea: “you are saved by grace.” Because they represent a single verbal idea we have placed a contiguous line under both verbs.

In summary, independent Greek clauses are rather important in determining Paul’s main thought of a given sentence. There are 109 independent clauses in Ephesians. While the *independent Greek conjunctive clause* dominates Ephesians with sixty-eight occurrences, the *independent Greek asyndeton clause* appears thirty-five times. The *independent Greek prepositional clause* occurs merely six times and only in Ephesians.

The chart below identifies where the 109 independent Greek clauses appear in Ephesians.

| Independent Clauses in Ephesians | | | |
|---|--|--|--|
| Chapter | Conjunctive Independent Clauses | Prepositional Independent Clauses | Asyndeton Independent Clauses |
| 1 | 22a, 22b | 16a | 1a, 2, 3a |
| 2 | 5b, 6a, 6b, 8a, 8b, 10a, 11a, 13, 14a, 17b, 19a, 19b | | 5c, 8c, 9a |
| 3 | 13a, 21 | 1, 14 | 8a |
| 4 | 1a, 7, 8a, 9a, 11, 17a, 17b, 20, 25b, 26b, 28b, 30a, 32 | | 4a, 4b, 5a, 5b, 5c, 6, 8c, 8d, 10a, 26a, 26c, 27, 28a, 29a, 31 |
| 5 | 1, 2a, 3a, 4a, 4c, 5a, 6b, 7, 8a, 8b, 9a, 11a, 11b, 12, 13, 14a, 14b, 14d, 14e, 15a, 17b, 18a, 18c, 29a, 29b, 29c, 31b, 31c, 32b, 33a, 33c | 17a, 31a | 6a, 8d, 14c, 22a, 25a, 28c, 32a |
| 6 | 1b, 4a, 4b, 9a, 10a, 14a, 17a, 21b | 13a | 1a, 2a, 5a, 11a, 23, 24 |

Throughout *Ephesians: An Exegetical Guide for Preaching and Teaching*, independent Greek clauses will appear to the extreme left of the page with their verbs underlined and often in **bold** print. Yet just as there are different types of independent clauses, there are various types of dependent clauses in Ephesians worthy of introduction because they expand Paul's initial thoughts expressed in his independent clauses.

PAULINE DEPENDENT CLAUSES

There are *four types of dependent Greek clauses*: (1) Greek pronominal clauses are introduced by a relative pronoun (ὅς, ἥ, ὅ), relative adjective (οἷος, *such as*; ὅσος, *as much/many as*), relative adverb (ὅπου, *where*; ὅτε, *when*), or sometimes a demonstrative pronoun (οὗτος), (2) Greek conjunctive clauses are introduced by a subordinate Greek conjunction (ἵνα, ὅτι, καθώς, εἰ, ἐάν, etc.), (3) Greek participial clauses are introduced by a participle, and (4) Greek infinitival clauses are introduced by certain infinitives or infinitives with a preposition (e.g., διά, μετά, εἰς + infinitive). Regardless of its type, dependent clauses generally modify a word or possible concept in another clause.

Procedurally, *the type of dependent clause* is first identified, and then the relationship of the dependent Greek clause to words in other clauses (i.e., the *syntactical function*) is determined. The syntactical function of a Greek clause may be *adverbial*, *adjectival*, or *substantival*. Once the syntactical relationship of a dependent clause is determined, it is positioned in the outline for easy identification. If *adverbial*, the first word of the dependent clause is positioned under the Greek verb it modifies; if *adjectival*, the first word of the dependent clause is positioned under the Greek noun or pronoun it modifies; if *substantival*, the clause is often placed in parentheses.

Steps for Identifying Dependent Clauses

1. Take note of the type of dependent clause it is.
2. Be aware of the clause's syntactical function.
3. Identify the verb, noun, or pronoun the clause modifies.

The first type of dependent Greek clause is the *dependent Greek pronominal clause*. There are *at least* forty-six examples of the dependent Greek pronominal clause in Ephesians. Naturally all begin with a Greek pronoun. Of these, thirty-eight relative pronouns are *adjectival*. In Ephesians, Paul uses the interrogative pronoun *τίς* *substantivally* eight times. In the samples below, the *adjectival* relative clause is positioned under or just above the noun or pronoun it modifies. All *substantival* relative clauses functioning as either the subject or direct object of a clause are placed in parentheses or on their own line. All relative pronouns are underlined and at times in **bold** print along with their respective verbs. Below are extensive examples from Ephesians 1:5–9, 18–19; and 2:4 that illustrate how Paul uses pronominal clauses in the letter.

^{1:5a} **προορίσας** ἡμᾶς ^{5b} εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ ^{6a} εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ

^{1:5a} **while predestining** us for adoption through Jesus Christ to himself according to his pleasurable will for the praise for his glorious grace,

^{1:6b} ἧς **ἐχαρίτωσεν** ἡμᾶς ἐν (τῷ ἠγαπημένῳ).

^{1:6b} **which he gave** to us in (the beloved).

^{1:7} ἐν ᾧ **ἔχομεν** τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ τὴν ἄφεσιν τῶν παραπτώματων κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

^{1:7} In **whom we have** the redemption through his blood the forgiveness of our trespasses according to his rich grace

^{1:8} ἧς **ἐπερίσσευσεν** εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει,

^{1:8} **which he lavished** on us in all wisdom and insight,

1:9a **γνωρίσας** ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,
κατὰ τὴν εὐδοκίαν αὐτοῦ
1:9a **by making known** to us the mystery of his will, according to
his pleasure

1:9b ἣν **προέθετο** ἐν αὐτῷ ^{10a}εἰς οἰκονομίαν τοῦ πληρώματος τῶν
καιρῶν
1:9b **which he intended** in him ^{10a}for the administration of the fullness
of time

1:18b **εἰς τὸ εἰδέναι** ὑμᾶς

1:18b **so that** you may **know**

1:18c **τίς ἐστίν** ἡ ἐλπίς τῆς κλήσεως αὐτοῦ,
1:18c **what is** the hope of his calling

1:18d **τίς [ἐστίν]** ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας
αὐτοῦ ἐν τοῖς ἁγίοις,

1:18d **what [is]** the wealth of his glorious inheritance among the
saints,

1:19 καὶ **τί [ἐστίν]** (τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως
αὐτοῦ) εἰς (ἡμᾶς τοὺς πιστεύοντας) κατὰ τὴν
ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

1:19 **and what [is]** (his surpassingly great power) for (us who
believe) according to the working of his strong might.

2:4a ὁ δὲ θεὸς πλούσιος **ὧν** ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ

2:4a but God, **because he is** rich in mercy, because of his great love

2:4b ἣν **ἠγάπησεν** ἡμᾶς,

2:4b **with which he loved** us,

These Greek pronominal clauses are representative of what to expect in Ephesians. The pronominal clause that dominates Ephesians is the Greek relative clause (ὅς, ἣ, ὅ). They are unable to stand alone and thereby are dependent clauses. Yet they contribute grammatically to the sentence either as a subject or direct object of a clause (substantival) or as a modifier of a noun or pronoun within another clause (adjectival).

Paul predominantly uses the interrogative pronoun (τίς) substantivally. For example, in Ephesians 1:18b–19, Paul repeats the interrogative pronoun three times,

each functioning as the direct object of the infinitive εἰδέναι (“know”). The substantival clauses express what Paul wants these believers to know: the hope of God’s calling, the wealth of his inheritance, and his power at work within those who believe. Due to Paul’s extensive sentence, we have placed each substantival clause on its own line. Each clause has its own grammatical issues. The first substantival clause is straightforward. The last two are elliptical—in English, we have to supply the verb *is*: “what *is*.” The last clause contains two substantival participles. The first substantival participle functions as the subject of the clause. The second substantival participle functions as the object of the preposition εἰς—this power is *for* “us, who believe.”

Paul predominantly uses the relative pronoun *adjectivally*. He is able to string together long sentences with the relative pronoun. For example, he uses the relative pronoun eight times in Ephesians 1:3–14, a text that makes up a single sentence. In contrast, he uses the relative pronoun only twelve times throughout the second half of the letter (Eph. 4–6), where he uses shorter sentences. Even though Ephesians 1:5–9 is part of the sentence, it provides a good insight into how Paul uses the relative pronoun. The first relative pronoun appears in verse 6b. It modifies the object of the preposition at the end of verse 6a: “grace” (χάριτος). The relative clause is aligned under the word it modifies. Even though the case of the pronoun is genitive, it functions as the direct object, but due to attraction (BDF §294.2), the case of the pronoun shifted to agree with the case of the antecedent. The relative pronoun agrees with the number (singular) and gender (feminine) with the noun that it modifies. As we will see in the examples below, this is more common in Paul’s writing.

The Relative Pronoun

Regular Usage

A relative pronoun usually agrees in number and gender with its antecedent and thereby links the noun or pronoun to the dependent relative clause to describe, clarify, or restrict its antecedent.

Unusual Usage

Sometimes the relative pronoun’s gender does not match its antecedent because sense agreement supersedes syntactical agreement (*construction ad sensum*).

Other times the case of the relative pronoun is attracted to that of its antecedent. Often referred to as “attraction” or “direct attraction.”

The second relative pronoun appears in verse 7. The pronoun functions as the object of the preposition ἐν: “in whom.” The antecedent of the pronoun is the substantival participle τῷ ἡγαπημένῳ from verse 6b, a reference to Christ. The pronoun retains the number (singular) and gender (masculine) from the antecedent, but unlike our first pronoun, the case is determined by its function within the relative clause.

The third relative pronoun appears in verse 8. The antecedent of the pronoun is at the end of verse 7, a repeated reference to “grace” (χάριτος). The relative clause gives the reader more information about this grace, namely that God lavishes it on the believer. The pronoun agrees with the antecedent in number (singular) and gender (feminine), but again, the case shifts. We would anticipate the case to be accusative since it functions as the direct object, but the case shifts to genitive to agree with the antecedent.

The final relative pronoun appears in verse 9b. The antecedent of the pronoun is God’s “pleasure” (εὐδοκίαν). The relative clause gives a further description of God’s pleasure—he intended it in Christ for his plan for the fullness of time. The pronoun agrees with the number (singular) and gender (masculine) of the antecedent, but its case is determined by its function in the clause. In this case, it is accusative since it is the direct object of the verb προέθετο (“he established”).

The last relative clause in our examples above illustrates how Paul can emphasize an element with a redundant relative clause. For example, in Ephesians 2:4 he uses a relative clause to modify “love” (ἀγάπην). The pronoun agrees with the antecedent in number (singular) and gender (feminine). The pronoun is instrumental, so we would expect it to be dative, but due to attraction the case shifted to accusative, the case of the antecedent. In this example, Paul uses the cognate verb in the relative clause. He describes a love “with which he loved us.” By using a verb within the same semantic family, Paul emphasizes God’s love for us.

The second type of dependent Greek clause is the *dependent Greek conjunctive clause*. There are *at least* seventy-six examples of dependent Greek conjunctive clauses in Ephesians. The following are a few representative samples worthy of mention. The Greek conjunctions with their respective verbs are underlined and in **bold** print for easy recognition.

2:11a Διὸ μνημονεύετε

2:11a Therefore, remember

2:11b **ὅτι** ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, (οἱ λεγόμενοι ἀκροβυστία)
 ὑπὸ (τῆς λεγομένης περιτομῆς) ἐν σαρκὶ χειροποιήτου,
 2:11b **that** once you—Gentiles in flesh, (the ones called “uncircumcised”)
 by (the so-called “circumcised”) done by hand in the flesh—

2:12a **ὅτι ἦτε** τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ,

2:12a **that you were** at that time without the Messiah,

[εὐαγγελίσασθαι ... καὶ φωτίσαι (3:8–9)]
 [to proclaim the gospel . . . and enlighten (vv. 8–9)]

3:10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς
 ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ
 θεοῦ, ^{11a} κατὰ πρόθεσιν τῶν αἰώνων

3:10 **so that** the multifaceted wisdom of God **might** now **be made known** to the rulers and authorities in the heavenly places through the church, ^{11a} according to his eternal purpose,

4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

4:20 **But** you **have not learned** Christ in such a manner,

4:21a εἰ γὰρ αὐτὸν ἠκούσατε

4:21a **if indeed** you **heard** about him

4:21b καὶ ἐν αὐτῷ ἐδιδάχθητε,

4:21b **and were taught** in him,

5:16a ἐξαγοραζόμενοι τὸν καιρόν,

5:16a **by making the most of** the opportunity,

5:16b ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

5:16b **because** the days **are** evil.

5:25a Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας,

5:25a Husbands, **love** your wives,

5:25b καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν

5:25b **just as** Christ **also loved** the church

5:25c καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,

5:25c **and gave** himself for her,

[προσευχόμενοι (v. 18a)]

[by praying (v. 18a)]

6:19b ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,

6:19b **that** a word **may be given** to me when I speak

- 6:21a ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, (τί πράσσω),
 6:21a Now **that** you also **might know** about my circumstances (what I am doing),
 |
 6:21b πάντα **γνωρίσει** ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς
 διάκονος ἐν κυρίῳ,
 6:21b Tychicus, the beloved brother and faithful servant in the Lord, **will make known** all things to you

Like the dependent Greek pronominal clauses, these Greek conjunctive clauses are unable to stand alone and thereby are dependent clauses. Of these examples, five are clearly adverbial and two are substantival. The first word of the adverbial and adjectival conjunctive clauses is positioned either under or above the word it modifies. The substantival clauses are placed in parentheses or placed on their own line.

Even though most of the conjunctive clauses in Ephesians are adverbial, Paul uses at least fourteen conjunctive clauses substantivally. There are two examples from the above (Eph. 2:11–12; 6:19b). In Ephesians 2:11–12, the conjunction ὅτι in verse 11b and 12a function as the direct object of the verb μνημονεύετε (“remember”) in verse 11a. The conjunctions introduce what Paul wants these Gentile believers to remember: that they were alienated from the people of God. Because of this, the conjunction introduces indirect discourse.

The second substantival clause is in Ephesians 6:19b. The conjunction ἵνα introduces a clause that functions as the direct object of the participle προσευχόμενοι (“praying”) in verse 18. The conjunction introduces the specific requests in Paul’s prayer. In verse 19, his request is that God might give him a word when he speaks. He makes a second request in verse 20b: to boldly proclaim the gospel. He regularly uses ἵνα to introduce prayer requests (cf. 1:17; 3:16a, 18a, 19b).

In Ephesians, Paul uses sixty-one adverbial conjunctive clauses in a number of different ways. The first example comes from Ephesians 3:10. Paul introduces the clause with the conjunction ἵνα. The conjunction modifies both infinitives from verses 8b and 9a. Since there is an intervening clause in verse 9b, we have repeated the infinitives to make the relationship clear. The conjunction expresses the purpose of the infinitives. Paul’s ministry is to preach the gospel and enlighten people *so that* God’s wisdom might be made known to the rulers and authorities in the heavenly places. The last example, Ephesians 6:21a, is a similar use of ἵνα. Paul is sending Tychicus to the Ephesians to give them a report *so that* they will know about Paul’s circumstances. In this instance, the conjunctive clause precedes the independent clause. In normal circumstances,

it follows the independent clause. Finally, in Ephesians 5:16, he introduces a conjunctive clause with ὅτι. The clause modifies the participle in verse 16. The conjunctive clause gives the reason why believers should redeem the time: “because the days are evil.”

In Ephesians 4:21, the third example above, the conjunction introduces a conditional clause. In this instance, the clause is dependent on the independent clause in verse 20—the apodosis of the conditional statement. The conjunctive clauses in verse 21 are the protasis: “if indeed you heard about him (v. 21a) and were taught in him (v. 21b), then you did not learn Christ in such a manner (v. 20).” This is a first class conditional statement, which puts forward a statement of truth for the sake of an argument (W, 690–94). By framing the conditional statement this way, Paul assumes that the Ephesians have indeed learned Christ.

The final example comes from Ephesians 5:25. The conjunctive clauses in verses 25b and 25c modify the verb of the independent clause in verse 25a: Paul’s command for husbands to love their wives. The conjunctions express a comparison describing how husbands should love their wives, namely in the same way Christ loved the church—by giving himself up for her.

The third type of dependent Greek clause is the *dependent Greek participial clause*. There are at least one hundred dependent Greek participial clauses in Ephesians. The most prominent dependent Greek participial clause is the adverbial participle, which modifies another verb. Paul uses fifty-six participles adverbially. There are twenty-three adjectival participles modifying other nouns and twenty-one substantival participles, which function as a noun. The following examples are worthy of mention with all participles underlined and in **bold** print, and at times placed in parentheses for easy grammatical identification.

2:17a καὶ ἔλθων
2:17a **and when he came,**

2:17b εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς·
2:17b **he proclaimed the good news** of peace to you who were far off and peace to those who were near.

3:9b τίς [ἔστιν] ἡ οἰκονομία (τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου) ἀπὸ τῶν αἰώνων ἐν (τῷ θεῷ τῷ τὰ πάντα κτίσαντι),
3:9b what [is] the administration of (the mystery **that was hidden**) for ages in (God **who created** all things),

4:28a (ὁ **κλέπτων**) μηκέτι **κλεπτέτω**,

4:28a (The one who **steals**) must no longer **steal**,

4:28b μᾶλλον δὲ **κοπιάτω**

4:28b **but rather must do work**

4:28c **ἐργαζόμενος** ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν,

4:28c **by producing** what is good with his own hands,

4:28d ἵνα **ἔχη** μεταδιδόναι (τῷ χρείαν **ἔχοντι**).

4:28d **that they may have** something **to share** with (the one who **has** need).

5:18c **ἀλλὰ πληροῦσθε** ἐν πνεύματι,

5:18c **but be filled** by the Spirit,

5:19a **λαλοῦντες** ἑαυτοῖς ἐν ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς
πνευματικαῖς,

5:19a **with the result of speaking** to one another with psalms, hymns,
and spiritual songs,

5:19b **ᾄδοντες**

5:19b **with the result of singing**

5:19c καὶ **ψάλλοντες** τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

5:19c and **with the result of making music** with your heart to the Lord,

5:20 **εὐχαριστοῦντες** πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί,

5:20 **with the result of giving thanks** always for all things in the name of
our Lord Jesus Christ to the God and Father,

5:21 **ὑποτασσόμενοι** ἀλλήλοις ἐν φόβῳ Χριστοῦ.

5:21 **with the result of submitting** to one another in the fear of Christ.

6:14a **στήτε** οὖν

6:14a **Therefore, stand**

6:14b **περιζωσάμενοι** τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ,

6:14b **by girding** your waist with truth,

6:14c καὶ **ἐνδυσάμενοι** τὸν θώρακα τῆς δικαιοσύνης,
 6:14c **and by putting on** the breastplate of righteousness,
 6:15 καὶ **ὑποδησάμενοι** τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου
 τῆς εἰρήνης,
 6:15 **by binding** your feet with the preparation of the gospel of peace,
 6:16a ἐν πᾶσιν **ἀναλαμβάνετε** τὸν θυρεὸν τῆς πίστεως,
 6:16a in all things, **by taking up** the shield of faith,

These examples are representative of what to expect when translating dependent participial clauses in Ephesians. As was the case for the Greek pronominal and Greek conjunctive dependent clauses, these Greek participial clauses cannot stand alone. They are dependent.

Most of the participles in Ephesians are adverbial. There are several examples of this above. First, in Ephesians 2:17, the participle ἐλθὼν modifies the following verb εὐηγγελίσασατο. The participle expresses a temporal element, describing when Christ preached peace: “when he came.” Another example is in Ephesians 5:18b–20. Paul uses five participles to modify the main verb in the independent conjunctive clause: “and be filled by the Spirit.” These participles most likely describe the *result* of being filled by the Spirit: speaking to one another in psalms, singing, praising the Lord, giving thanks, and submitting to one another. Finally in Ephesians 6:14–16a, Paul gives a similar string of participles that adverbially modify the verb “stand.” These participles describe the *means* by which a believer stands against the evil one: “by girding their waist with truth, putting on the breastplate of righteousness, binding their feet with the gospel, and taking up the shield of faith.” Adverbial participles are set on their own line in the clausal layout and usually in bold and underlined.

Substantival participles function as a noun in the sentence. They are placed in parentheses in order to visualize the contribution the dependent Greek participle makes to the clause. In Ephesians 4:28, Paul uses two substantival participles. First, he tells those who steal to steal no longer. The substantival participle ὁ κλέπτων (“the one who steals”) functions as the subject of the imperatives “no longer steal” and “must do work.” The second substantival participle τῷ χρείαν ἔχοντι (“the one who has need”) functions as the indirect object of the infinitive μεταδιδόναι (“to share”). He commands these thieves to work with their hands so that they might have something to share with those who have need. The accusative χρείαν (“need”) is the direct object of the substantival participle: “the one who has *need*.” In the clausal outline, substantival participles are marked with parentheses marked

with parentheses, but retained on the same line with the major structural marker. In contrast, the participle in verse 28c is adverbial. It modifies the imperative *κοπιᾶτω*, describing how these former thieves should work—by laboring with their hands.

Adjectival participles modify other nouns. These participles are placed in parentheses, normally with the noun that they modify, in order to visualize their contribution to the clause. A good example comes from Ephesians 3:9b, the second example above. The participles are a part of a clause describing what Paul was making known as a part of his ministry: “what is the administration of the mystery that was hidden for ages in God who created all things.” The first participle modifies “mystery” (τοῦ μυστηρίου), the second participle modifies “God” (τῷ θεῷ). Both participles agree with the noun’s case, number, and gender. The noun is included with the participle within the parentheses and the participle itself is underlined. Articular participles will always be substantival or adjectival; anarthrous participles will generally adverbial but can be adjectival (see, e.g., Eph. 1:21b; 4:14a; 5:27) (W, 617).

The fourth type of dependent Greek clause is the *dependent Greek infinitival clause*. There are twenty-nine dependent Greek infinitival clauses in Ephesians. Most of these infinitives are adverbial, making up seventeen instances. There are eight instances of infinitives functioning substantivally (Eph. 1:10b; 3:13b, 16b; 4:17c, 22, 23, 24; 5:12) and four instances of infinitives functioning adjectivally (Eph. 3:6b, 8b, 9a, 17a). The Greek substantival infinitives below are underlined and are in **bold** type, with their respective clauses placed in parentheses for easy identification.

^{3:8a} ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη,

^{3:8a} This grace **was given** to me, the very least of all of the saints,

^{3:8b} τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ,

^{3:8b} **to proclaim the good news** of the unfathomable wealth of Christ to the Gentiles,

[ἐδιδάχθητε (v. 21b)]

[you were taught (v. 21b)]

^{4:22} ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν (τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον) κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

^{4:22} **that you put off** (the old man who is corrupted) according to the former behavior according to the desires from deceit,

^{4:23} ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν,

^{4:23} **but you are being renewed** in your spirit, your mind

- 4:24 καὶ ἐνδύσασθαι (τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα)
ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.
- 4:24 and you put on (the new self, created according to God's likeness) in
righteousness and holiness from truth.

6:11a ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ

6:11a Put on the whole armor of God

6:11b πρὸς τὸ δύνασθαι ὑμᾶς 6:11c στήναι πρὸς τὰς μεθοδείας τοῦ
διαβόλου·

6:11b so that you can 6:11c stand against the schemes of the devil

These examples are representative of what to expect when translating dependent infinitival clauses in Ephesians. Like the other dependent clauses, Greek infinitival clauses cannot stand on their own. They have dependent relationships with other clauses.

Most of the infinitives in Ephesians are adverbial, modifying another verb. This is the case in the final example above. In Ephesians 6:11b, the infinitive *δύνασθαι* (“can”) modifies the verb in the independent clause *ἐνδύσασθε* (“put on”). The infinitive expresses the purpose for putting on the whole armor of God. The second infinitive in the verse (v. 11c) is also adverbial, modifying the first infinitive. This infinitive is complementary, completing the verbal idea of the infinitive. The purpose for putting on the whole armor of God is so that the believer *can stand* against the schemes of the devil. In Ephesians, out of the seventeen adverbial infinitives, eleven are complementary.

The adjectival infinitive modifies a noun in another clause. We see a good example of this in Ephesians 3:8. In verse 8a, Paul describes his ministry as grace, which God gave to him. In verse 8b, he uses the infinitive to describe this grace, namely to proclaim the good news of Christ's unfathomable wealth to the Gentiles. Since the infinitive clause modifies a noun, it is adjectival. The infinitival clause is expegetical, giving more definition to God's grace (W, 607). Even though we have placed the infinitival clause on a line by itself, we have visually shown that it modifies the noun *χάρις* (“grace”).

Finally, the infinitive can function substantivally. The infinitival clause can function as a noun. In Ephesians 4:22–24, Paul gives three infinitives that function as the direct object of the verb “you were taught” (*ἐδιδάχθητε*) from verse 21. The infinitives express indirect discourse, giving what the Ephesian believers were

taught, namely that they took off the old self (v. 22), renewed their minds (v. 23), and put on the new self (v. 24).

In summary, there are four types of dependent Greek clauses: pronominal, conjunctive, participial, and infinitival. These dependent clauses are extremely important because they provide additional information about the independent clause that helps trace Paul's flow of thought. The most frequent type of dependent Greek clause in Ephesians is the *dependent Greek participle clauses* with *at least* one hundred examples. Paul regularly uses *dependent Greek conjunctive clauses* with *at least* seventy-six examples in Ephesians. Even though it is significantly fewer, Paul still regularly uses *dependent Greek pronominal clauses* with *at least* forty-six examples in Ephesians. Finally, he uses *at least* twenty-nine *dependent Greek infinitival clauses* in the letter.

The following chart lists the types of dependent clauses in Ephesians, their syntactical function, and their semantical category is identified as we have interpreted them.

| Syntactical Function | Four Types of Dependent Clauses and Verbal Usage in Ephesians |
|--|--|
| <p style="text-align: center;">Substantival Clauses</p> | <p>Pronominal</p> <p style="padding-left: 40px;">Interrogative Relative Pronoun Clause: 1:18c, 18d, 19; 3:9b, 18c; 5:10, 17b; 6:21a</p> <p style="padding-left: 40px;">Conjunctive ὅτι Direct Object: 2:11b, 12a; 3:3a; 4:9b; 6:8b, 9d, 9e</p> <p style="padding-left: 40px;">ὅτι Appositional: 5:5b</p> <p style="padding-left: 40px;">ἵνα Direct Object: 1:17; 3:16a, 18a, 19b; 6:19b, 20b</p> <p>Participial Subject: 4:10a, 28a; 5:28c</p> <p style="padding-left: 40px;">Predicate nominative: 4:10a</p> <p style="padding-left: 40px;">Objective (direct object, indirect object, object of the preposition): 1:1b, 6b, 11b, 21b, 23; 3:20a; 4:28d; 5:12; 6: 24</p> <p style="padding-left: 40px;">Appositional: 1:3b, 12, 19; 2:11b, 13, 14b (2x)</p> <p style="padding-left: 40px;">Vocative: 5:14c</p> <p>Infinitive Direct Objects: 3:13b, 16b; 4:17c, 22, 23, 24; 5:12</p> <p style="padding-left: 40px;">Appositional: 1:10b</p> |

| Syntactical Function | Four Types of Dependent Clauses and Verbal Usage in Ephesians |
|----------------------|---|
| Adjectival Clauses | <p>Pronominal Relative Pronoun Clause: 1:6b, 7, 8, 9b, 11a, 13a, 13b, 14, 20a; 2:2, 3a, 3c, 4b, 10c, 21b, 22; 3:4, 5a, 7, 11b, 12, 15, 20b, 20c; 4:1c, 15c, 16, 30b; 5:4b, 18b; 6:16b, 17b, 20a, 22a</p> <p>Indefinite Relative Pronoun Clause: 1:23; 3:13c; 4:19b; 6:2b</p> <p>Conjunctive: None</p> <p>Participial Attributive: 1:19, 21b; 2:2, 7 (2x), 11b; 3:2, 7, 9b (2x), 19a, 20c; 4:14a (2x), 16 (2x), 18b, 22, 24; 5:13, 14a, 27; 6:16b</p> <p>Infinitive Epexegetical: 3:6, 8b, 9a, 17a</p> |
| Adverbial Clauses | <p>Pronominal: None</p> <p>Conjunctive ὅτι + Indicative Mood Clauses: 2:18; 4:25c; 5:16b, 23a, 30; 6:12</p> <p>ἵνα + Subjunctive Mood Clauses: 2:7, 9b, 10d, 15b, 16a; 3:10; 4:10b, 14a, 15b, 28d, 29c; 5:26a, 27; 6:3a, 3b, 13b, 21a, 22b, 22c</p> <p>οὕτως, πῶς; καθώς; ὡς: 1:4a; 2:3d; 3:3b, 5b; 4:4c, 17d, 21c, 32c; 5:2b, 2c, 3b, 8c, 15b, 15c, 15d, 22b, 23b, 24a, 24b, 25b, 25c, 28a, 28b, 29d, 33b; 6:5b, 6b, 6c, 7b, 20c</p> <p>εἰ (first class condition): 3:2; 4:21a, 21b, 29b</p> <p>εἰάν (third class condition): 6:8c</p> <p>εἰ μή: 4:9b</p> <p>μέχρι (temporal): 4:13</p> <p>Participial Temporal: 1:5a, 13a, 13b, 15, 16b; 2:17a; 3:4; 4:8b; 6:13d</p> <p>Causal: 1:11b, 18a; 2:4a, 10b, 20a; 3:17b, 17c; 4:19a, 25a; 6:8a, 9c</p> <p>Means: 1:9a, 20b, 20c; 2:15a, 16b, 21a; 4:2b, 3a, 15a, 28c, 32b; 5:10, 16a, 26b; 6:14b, 14c, 15, 16a, 18a, 18b</p> <p>Manner: 2:3b, 12b, 12d; 4:18a, 18b; 6:6d, 7a, 9b</p> <p>Concessive: 2:1, 5a</p> <p>Result: 2:15c; 5:19a, 19b, 19c, 20, 21</p> <p>Genitive Absolute: 2:20b</p> <p>Infinitive Purpose: 1:4b, 12, 18b; 4:28d; 6:11b</p> <p>Result: 6:19c</p> <p>Complementary: 3:4, 18b, 19a, 20a; 4:1b, 3b; 5:28a; 6:11c, 13c, 13e, 20d</p> |

PAUL'S STYLE AND VOCABULARY IN EPHESIANS

Every author of the Greek New Testament has a writing style that exhibits features readily repeated or perhaps even unique to their letters. Speaking very simplistically, the author of Hebrews likes chiasmic structures, Peter somewhat idiomatically employs Greek imperatival participles, Jude favors the use of adjectival Greek participles, and the adverbial Greek participle abounds in Paul. The authors of Hebrews, Peter, and Jude often appeal to the Old Testament either by direct quotation or allusion. The authors of Hebrews, Peter, and Jude are at times difficult to read due to their complex writing styles. Although there are other stylistic issues that could be listed for each of these authors, the point to be made here is that Paul also exhibits several stylistic features in Ephesians worth highlighting.

For example, several commentators have noted Paul's verbosity within the letter (Turner², 83). In fact, some of the longest sentences in the Greek New Testament are found in Ephesians. A number of things in Paul's writing style leads to this wordiness. He tends to create genitive strings and amass prepositional phrases creating lengthy clauses. On occasion he seems to move away from his main point, creating a digression. The focus of this section is to look at some of the features that are peculiar to Ephesians.

PAUL'S STYLE IN EPHESIANS

The first stylistic element that stands out when reading Ephesians is the length of the sentences. The first sentence in the body of the letter (Eph. 1:3–14) is the longest in the Greek New Testament, spanning 202 words. In fact there are eight lengthy sentences throughout the letter:

| | |
|---------|------------------------|
| 1:3–14 | 202 words |
| 1:15–23 | 169 words |
| 2:1–7 | 124 words |
| 3:2–13 | 189 words |
| 3:14–19 | 126 words |
| 4:1–6 | 71 words |
| 4:11–16 | 125 words |
| 6:14–20 | 113 words ⁴ |

These eight sentences alone make up 46 percent of the letter. Most of these sentences come from the first half of the book. These long sentences account for the dearth of independent clauses, particularly in the first half of the book. There are only twenty-six independent clauses in Ephesians 1–3, compared to eighty-three

4. These totals come from Hoehner, 153, 247, 306, 417, 472, 501, 538, 837, respectively.

in Ephesians 4–6, giving a total of 109 independent clauses. These results are stark when we compare this to another book, such as 1 John, which is a little shorter than Ephesians. First John uses *at least* 179 independent clauses (Bateman 2017, 32–36).

Besides using extensive dependent clauses to extend these sentences, two other features of these sentences stand out: genitive chains and prepositional phrases. Genitive chains are several genitives, usually modifying the one before it. Below is a sample of a genitive chain and the exegetical issues that they raise. The genitive chains are underlined.

1:6a: εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ

1:6a: for the praise for his glorious grace

The difficulty with genitive chains is understanding the relationship between the genitives. In Ephesians 1:6 the genitive δόξης could be an attributive genitive: “glorious praise.” Another option is that it could function as an objective genitive—the reason for our praise. In this case, the genitive χάριτος would be attributive: “for the praise of his *gracious glory*.” Finally, the δόξης could be attributive and χάριτος could be objective: “for the praise of his *glorious grace*.” While teasing out the semantics of the genitive might seem tedious, there is exegetical value to determine the object of praise in Ephesians 1.

Prepositional phrases also raise similar types of questions. Understanding what each prepositional phrase modifies is essential to understand Paul’s argument. Throughout the letter, Paul modifies a clause with several prepositional phrases. For example, in Ephesians 1:3–14 Paul uses thirty-five prepositions. Two examples highlight the issues.

One example comes from Ephesians 1:4. The prepositional phrase at the end of verse 4, “in love” (ἐν ἀγάπῃ) could modify either the participle in verse 5, “predestining” (προορίσας), describing how God predestined us. If this is the case, then this most likely refers to God’s love for the believer. Most English translations render the phrase this way (cf. ESV, NIV, HCSB, RSV, NRSV). On the other hand, the prepositional phrase could modify the previous clause: “he chose us to be holy and blameless *in love*.” this suggests that Paul is referring to the believer’s love (see Syntactical Nugget at 1:4b).

Our second example comes from Ephesians 4:12, which contains three prepositional phrases that modify the verb in verse 11 ἔδωκεν (“appointed”). God appointed these Christian leaders “to equip the saints *for* the work of service.” If the prepositions are parallel to one another, then the grammar suggests that Paul intends for these Christian leaders to both equip the saints and do the work of service. On the other hand, if the second prepositional phrase modifies the first,

then Paul intends these leaders to equip the saints so that the saints can do the work of the ministry—no small difference in meaning. The phrases could be outlined in the following ways (see Syntactical Nugget at 4:11).

v. 11: καὶ αὐτὸς ἔδωκεν ...
 πρὸς τὸν καταρτισμὸν τῶν ἁγίων
 εἰς ἔργον διακονίας,
 εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ

v. 11: “and he gave ...”
 “for the equipping of the saints”
 “for the work of ministry”
 “in the building up of the body of Christ”

v. 11: καὶ αὐτὸς ἔδωκεν ...
 πρὸς τὸν καταρτισμὸν τῶν ἁγίων
 εἰς ἔργον διακονίας,
 εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ

v. 11: “and he gave ...”
 “for the equipping of the saints”
 “for the work of ministry”
 “in the building up of the body of Christ”

Both genitive chains and prepositional phrases are important to Paul's argument. However, they are not structural markers. In the clausal layout, you will find genitive chains and prepositional phrases on the same line as the structural marker that it modifies. The examples above show the complexity and exegetical options that these phrases present. More discussion is given to these and other phrases in the syntactical explanation.

Another stylistic feature that lends itself to Paul's lengthy sentences in Ephesians is digression. At times in the letter, it appears that Paul moves away from his main point to either change his subject or add something beyond the topic of speech (Bullinger, 906). Modern readers may conclude that Paul is absentminded, but the letter would have been carefully crafted. Paul uses the digression for rhetorical effect. We find digression in two texts. The first example is in Ephesians 2:1–7. The subject of the sentence, ὁ θεός (“God”), appears in verse 4. The sentence is complex with three verbs: συνεζωποίησεν, συνήγειρεν, συνεκάθισεν. God “made us alive” “raised,” and “seated us” with Christ. The verbs appear toward the end of the sentence (vv. 5b–6). Paul begins the sentence by addressing the readers: “And even though you were dead in your trespasses and sins.” But he goes into a long description of their former life as unbelievers and God's mercy

(vv. 1–4). He picks up his original thread in verse 5 by repeating the phrase but he changes the pronoun: “And even though we were dead in our trespasses.” The repetition suggests that verses 1–4 create a digression. Another digression appears in Ephesians 3. In verse 1, Paul begins his prayer that concludes the first half of the book with the phrase: “For this reason, I, Paul, a prisoner of Christ Jesus on behalf of you, the Gentiles.” However, in verse 2 he begins a long discussion about the gospel ministry that God gave him. Finally, in verse 14 he returns to the benedictory prayer that ends the chapter (3:14–21).

Within the context of these lengthy sentences, Paul’s short pithy sentences have a rhetorical effect. Both elliptical and asyndetic clauses have additional punch. For example, after one of his lengthy sentences (Eph. 2:1–7), Paul gives four short sentences (Eph. 2:8–9). The first sentence is an independent conjunctive clause summarizing God’s salvation described in verses 1–7. The next three sentences are elliptical, emphasizing that this salvation is a gift from God. The third and fourth sentences are asyndetons creating a contrast.

2:8a τῇ γὰρ χάριτί **ἔστε σεσωσμένοι** διὰ πίστεως·

2:8a **For you are saved** by grace through faith;

2:8b καὶ τοῦτο **[ἔστιν]** οὐκ ἐξ ὑμῶν;

2:8b and this **[is]** not from yourselves,

2:8c θεοῦ τὸ δῶρον· **[ἔστιν]**

2:8c it **[is]** a gift from God;

2:9a οὐκ ἐξ ἔργων **[ἔστιν]**,

2:9a it **[is]** not from works,

2:9b **ἵνα** μή τις **καυχῆσθαι**.

2:9b **so that** no one **can boast**.

One more final stylistic element to point out is the Hebraic influence on Paul. Turner notes that perhaps “some of the clearest Semitisms occur in this epistle” (Turner², 84). This fact is hardly surprising since Paul himself was Jewish; nonetheless, it is worth highlighting some of these peculiar idioms within Ephesians. The first example is that Paul uses an attributive genitive with υἱός or τέκνα to refer to a group of people associated with a specific quality (Moule, 174). For example, in Ephesians 2:2–3, Paul refers to unbelievers as “sons of disobedience” (τοῖς υἱοῖς τῆς ἀπειθείας) and “children of wrath by nature” (τέκνα φύσει ὀργῆς). The first phrase insinuates that disobedience characterizes these people; the second phrase suggests that they are destined for wrath. In Ephesians 5:6, he states that God’s wrath will come upon these “sons of

disobedience” and contrasts them with believers, whom he calls “children of light” (Eph. 5:8). Other attributive genitives such as “the promised Holy Spirit” (τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ) indicate a Semitic influence as well (W, 86–88).

Second, Paul makes indirect, or redundant statements. On two occasions he uses circumlocution with mouth to refer to speech (Eph. 4:29; 6:19) (Turner², 84). There is possibly a Semitic idiom behind his use of the redundant relative pronoun. In Ephesians 2:4, he refers to God’s great love “with which he loves us.” Again in Ephesians 4:1, he encourages believers to walk according to the call “by which you were called.” By using a cognate verb in a relative clause to modify a word, Paul places emphasis on the element.

Finally, Paul’s use of πᾶς ... μὴ to mean “no one,” instead of οὐδείς, reflects a Hebrew idiom. For example, in Ephesians 4:29 he writes: πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω. Instead of “all words,” we might translate the phrase: “do not let any unwholesome words come out of your mouth.” We find a similar construction in Ephesians 5:5. Instead of inserting the negative first, we have πᾶς: πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης ... οὐκ ἔχει κληρονομίαν. Literally, the phrase means that “*all* immoral, unclean, or greedy person has no inheritance,” but it might be best rendered: “*no* immoral, unclean, or greedy person has an inheritance.” The construction emphasizes each member of a particular class (Hoehner, 660).

THE VOCABULARY OF EPHESIANS

There are some words in the letter of Ephesians that are unique. They do not appear elsewhere in the New Testament. The following chart identifies forty *hapax legomena* in the book of Ephesians. The following list was composed with the help of Burer and Miller’s *A New Reader’s Lexicon of the Greek New Testament* (2008, 362–71) and Sakae Kubo’s *A Reader’s Greek-English Lexicon of the New Testament* (1975, 181–87).

| <i>Hapax Legomena</i> in Ephesians | | | | |
|------------------------------------|------------------------|---|--------------|---|
| Verse | <i>Hapax Legomenon</i> | English Translations | Lexical Form | Lexical Meaning |
| 1:11 | ἐκληρώθημεν | “we have obtained an inheritance” (ESV, NRSV, NASB, NKJV, KJV; cf. CSB, HCSB, NLT) “we were chosen” (NIV; cf. RSV) | κληρώω | “obtain by lot” BDAG, s.v. 2, p. 549 |

| <i>Hapax Legomena in Ephesians</i> | | | | |
|------------------------------------|-------------------------------------|---|--------------|--|
| Verse | <i>Hapax Legomenon</i> | English Translations | Lexical Form | Lexical Meaning |
| 1:12 | προηλπικότης | “the first to hope” (ESV, GNB, NASB) “the first to set our hope” (NRSV, NET) “the first to put our hope” (NIV) “first trusted” (KJV, NKJV) “first hoped” (RSV) “already put our hope” (HCSB) | προελπίζω | “to hope before” or “be the first to hope” BDAG, s.v., p. 868 |
| 1:19 | μέγεθος | “greatness” (ESV, CSB, HSCB, NKJV, KJV, NET, NASB, NRSV, RSV, NLT) “great” (NIV) | μέγεθος | “greatness” BDAG, s.v. 2, p. 624 |
| 2:12 | ἄθεοι | “without God” (ESV, RSV, NRSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV, CJB) | ἄθεος | “without God” BDAG, s.v. 1, p. 24 |
| 2:14 | μεσότοιχον | “middle wall” (NET, KJV, NKJV) “dividing wall” (ESV, LEB, NRSV, RSV, CSB, HCSB) “barrier” (NIV, NASB) “wall” (NLT) | μεσότοιχον | “dividing wall” BDAG, s.v., p. 635 |
| 2:19 | συμπολίται | “fellow citizens” (ESV, RSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV) “citizens” (NRSV) “citizens along with” (NLT) | συμπολίτης | “fellow-citizen” or “compatriot” BDAG, s.v., p. 959 |
| 2:21 4:16 | συναρμολογουμένη, συναρμολογούμενοι | “joined together” (ESV, RSV, NRSV, NIV, NET, NLT) “fitted together” (NASB, NKJV) “put together” (CSB, HCSB) | συναρμολογέω | “fit” or “join together” BDAG, s.v., p. 966 |

| <i>Hapax Legomena in Ephesians</i> | | | | |
|------------------------------------|--------------------------|--|--------------|---|
| Verse | <i>Hapax Legomenon</i> | English Translations | Lexical Form | Lexical Meaning |
| 2:22 | συνοικοδομέϊσθε | “built together” (ESV, RSV, NRSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV) “made part of” (NLT) | συνοικοδομέω | “to build up” BDAG, s.v. 1, p. 974 |
| 3:6 | σύσσωμα | “members of the same body” (ESV, RSV, NRSV, CSB, HCSB) “of the same body” (NKJV, KJV) “fellow members of the body” (NET, NASB) | σύσσωμος | “belonging to the same body” BDAG, s.v., p. 978 |
| 3:6 5:7 | συμμέτοχα, συμμέτοχοι | “partakers” (ESV, RSV, NKJV, KJV) “partners” (CSB, HCSB) “sharers together” (NIV) “fellow partakers” (NET NASB) | συμμέτοχος | “sharing with” BDAG, s.v., p. 958 |
| 3:10 | πολυποίκιλος | “manifold” (ESV, RSV, NIV, NASB, NKJV, KJV) “multifaceted” (NET, CSB, HCSB) “in its rich variety” (NRSV, NLT) | πολυποίκιλος | “(very) many-sided” BDAG, s.v., p. 847 |
| 3:18 | ἐξισχύσητε | “have the power” (NIV, RSV, NRSV, NLT) “have the strength” (ESV) “be able” (CSB, HCSB, NASB, NKJV, KJV, NET) | ἐξισχύω | “to be able,” “to be strong enough,” or “be in a position” BDAG, s.v., p. 350 |
| 4:3 4:13 | ἐνότητα | “unity” (ESV, RSV, NRSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV) “united in” (NLT) | ἐνότης | “unity” BDAG, s.v., p. 338 |

| <i>Hapax Legomena in Ephesians</i> | | | | |
|------------------------------------|------------------------|--|--------------|---|
| Verse | <i>Hapax Legomenon</i> | English Translations | Lexical Form | Lexical Meaning |
| 4:8 | ἡχμαλώτευσεν | <p>“he led a host of captives” (ESV, RSV, NLT; cf. NASB)</p> <p>“he took many captives” (NIV)</p> <p>“he captured captives” (NET)</p> <p>“he made captivity itself a captive” (NRSV; cf. NKJV, KJV)</p> <p>“he took the captives captive” (CSB, HCSB)</p> | αἰχμαλωτεύω | “to capture” or “take captive” BDAG, s.v., p. 31 |
| 4:9 | κατώτερα | <p>“lower” (ESV, RSV, NRSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV)</p> <p>“lowly” (NLT)</p> | κατώτερος | “lower” BDAG, s.v., p. 535 |
| 4:12 | καταρτισμόν | <p>“equip” (ESV, RSV, NRSV, NIV, NET)</p> <p>“equipping” (CSB, NASB, NKJV)</p> <p>“training” (HCSB)</p> <p>“perfecting” (KJV)</p> | καταρτισμός | “equipment” or “equipping” BDAG, s.v., p. 526 |
| 4:14 | κλυδωνιζόμενοι | <p>“tossed to and fro” (RSV, NRSV, NKJV, KJV)</p> <p>“tossed to and fro by waves” (ESV)</p> <p>“tossed back and forth by the waves” (NIV, NET)</p> <p>“tossed by the waves” (CSB, HCSB)</p> <p>“tossed here and there by waves” (NASB)</p> <p>“tossed” (NLT)</p> | κλυδωνίζομαι | “to be tossed here and there by waves” BDAG, s.v., p. 550 |
| 4:14 | κυβεία | <p>“sleight” (KJV)</p> <p>“cunning” (ESV, CSB, HCSB, NIV, RSV)</p> <p>“trickery” (NET, NASB, NRSV, NKJV)</p> | κυβεία | “craftiness” or “trickery” BDAG, s.v., p. 573 |

| <i>Hapax Legomena in Ephesians</i> | | | | |
|------------------------------------|-------------------------|--|--------------|---|
| Verse | <i>Hapax Legomenon</i> | English Translations | Lexical Form | Lexical Meaning |
| 4:14 6:11 | μεθοδείαν, μεθοδείας | “schemes” (ESV, NET) “scheming” (NASB, NIV, NRSV) “techniques” (CSB, HCSB) “wiles” (RSV) “plotting” (NKJV) | μεθοδεία | “scheming” or “craftiness” BDAG, s.v., p. 625 |
| 4:19 | ἀπηληγκότες | “callous” (ESV, RSV, NET, CSB, HCSB) “lost all sensitivity” (NIV, NRSV) “past feeling” (NKJV, KJV) “have no sense of shame” (NLT) | ἀπαλγέω | “to become callous,” “dead to feeling,” or “be despondent” BDAG, s.v., p. 96 |
| 4:23 | ἀνανεοῦσθαι | “renewed” (ESV, RSV, NRSV, NET, CSB, HCSB, NASB, KJV, NKJV, NLT) “made new” (NIV) | ἀνανεόω | “to renew” BDAG, s.v. 1, p. 68 |
| 4:26 | ἐπιδύετω | “go down” (ESV, RSV, NRSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV, NLT) | ἐπιδύω | “to sink down” or “to set (upon)” BDAG, s.v., p. 371 |
| 4:26 | παροργισμῶ | “anger” (ESV, RSV, NRSV, NET, CSB, HCSB, NASB) “wrath” (NKJV, KJV) “angry” (NIV, NLT) | παροργισμός | “angry mood” or “anger” BDAG, s.v., p. 780 |
| 5:4 | αἰσχροτήης | “filthiness” (ESV, RSV, NASB, NKJV, KJV) “obscene” (NRSV, CSB, NLT) “obscenity” (NIV) “vulgar speech” (NET) | αἰσχροτήης | “shamefulness” or “obscenity” BDAG, s.v., p. 29 |
| 5:4 | μωρολογία | “foolish talk” (ESV, NIV, NET, NLT; cf. CSB, HCSB, NKJV, KJV) “silly talk” (RSV, NRSV, NASB) | μωρολογία | “foolish talk” or “silly talk” BDAG, s.v., p. 663 |

| <i>Hapax Legomena in Ephesians</i> | | | | |
|------------------------------------|------------------------|--|--------------|---|
| Verse | <i>Hapax Legomenon</i> | English Translations | Lexical Form | Lexical Meaning |
| 5:4 | εὐτραπελία | “crude joking” (ESV, CSB, HCSB) “coarse joking” (NIV; cf. NLT) “coarse jesting” (NET, NASB, NKJV; cf. KJV) “levity” (RSV) | εὐτραπελία | “course jesting” or “risqué wit” BDAG, s.v. xx, p. 414 |
| 5:12 | κρυφῆ | “in secret” (ESV, RSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV, NLT) “secretly” (NRSV) | κρυφῆ | “in secret” BDAG, s.v., p. 572 |
| 5:14 | ἐπιφάσκει | “will shine” (ESV, NRSV, NIV, NET, CSB, HCSB, NASB) “will give light” (RSV, NKJV, KJV, NLT) | ἐπιφάσκω | “to arise,” “appear,” or “shine” BDAG, s.v., p. 386 |
| 5:15 | ἄσοφοι | “fools” (NKJV, KJV, NLT) “unwise” (ESV, NIV, NET) “unwise people” (NRSV, HCSB, CSB) “unwise men” (RSV, NASB) | ἄσοφος | “unwise” or “foolish” BDAG, s.v., p. 144 |
| 5:27 | ῥυτίδα | “wrinkle” (ESV, RSV, NRSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV, NLT) | ῥυτίς | “a wrinkle” BDAG, s.v., p. 908 |
| 5:29 6:4 | ἐκτρέφει, ἐκτρέφετε | “nourishes” (5:29; ESV, RSV, NRSV, NASB, NKJV, KJV) “feeds” (5:29; NET, NLT; cf. NIV) “provides” (5:29; CSB, HCSB) “bring up” (6:4) | ἐκτρέφω | “to nourish,” “to rear,” or “bring up” BDAG, s.v., p. 311 |
| 6:3 | μακροχρόνιος | “live long” (ESV, RSV, NRSV, NASB, NKJV, KJV) “long life” (NIV, CSB, HCSB, NLT) “a long time” (NET) | μακροχρόνιος | “long-lived” BDAG, s.v., p. 613 |

| <i>Hapax Legomena in Ephesians</i> | | | | |
|------------------------------------|------------------------|--|--------------|--|
| Verse | <i>Hapax Legomenon</i> | English Translations | Lexical Form | Lexical Meaning |
| 6:7 | εὐνοίας | “a good will” (ESV, RSV, NASB, NKJV, KJV) “enthusiasm” (NRSV, NET, NLT) “good attitude” (CSB, HCSB) “wholeheartedly” (NIV) | εὐνοια | “good attitude” or “willingness” BDAG, s.v. 2, p. 409 |
| 6:12 | πάλη | “struggle” (NRSV, NIV, NET, CSB, NASB) “wrestle” (ESV, NKJV, KJV) “battle” (HCSB) “contending” (RSV) | πάλη | “struggle against” BDAG, s.v., p. 752 |
| 6:12 | κοσμοκράτορας | “world rulers” (NET, RSV) “world forces” (NASB) “rulers” (KJV, NKJV) “cosmic powers” (ESV, NRSV, CSB) “world powers” (HCSB) “powers of this dark world” (NIV) | κοσμοκράτωρ | “world-ruler” BDAG, s.v., p. 561 |
| 6:15 | έτοιμασία | “preparation” (KJV, NKJV, NET, NASB) “readiness” (ESV, CJB, GNT, CSB, HCSB, NIV) “whatever will make you ready” (NRSV) | έτοιμασία | “readiness” or “preparation” BDAG, s.v., p. 401 |
| 6:16 | θυρέον | “shield” (ESV, RSV, NRSV, NIV, NET, CSB, HCSB, NASB, NKJV, KJV, NLT, LEB) | θυρέος | “shield” BDAG, s.v., p. 462 |
| 6:16 | βέλη | “arrows” (NRSV, NIV, NET, CSB, HCSB, NASB, NLT) “darts” (ESV, RSV, NKJV, KJV) | βέλος | “arrow” BDAG, s.v., p. 174 |

| <i>Hapax Legomena in Ephesians</i> | | | | |
|------------------------------------|------------------------|---|----------------|---|
| Verse | <i>Hapax Legomenon</i> | English Translations | Lexical Form | Lexical Meaning |
| 6:18 | προσκαρτερήσει | “perseverance” (ESV, CSB, HCSB, KJV, NKJV, LEB, NET, NASB, RSV) “always persevere” (NRSV) “always keep on” (NIV) | προσκαρτέρησις | “perseverance” or “patience” BDAG, s.v., p. 881 |
| 6:19 | ἀνοίξει | “opening” (ESV, NASB, RSV) “when I open” (CSB, HCSB) “when I speak” (NRSV; cf. NET) “whenever I speak” (NIV) “I may open” (NKJV, KJV) | ἄνοιξις | “opening” BDAG, s.v., p. 85 |

In summary, there are a number of *hapax legomena* in Ephesians that add to the unique stylistic features of the letter. The amount of variation in Paul’s word choice does not exceed the unique vocabulary we find in his other letters. The statistics alone do not seem to rule out Pauline authorship of the letter (Hagner 2012, 591). Paul uses all three *independent* Greek clauses, but he uses both the independent Greek asyndeton and the independent Greek conjunctive clauses with regularity. The independent Greek prepositional clause is more exceptional. The frequency of these clauses highlight Paul’s style in Ephesians. Less than 25 percent of the independent clauses occur in the first half of the book (Eph. 1–3), where we find the lengthier sentences in the book.

Paul uses a number of *dependent* clauses that make up these long sentences. While Paul uses a variety of dependent clauses, both the dependent Greek participle clauses and dependent conjunctive clauses appear with the most frequency throughout Ephesians. Besides these dependent clauses, Paul uses genitive chains and prepositional phrases to make longer sentences. Finally, he uses digression to both reinforce and reiterate points essential to the book. These lengthy sentences help to frame Paul’s shorter, pithy statements. While his long sentences may add rhetorical flourish, they make the simple sentences in the book stand out.

All English translations reflect the interpretive decisions of the translator or committee. The same is true throughout this work. Keep this in mind as you use this tool to study the text of Ephesians and compare it with other translations and

commentaries. Remember to think critically as you sift through the issues. Although we are confident in our conclusions, we take no offence if you differ from them. We do, however, take offence if you just accept our conclusions at face value. Our goal is for you to delve into the Greek text of Ephesians. Engage the Scripture. As a Bible student, you will get no bigger payoff than when you actively wrestle with the Greek and Hebrew text of the Bible. And remember to have fun as you pursue the language.

Ephesians

Paul wrote the letter to the Ephesians to give them an update on his situation in prison. At the end of the letter, he says that he sent Tychicus to provide an update about his current situation (Eph. 6:21–22), and yet he does not want them to lose heart concerning his present situation. Paul most likely intended the letter to be read in several churches throughout the Lycos Valley. The broad themes and omission of specific greetings suggest that he has a wider audience in mind. Regardless, the letter has a coherent message for his readers (or more likely “hearers”).

It is popular to divide Ephesians into two parts: the first half (Eph. 1–3) addresses doctrinal issues, and the second half (Eph. 4–6) addresses ethical implications. It is true that Paul defines the relationship between the believers and God in the first half; the second half rests on this theological foundation. However, it might put too much weight on a dichotomy between theology and ethics. Paul looks forward to the second half of the letter, and he certainly continues to develop theological themes throughout the second part.

Perhaps the most dominant theme in the book is that God saves the believer as an act of grace, as a gift, apart from works (Eph. 2:8–9). Through this act of salvation, God shows his power to the world—the same power at work in Christ when he raised him from the dead and enthroned him in heaven. This resurrection power is available to believers through their relationship with Christ (Eph. 1:19–23; 3:20–21; 6:10–20).

From this main theme, Paul develops two more additional and integrally related themes that are essential to his argument. The first is that God created a new humanity out of two distinct and antagonistic groups of people (Eph. 2:14–16). The believers are able to partake in the promises of God due to their relationship with Christ, regardless of their ethnicity. This new humanity makes up the church. Paul uses two key metaphors to describe the church. In Ephesians 2:20–22, he describes a building, or a temple, in which the Spirit dwells. A more dominant metaphor is the church as a body, of which Christ is the head (Eph. 1:22–23; 4:15–16; 5:29–32). The metaphors imply that unity is vital to the health of the church (Eph. 4:1–6). These metaphors make two implications: the church as an organism will mature, and we are interconnected. According to Paul, we will become more like Christ and our choices and behavior affect one another.

The church plays a significant role in God’s plan. In Ephesians 3:10, Paul indicates that God reveals his “multifaceted wisdom” to the rulers and authorities through the church. This complex piece of wisdom is the unification of Gentiles with Jews,

a reference itself to the church. This looks forward to the second half of the book, where Paul describes how believers should conduct their lives in this world.

The second related theme is that God has secured victory through Christ. Ironically, Paul, who characterizes himself as an ambassador for God, preaches this message of victory from prison. This apparent defeat is not surprising. Despite this triumph, the church resides in a space dominated by those who have rebelled against God (Eph. 2:2). Throughout the letter, Paul refers to a number of rulers, authorities, and powers (Eph. 1:21; 3:10). In Ephesians 6:12, he describes them as openly hostile to believers (cf. Eph. 4:15). As we read the letter, it becomes clear that these powers are angelic or spiritual, cosmic forces that reside in the “heavenly places.” The chief of these hostile figures is the devil (Eph. 4:27; 6:22). The implication is clear: even though God has achieved victory for the believer through Christ, we must watch how we live in this foreign world filled with enemy forces (Eph. 5:15–16).

In the second half of the letter, Paul shows how this theological reality impacts the believer. As members of a new humanity, believers have a new ethic. As a result of their new relationship with God, they should become holy, set apart from the world in which they live. Paul organizes the second half of the book around the Greek word περιπατέω (“walk”), a metaphor for how one behaves. He uses the verb six times in the second part of the letter to describe how the believer should “walk” (Eph. 4:1, 17 [2x]; 5:2, 8, 15). Believers should abstain from behavior that tears down the community: lying, stealing, slander, obscene joking, unbridled anger, sexual immorality, greed. Rather believers should characterize themselves with kindness, generosity, love, and thanksgiving, which reflect how God treated them (Eph. 5:1). This does not mean that Paul calls the church out of the world, but to live in a way that exposes the evil in the world (Eph. 5:12).

Finally, Paul ends the letter with an extensive description of the “full armor of God” (Eph. 6:10–20), which ties these themes together. He tells believers “to put on” the armor to withstand the attacks of the devil (Eph. 6:11–12, 16). The imperative “put on” alludes to the believer’s initiation into the Christian community (cf. Eph. 4:24). Each piece of armor draws the reader back to the Christian faith: the belt of truth, the breastplate of righteousness, shodding their feet with the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. God has given believers the provision that they need for victory against Satan; they find it in the Christian community.

In short, the letter of Ephesians is Paul’s call for this new community without ethnic distinction to live differently in a hostile world in light of the radical change that God accomplished in their lives. God himself provides the power for this new life, a power that he demonstrated through the resurrection and ascension of Christ.

EPHESIANS 1:1–2

Big Greek Idea: Paul identifies his credentials as an apostle through the will of God and greets the church in Ephesus by wishing them grace and peace from both the Father and the Lord Jesus Christ.

Structural Overview: Paul begins his letter with a normal three-part greeting that we find in other first-century letters (for more information on ancient letters, see O’Brien 1993b, 550–53). First, Paul identifies himself as the author and describes his apostolic office. He states that the authority of his position comes “through the will of God” (Eph. 1:1). Second, he identifies his audience, the community of believers in Ephesus. He calls them both “saints” (ἁγίοις) and “the faithful” (πιστοίς) in Christ Jesus (Eph. 1:1). Third, he concludes the greeting with a wish for their health. Paul replaces the conventional health wish, “Rejoice!” (χαίρειν) (cf. Acts 15:23; 23:26), with two nouns: grace (χάρις) and peace (εἰρήνη). He prays that these come from both the Father and the Lord Jesus Christ (v. 2).

Outline:

- Paul greets the believers in Ephesus (v. 1)
- Paul wishes the believers a blessing (v. 2)

CLAUSAL OUTLINE FOR EPHESIANS 1:1–2

1:1a Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ

1:1a Paul, an apostle of Christ Jesus by the will of God

1:1b (τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ) καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·

1:1b (to the saints who are in Ephesus) and the faithful in Christ Jesus;

1:2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

1:2 grace and peace to you from God our Father and the Lord Jesus Christ.

SYNTAX EXPLAINED FOR EPHESIANS 1:1–2

1:1a Παῦλος: The proper noun “Paul” is in the singular nominative form. This is a normal way for a letter writer to identify himself. **Syntactically**, Παῦλος is the subject of the sentence (“I, Paul, send greeting to the Ephesians”). Conventional letters do not include a verb. They follow a three-part structure (A to B, Greetings! See above **Structural Overview**). **Semantically**, Παῦλος is a nominative absolute and does not require a verb (W, 49–51). The nominative absolute regularly appears in phrases not normally construed as a sentence, such as titles, headings, or salutations.

ἀπόστολος: ἀπόστολος is a singular nominative masculine from the noun ἀπόστολος that means “apostle” (BDAG, s.v. “ἀπόστολος” 2c, p. 122). **Semantically**, ἀπόστολος is in apposition to Παῦλος and retains the same syntactical relationship to the rest of the clause: “Paul, an apostle of Christ Jesus.” (W, 48–49). The title adds formality to his letter. The following genitive (Χριστοῦ Ἰησοῦ) could either be a genitive of possession (“an apostle belonging to Christ Jesus”) or subjective genitive (“an apostle sent by Christ Jesus”) (W, 82 n. 30).

Lexical Nugget: What does Paul mean when he calls himself an “apostle” (ἀπόστολος)? The term “apostle” (ἀπόστολος) occurs eighty times in the New Testament, thirty-four times in Paul’s writings, and four times in Ephesians. The term literally means an “envoy,” “delegate,” or “messenger” (BDAG, s.v. “ἀπόστολος” 1, p. 122); however, New Testament writers use the term to describe a specific group who functioned as God’s messengers. The basic characteristic of an apostle is having seen the risen Lord (1 Cor. 9:1). This group surely included the Twelve, but was most likely larger (cf. 1 Cor. 15:5–9). Paul himself describes his own apostleship as one “untimely born” (1 Cor. 15:8), most likely referring to his Damascus road experience (cf. Gal. 1:13–17; Acts 9:1–19; 22:1–21; 26:9–18) (Barnett 1993, 45–51). In Galatians 1–2, Paul defends his apostolic authority with the authenticity of the gospel message that he preached creating a link between the office of an apostle and the content of the gospel message (Dunn 1998, 572–73). Paul normally begins his letters by pointing to his apostolic authority (1 Cor. 1:1; 2 Cor. 1:1; Col. 1:1; 2 Tim. 1:1; cf. Rom. 1:1; Gal. 1:1). The reference serves a specific purpose in each book. In Ephesians, Paul describes the apostles as the foundation of the church, of which Jesus Christ is the cornerstone (Eph. 2:20; cf. Heb. 3:1). God reveals his good news to the world through the apostolic proclamation (Eph. 3:5). This proclamation of the gospel lies at the core of Paul’s apostolic ministry (Eph. 3:8–13). Finally, it is through his apostolic ministry that the believers are equipped for the work of service (Eph. 4:11–12).

Paul states that this apostleship comes “through the will of God” (διὰ θελήματος θεοῦ). The preposition διὰ marks the intermediate agent (W, 433–35, specifically 434 n. 79; BDAG, s.v. “διὰ” 3d, pp. 224–25). He regularly uses the phrase to describe the source of his apostlicity (1 Cor. 1:1; 2 Cor. 1:1; Col. 1:1; 2 Tim. 1:1; cf. Gal. 1:1). Most English versions translate the preposition as “by the will of God” (ESV, NIV, RSV, NRSV, CSB, NASB, NKJV, KJV). The genitive θεοῦ can express possession: “God’s will” (CSB, HCSB); or as a subjective genitive: an apostleship that “God wills.” The following section argues that all that God has done for the believer through Christ is a part of his plan (Eph. 1:5). This includes Paul’s role as an apostle.

Text-Critical Nugget: Is Paul an “apostle of Christ Jesus” or “of Jesus Christ”? A number of Alexandrian (Ⲙ, A, 1175, 1739, 1881), Western (F, G), and Byzantine (Ⲙ, K, L) manuscripts invert Jesus’s name and title: Ἰησοῦ Χριστοῦ (cf. MT; RP²⁰⁰⁵; THGNT). On the other hand, the earliest Alexandrian manuscripts (Ⲣ⁴⁶ B) and a key Western manuscript (D) follow the NA²⁸ reading: Χριστοῦ Ἰησοῦ. In his salutations, Paul normally refers to Jesus as Χριστοῦ Ἰησοῦ (Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Col. 1:1; Phil. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1; Philem. 1). This suggests that the reading “Jesus Christ” (Ἰησοῦ Χριστοῦ) is harder (Hoehner, 133 n. 2). This fact along with the superior external support suggests that the original reading is “Jesus Christ” (Ἰησοῦ Χριστοῦ), though there is little difference in meaning. The structural layout follows the NA²⁸.

^{1:1b} ἁγίοις: The Greek word ἁγίοις is a masculine dative plural adjective from the noun ἅγιος. The substantival form of the adjective means “holy ones” or “saints” (BDAG, s.v. “ἅγιος” 2dβ, p. 11). Paul regularly refers to believers this way (Eph. 1:15, 18; 3:8, 18; 4:12; 5:3; 6:18). **Syntactically**, ἁγίοις functions as a substantival adjective. The Old Testament regularly uses the term in reference to the nation of Israel (LXX Exod. 22:31; Pss. 15:3; 34:10; cf. Lev. 11:45; 19:2). By referring to believers as saints, Paul identifies Gentiles as the people of God (Arnold, 69). The NIV renders the adjective as “God’s holy people” (cf. NLT). **Semantically**, ἁγίοις is a dative of recipient, which appears in verbless constructions. In this case, the dative identifies the saints in Ephesus as the recipients of the letter. This type of dative regularly occurs in salutations (W, 148–49). Holiness is an important theme for Paul in the letter. The believers are called to holiness (Eph. 1:4; 5:27; cf. 2:20). Holiness is not just a description of the state of the believer, but a process. Later in the letter, Paul describes Christ sanctifying the church by cleansing her (Eph. 5:26). Paul imagines that the believer will grow into the full stature of Christ (Eph. 4:13). On the one hand, Paul describes the believers as holy, but on the other, he directs them to live in a manner worthy of that status (see Porter 1993, 401).

οὔσιν: The Greek word οὔσιν is a masculine plural dative present active participle from the verb εἶμί that means “to be” (BDAG, s.v. “εἶμί” 3a, p. 284). Most English translations render the participle as “who are” (ESV, RSV, NRSV, NASB; BDAG, s.v. “εἶμί” 3a, p. 284). **Syntactically**, οὔσιν is an attributive participle modifying “the saints” (τοῖς ἁγίοις). **Semantically**, οὔσιν is an equative present tense, describing the believers as those who reside in Ephesus (ἐν Ἐφέσῳ).

Text-Critical Nugget: Should the prepositional phrase “in Ephesus” (ἐν Ἐφέσῳ) be included in the text? Several significant Alexandrian manuscripts have omitted the prepositional phrase ἐν Ἐφέσῳ (Ⲣ⁴⁶, Ⲙ, B, 1739). The prepositional phrase occurs in most Western (D, F, G, latt) and Byzantine

manuscripts (K, L, ℳ). Even though the omission of the phrase is supported by the most significant manuscripts, the participle phrase (τοῖς οὖσιν) and conjunction (καὶ) do not make sense without the prepositional phrase. Without the prepositional phrase, we might translate the phrase as “to the saints who are also faithful.” Many commentators suggest that Ephesians was an encyclical letter, a letter sent to several communities. As the letter came to different communities in Asia Minor, around Ephesus, the reader could add the name of the community. This would account for the omission of the phrase in the earliest manuscripts and the addition of the phrase in later manuscripts. The more general message of Ephesians accounts for a broader audience than a single town. However, while the insertion may not be original, Paul most likely intended that Ephesus be a part of the larger audience. The grammar requires a place name to be inserted, so we have included it. Throughout the book, we will refer to the recipients as the “Ephesians.” (For more information see Metzger, 532; NET note for Eph. 1:1).

καί: The Greek word καί is a conjunction that means “and” (BDAG, s.v. “καί” 1bα, p. 494). **Syntactically**, καί introduces a dependent coordinating clause “and the faithful in Christ Jesus” (καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ). The conjunction joins this clause to the previous clause: “the saints who are in Ephesus” (τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ), referring to the same group (W, 270–86, specifically 282). Because of this, many translations omit the conjunction (“to the saints in Ephesus, the faithful,” NET, NIV) or treat the adjective attributively (“to the faithful saints,” CSB) (Barth, 67–69). **Semantically**, since Paul is referring to the same group of people, καί is best understood as exegetical (Merkle, 13).

πιστοῖς: The Greek word πιστοῖς is a dative plural masculine from the adjective πιστός that means “faithful” or “trusting.” In this context, the adjective is used substantively to refer to believers (BDAG, s.v. “πιστός” 2, p. 821). **Syntactically**, πιστοῖς is parallel with ἁγίοις, giving a further description of the believers: “the saints ... and faithful.” **Semantically**, like ἁγίοις, πιστοῖς is a dative of recipient. The prepositional phrase “in Christ Jesus” (ἐν Χριστῷ Ἰησοῦ) expresses sphere. The Ephesian believers’ faith is in Christ Jesus (Hoehner, 143; Thielman, 34; Arnold, 69; cf. Col. 1:2).

Syntactical Nugget: How does the repeated preposition “in” (ἐν) relate to the context? Paul addresses his letter to the saints in Ephesus, the faithful in Christ Jesus:

τοῖς ἁγίοις τοῖς οὖσιν
ἐν Ἐφέσῳ
καὶ πιστοῖς
ἐν Χριστῷ Ἰησοῦ

The saints who are
in Ephesus
and the faithful
in Christ Jesus

The repetition of the prepositional phrase gives balance to the recipients. Both prepositions convey the idea of sphere. The first preposition provides the literal location of the believers; whereas the second preposition provides the location of their faith, which will dominate Paul's blessing in the next major section (Eph. 1:3–14). God's blessing comes to the believers because they are "in Christ" (see Theological Nugget at 1:4a).

^{1:2} χάρις ... καὶ εἰρήνη: The Greek word χάρις is a nominative singular feminine from the noun χάρις that means "grace" or "favor" (BDAG, s.v. "χάρις" 2c, p. 1079). The Greek word εἰρήνη is a nominative singular feminine from the noun εἰρήνη that means "peace" (BDAG, s.v. "εἰρήνη" 2a, pp. 287–88). **Syntactically**, the two nouns are nominative absolutes, an independent use of the nominative in introductory material that is not a sentence (W, 49–51). It is possible that we assume the presence of the optative form of εἰμί (εἶη) (Arnold, 69). Most major translations translate the phrase without the verb: "Grace to you and peace" (ESV, RSV, NRSV, HCSB, NASB, NKJV). The KJV includes it: "Grace be to you, and peace."

Paul states that this grace and peace come "from God our Father and the Lord Jesus Christ" (ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ). The preposition ἀπὸ conveys the idea of source: "from" (ESV, NIV, RSV, NRSV, CSB, NASB, NKJV; BDAG, s.v. "ἀπὸ" 5d, pp. 106–7). Paul concludes the letter with a similar wish for peace, love, and faith from God the Father and the Lord Jesus Christ (Eph. 6:23–24) (Lincoln, 6; Arnold, 69–71). By stating that this blessing comes from both God the Father and Jesus Christ, Paul implicitly places Jesus and God on equal footing and reflects the early Christian devotion of Jesus (Hurtado 2018, 54–55).

Theological Nugget: Why does Paul greet his readers with "grace and peace"? This is a standard greeting in Paul's letters (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; Philem. 3; cf. 1 Tim. 1:1; 2 Tim. 1:2; Titus 1:4). The greeting is identical in Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, 2 Thessalonians, and Philemon:

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

In Colossians, he omits the reference to Christ: χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, but in 1 Thessalonians he omits the entire

prepositional phrase: χάρις ὑμῖν καὶ εἰρήνη. Titus gives a similar greeting, but he refers to Jesus as: “Christ Jesus our savior” (χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν). Finally, both 1 and 2 Timothy offer a unique greeting, but add “mercy” (ἔλεος): χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν (“grace, mercy, and peace from God the Father and Christ Jesus our Lord”).

Romans 1:7

1 Corinthians 1:3

2 Corinthians 1:2

Galatians 1:3

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν
καὶ κυρίου Ἰησοῦ Χριστοῦ

Ephesians 1:2

Philippians 1:2

Philemon 3

2 Thessalonians 1:2

Colossians 1:2

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν

1 Thessalonians 1:1

χάρις ὑμῖν καὶ εἰρήνη

1 Timothy 1:1

χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ
Ἰησοῦ τοῦ σωτῆρος ἡμῶν

2 Timothy 1:2

Titus 1:4

Conventional letters in antiquity use the infinitive χαίρειν (cf. Acts 15:23; 23:26) (Klauck 2006, 18–19), but Paul uses the nominal form (χάρις) and adds εἰρήνη, a Greek translation of the standard Jewish greeting: “peace” (“shalom”; שָׁלוֹם). Paul may alter the standard greeting to allude to larger themes that appear throughout the letter. Grace is the basis of our salvation (Eph. 2:5, 8–9; cf. Rom. 3:24). Through this salvation, believers have peace with one another and with God (Eph. 2:14–15, 17; 4:3; cf. Rom. 5:1).