

Notes on the Greek New Testament Week 113 – Ephesians 3:14-4:24

Day 561: Ephesians 3:14-21

Verses 14-19

The prayer in vv 14-19 picks up some of the main themes of 1:15-19 and is one long sentence in the Greek.

Verse 14

Τούτου χάριν κάμπω τὰ γόνατά μου
πρὸς τὸν πατέρα,

χαριν see v.1

"With the opening words, 'for this reason' Paul takes up and completes the sentence begun in v.1 and leads into petitionary prayer." O'Brian

κάμπω trans & intrans bend, bow (of the knee)

γονυ, γονατος n knee

"Paul's language suggests that he may be echoing the words of Isaiah 45:23 (cf. Rom 14:11; Phil 2:10), where the bowing of the knee was a sign of homage to the universal King." O'Brian

πατερα later MSS read πατερα του κυριου ἡμων Ἰησου Χριστου, a gloss suggested by 1:3.

Verse 15

ἐξ οὗ πάσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ
γῆς ὀνομάζεται,

πατρια, ας f family, nation, people

γη, γης f earth

ὀνομάζω name, call; pass be known

This phrase is the cause of some difficulty. Hodge thinks that the reference is to the church in heaven and on earth (so also NIV text), but this is hardly a natural sense for πάσα πατρια. Beare is probably correct in stating, "the thought is not that God is the Father of all, but that he is the prototype of all fatherhood. His relation to his own children (and, we might add, firstly to his Son) is the pattern of all other social relationships." (This is the sense given in the NIV footnote.)

O'Brian thinks that the emphasis is upon God as creator of all things – in heaven as well as earth – and his authority over all. "His greatness and thus his sovereign power and authority in both heaven and earth is stressed. The readers, then, who fear the threat of hostile powers, would be further reassured that God is indeed able to fulfil the petitions addressed by the apostle on their behalf."

Verse 16

ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ
πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,

δῶ Verb, aor act subj, 3 s διδωμι

κατα signifies not simply source, 'out of' but also scale, 'in accordance with'.

πλοῦτος, ου see v.8

δοξα, ης f glory

God's resources available to fulfil Paul's request are limitless.

δυνάμει Noun, dat s δυναμις

κραταιωθῆναι Verb, aor pass infin

κραταιω be strong, become strong

Notice again the Trinitarian nature of this prayer (cf. 2:18). The *Father* strengthens us inwardly *through his Spirit* and sends *Christ* his Son to dwell in our hearts (v.17).

ἔσω inside, within, inner

Ὁν τὸν ἔσω ἄνθρωπον cf. Rom 7:22; 2 Cor 4:16. This is not a higher human faculty but the regenerate being of the Christian (so Beare), or the very centre of our being, "the seat of personal consciousness ... [and] of our moral being." Fee (so also O'Brian).

Verse 17

κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως
ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ
ἐρριζωμένοι καὶ τεθεμελιωμένοι,

O'Brian argues that the infinitive does not express purpose here but that, "The language of the two clauses is parallel, and the experience of the Spirit's strengthening activity is the same as that of Christ's indwelling (cf. 1 Cor 15:45; 2 Cor 3:17; Rom 8:9,10; Gal 4:6)... To be empowered by the Spirit in the inner person means that Christ himself dwells in their hearts." (so also Westcott)

κατοικεω live, settle, inhabit

'heart' is equivalent to 'inner man.'

ἐν ἀγάπῃ can be taken with the preceding clause, though it would then leave 'rooted and grounded' without an object.

ἐρριζωμένοι Verb, perf pass dep ptc, m nom pl ῥιζοομαι be firmly rooted
τεθεμελιωμένοι Verb, perf pass ptc, m nom pl θεμελιωω found; establish firmly

The two perfect passive participles depict the notion of progress and resulting state. "Love is the soil in which believers are rooted and will grow, the foundation upon which they are built." O'Brian

O'Brian interprets the words 'you being rooted and established in love' "as expressing the contemplated result of the two previous infinitives, which in turn provides the condition for the next request. Through the strengthening of the inner person by God's Spirit and Christ's indwelling in their hearts, the readers are to be established in love so that they will comprehend the greatness of the love of Christ."

Verse 18

ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος,

ἐξισχύσητε Verb, aor act subj, 2 pl
ἐξιχω be fully able, be empowered
καταλαβέσθαι Verb, 2nd aor mid inf
καταλαβανω obtain; midd. realize, understand

Paul does not restrict knowledge to an inner circle of initiates but prays that it may be the possession of all.

πλατος, ους n breadth, width
μηκος, ους n length
ὕψος, ους n height, heaven, high position
βαθος, ους n depth, greatness

Some try to find various meanings for the 'four dimensions' mentioned here, but Beare says that Paul (or 'the author' in Beare's view) "is simply trying to express with rhetorical fulness the magnitude of the vision which opens before Christian faith as it seeks to comprehend the ways of God."

These four dimensions are given no object and are variously thought to refer to:

- i) The mighty power of God, e.g. Arnold;
- ii) The mystery of salvation, e.g. Schnackenburg;
- iii) The manifold wisdom of God (cf. Job 11:8-9), e.g. Bruce;
- iv) The matchless love of Christ, e.g. Calvin, Caird, Mitton, Best, Lincoln and O'Brian.

Verse 19

γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνωσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλῆρωμα τοῦ θεοῦ.

"This petition is remarkable, for although the apostle has said much in chapters 1-3 about his readers being in Christ, he assumes that they do not adequately appreciate Christ's love. Also God's almighty power is needed to grasp its dimensions; hence he prays for *power* to enable them to understand how immense it is. This is not a petition that they might love Christ more, however important that might be; rather that they might understand Christ's love for them. Further, their grasping this cannot be simply a mental exercise. Clearly, it is personal knowledge, and, although it undoubtedly includes insight into the significance of God's love in the plan of redemption, it cannot be reduced simply to intellectual reflection. Paul wants them to be empowered so as to grasp the dimensions of that love in their own experience." O'Brian

γινῶναι Verb, 2 aor act infin γινωσκω
τε enclitic particle and, and so
ὑπερβαλλω surpass
γνωσις, εως f knowledge, understanding

Simpson considers this call to know the unknowable to be a prayer that they may *begin* to understand the love which in all its depths passes all comprehension – "it is so great that one can never know it fully." O'Brian

πληρωθῆτε Verb, aor pass subj, 2 pl
πληρωω fill, make full
πληρωμα, τος n fulness, completeness

Cf. 4:13 and also 1:23 for the tension between the already and not yet.

Verses 20-21

"Doxologies such as this are short, spontaneous ascriptions of praise to God which frequently appear as concluding formulas to prayers, hymnic expressions, and sections in Paul's letters. Their basic structure is threefold: first, the person to whom praise is ascribed is mentioned (e.g., 'to him who is able to do immeasurably more ...' 3:20). Then follows the word of praise, usually 'glory' (v.21, or an equivalent), and, finally, the doxology concludes with a temporal description, normally an eternity formula ('for ever and ever', v.21). In most cases the doxology is followed by 'Amen'." O'Brian

Verse 20

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

"Armitage Robinson writes of this [the preceding] petition: 'No prayer that has ever been framed has uttered a bolder request'. Has the apostle, then, 'gone over the top'? No, for it is impossible to ask for too much since the Father's giving exceeds their capacity for asking or even imagining." O'Brian

Τῷ δὲ δυναμένῳ 'to the one who is powerful'

ποιῆσαι Verb, aor act infin ποιεω
ὑπερεκπερισσοῦ i) adv. with all earnestness, exceedingly; ii) prep. with gen. far beyond, so much more than

This comparison of a rare compound adverb is best rendered 'infinitely more than'. "There is no limit to what God can do." O'Brian

αἰτέω ask; midd ask for oneself, request ἢ or

νοεω understand, consider, imagine ἐνεργεω work, be at work (in)

ἐνεργουμένην is probably best understood as middle voice, 'the power that works', rather than passive 'the power that is worked'

Verse 21

αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

δοξα, ης f glory

"To give God glory is not to add something to him; rather, it is an active acknowledgement or extolling of who he is or what he has already done (Ps 29:2; 96:8)." O'Brian

ἐκκλησια, ας f congregation, church

Cf. John 17:1-4. "God's glory *in the church* cannot be separated from his glory *in Christ Jesus*." O'Brian

γενεα, ας f generation

αἰων, αἰωνος m age, world order, eternity

"The 'Amen' makes it clear that the ascription of praise is not simply a matter of the lips, but is the spontaneous response of the whole congregation." O'Brian

Day 562: Ephesians 4:1-6**Chapters 4-6**

"The readers have been reminded of the high destiny to which God has called them, and now they are shown that the hope of this calling requires them to live lives in keeping with it. 'Behaviour is thus seen in Ephesians as both response to what God has done in Christ, and as proper accompaniment to the praise of God, the two themes present in chapters 1-3' (Best)." O'Brian
4:1 is the 'topic sentence' for the rest of the epistle. Vv 2-6 form a call to unity on the basis of what they are – one people in Christ. Verses 7-16 then introduce the note of diversity while emphasising that the diverse gifts and ministries are "to build the whole body so as to enable it to attain maturity and unity (v.13), a unity in which there is an integral role for the individual (v.16)." O'Brian

Verse 1

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

παρακαλεω exhort, encourage, urge

Characteristically introduces the exhortatory section of Paul's letters, cf. 1 Thess 4:1; Romans 12:1.

δεσμιος, ου m prisoner

ἀξίως adv (from ἀξιος) worthily περιπατεω walk, walk about, live

Cf. 2:10. "God's gracious calling not only bestows great privileges on them; it also carries with it solemn responsibilities. His election and predestination of them for adoption into his family (1:4,5), together with his preparing good works beforehand for them to walk in (2:10), do not remove the responsibility of their heeding the apostolic injunction. They are expected to respond to the divine initiatives, and God's calling establishes the norm or criterion to which their conduct should conform." O'Brian

κλησις, εως f call, calling

The primary effect of the resident power of God is the altered life of the Christian.

Verse 2

μετὰ πάσης ταπεινοφροσύνης καὶ
πρα τητος, μετὰ μακροθυμίας, ἀνεχόμενοι
ἀλλήλων ἐν ἀγάπῃ,

"Significantly, relationships within the body of Christ, especially conduct characterised by harmony, are the first issue Paul addresses as an essential element of their living consistently with this calling." O'Brian. The quality of the Christian life is to be seen primarily in the life of Christians *together*.

ταπεινοφροσυνη, ης f **humility**

"Humility, lowliness', as is well known, occurred in Greek literature generally only on a few occasions, and then usually in the derogatory sense of servility, weakness, or a shameful lowliness. In the Old Testament, however, the adjective 'lowly or humble' and its cognates occur more than 250 times, often in contexts which speak of the Lord bringing down the proud and the arrogant, and exalting the lowly or poor whose trust is in him. In the New Testament the noun signifies the 'lowliness' with which one serves the Lord as Paul did when his ministry was conducted among the Ephesians 'with great humility' (Acts 20:19), or is submissive to other Christians (Phil 2:3; Col 3:12; 1 Pet 5:5). The pattern or model is Jesus, who invited people to come to him as the one who was 'meek and lowly in heart' (Matt 11:29)." O'Brian

πραυτης, ητος f **gentleness, humility**

Slow to insist on own rights. "Gentleness' or 'meekness', in its adjectival form, designated the poor and oppressed in the Old Testament, who in their deep need humility sought help from the Lord... It is a fruit of the Spirit (Gal 5:23), standing in lists of graces as a concrete expression of Christian love (cf. 1 Tim 6:11; 1 Pet 3:4). This gentleness is not to be confused with weakness (as contemporary Graeco-Roman thought regarded it), but has to do with consideration for others and a willingness to waive one's own rights." O'Brian

μακροθυμια, ας f **longsuffering, patience**

Used especially of God's patience with his people, Ex 34:6.

ἀνεχομαι **endure, be patient with**

The series of participles function as imperatives.

ἀλλήλων, οις, ους **reciprocal pronoun one another**

For comment on the love that is patient, forbearing with others, see 1 Cor 13.

Verse 3

σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ
πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

σπουδαζω **do one's best, work hard at, be eager**

Expresses a sense of urgency, 'do it now'.

τηρεω **keep, maintain**
ἐνότης, ητος f **unity**

Christian unity is created by the Spirit of God who calls us into fellowship with Christ and with each other. Nevertheless, visible maintenance of this unity requires active and diligent work on our part to ensure that the spiritual reality is reflected in the practicalities of day-to-day relationships.

συνδεσμος, ου m **that which binds together, bond, chain, ligament**

εἰρηνη, ης f **peace**

It is peace which binds Christians together even as it is strife which tears them apart.

Verses 4-6

Verses 4-6 consist of a series of seven acclamations in which the readers are reminded of the fundamental unities on which the Christian faith and life are based.

Verse 4

ἐν σώμα καὶ ἐν πνεύμα, καθως καὶ
ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

εἷς, μια, ἐν **gen ἑνος, μιας, ἑνος one**

"This *body* is the church, Christ's body (1:23), which comprises Jewish and Gentile believers alike. It is the heavenly gathering assembled around Christ, in which believers now participate. That body of Christ is, by definition, *one*. Each congregation is a local manifestation of this heavenly entity, not a part of it. So although the apostle is writing about the *one body* which is in heaven, all that he says applies also to each local congregation, for it is here that the unity of the body is visible... Believers are members of the body by virtue of the work of the Holy Spirit. And as there is only one body, so also there is only one Spirit." O'Brian

ἐλπις, ιδος f **hope**

"When God calls believers into a relationship with himself he calls them to a particular hope (Eph 1:18) which is sure and certain since it rests on his faithfulness – previously the Gentile readers had been separated from Christ and had no real hope (Eph 2:12). It is sometimes called 'the hope of the gospel' (Col 1:23) because it is held out in the saving message of the gospel, and 'the hope of glory' (1:27; Rom 5:2), the expectation of appearing with Christ in glory when he is revealed (Col 3:4) and of sharing in his glory." O'Brian.

κλησις, εως see v.1

Verse 5

εἰς κύριος, μία πίστις, ἐν βάπτισμα·

"This may have been a traditional baptismal affirmation, given the mention of baptism as the third member, and because faith in Jesus Christ as the one Lord was usually the focus of baptismal confession (e.g., Acts 2:34-39; 19:5). However, one should not assume that such a confession was confined to this occasion." O'Brian

'One Lord' is a remarkable affirmation given that 'Lord' is the substitute for Yahweh in the Old Testament and the title of Jesus Christ in the New.

πιστις, εως f faith, belief, the Christian faith

Commentators differ as to whether faith here is objective (the Christian faith), or subjective (trust in Christ). O'Brian thinks that it is probably objective, as later in this chapter (v.18, cf Jude 3).

"In baptism lies the evidence that all sorts of people (cf. Gal 3:28), without any discrimination, share in the grace of Christ." Ridderbos. "There is only *one baptism* because there is only one Lord Jesus Christ in whom believers are united, one body into which all Christians are incorporated." O'Brian.

Verse 6

εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν.

Cf. 1 Cor 8:6, a Christian version of the Shema of Deut 6:8.

πατηρ, πατρος m father

Is the 'all' masculine, meaning all people, or neuter meaning all things? O'Brian says that "a cosmic understanding of 'all' makes good sense in this context... On this interpretation Paul is affirming that God is supremely transcendent 'over everything' and that his immanence is all-pervasive: he works 'through all and in all'. If this latter understanding is correct, then God's universal sovereignty and presence are set forth as the climactic ground for the unity of the Spirit that believers are to maintain. His universal rule is being exercised to fulfil his ultimate purpose of unifying all things in Christ. The unity of the church is the means by which the manifold wisdom of God is being displayed to the universe. The church is the eschatological outpost, the pilot project of God's purposes, and his people are the expression of this unity that displays to the universe his final goal." O'Brian

Day 563: Ephesians 4:7-12

Verse 7

Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

The focus now shifts to diversity, a diversity which enriches the unity.

ἕκαστος, η, ον each, every

"Christ sovereignly distributes his gifts to all the members of his body. The recipients are not limited to some special group, such as the ministers of v.11. *Each one of us* is to be understood comprehensively since it includes Paul and all his readers (it is thus the counterpart to 1 Cor 12:7,11). None misses out on Christ's bounty." O'Brian

ἐδόθη Verb, aor pass indic, 3 s διδομι

"Grace is viewed in terms of its outworking in a variety of ways in the lives of individuals, and thus comes to signify much the same as *charisma* does in the parallel passages in Paul (1 Cor 12:4; Rom 12:6). Perhaps the use of *charis* here, rather than *charisma*, is to stress the source of divine grace in providing the gifts." O'Brian. Unity does mean uniformity

μετρον, ου n measure, degree, quantity
δωρεα, ας f gift

Verse 8

διὸ λέγει, Ἀναβὰς εἰς ὕψος ἠχμαλωτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.

διὸ therefore, for this reason

The quotation is from Ps 68:18. "In its original context Psalm 68 is a call to God to come and rescue his people (vv. 1-3). He is to be praised (vv. 4-6) for his past acts of deliverance and provision for his people. After the exodus he went in triumph before them (v. 7), so that Mount Sinai shook (v.8) and kings were scattered (vv. 11-14). The Lord desired Mount Zion as his dwelling (v.16), so he came from Sinai to his holy place (v.17), and ascended the high mount leading captives in his train. The 'you' in v.18 refers to God's ascent of Zion, probably in the person of the victorious king (or perhaps in reference to the establishment of the ark, which symbolised the invisible presence of God in Israel, on Zion). He led his captives in triumphal procession as they made their way up the temple mount.

"Paul applies this picture to Christ's ascension, not because there was some vague analogy between the two events, but because he saw in Jesus' exaltation a further fulfilment of this triumph of God. The original wording of the Psalm, which addresses the Lord directly after his triumphant ascent of Mount Zion, 'when you ascended on high,' is understood of Christ's exaltation, an event of momentous theological significance, as Ephesians 1:20-22 makes plain." O'Brian

ἀναβαινω go up, come up, ascend

ὑψος, ους n height, heaven, high position

αἰχμαλωτιζω make captive, take prisoner

αἰχμαλωσια, ας f captivity; group of captives

Cf. Col 2:15 & 2 Cor 2:14

ἔδωκεν Verb, aor act indic, 3 s διδωμι
δομα, τος n gift

The Hebrew and LXX text of Psalm 68 read '[you] *received* gifts' but both the Syriac Peshitta and a paraphrase of Psalm 68 in the Aramaic Targum read 'you have *given* gifts.' "Accordingly, it has been claimed that Paul has taken over the textual tradition as reflected in the Targum ('you gave'), and employed a common technique of early Jewish hermeneutics, known as *midrash pesher*, in which his exposition of the text in the light of its fulfilment in Christ is integrated into the actual quotation. This procedure, which appears elsewhere in the New Testament's use of the Old, would account for the differences present in Ephesians 4:8." O'Brian. The Targum applies the Psalm to Moses' ascent of Mount Sinai to receive the law from God and give it to the people. Accordingly Stott writes, "As Moses received the law and gave it to Israel, so Christ received the Spirit and gave him to his people in order to write God's law in their hearts and through the pastors he appointed (v.11) to teach them the truth."

Verse 9

(τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς;

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω
see v.8

καταβαινω come or go down, descend

κατώτερος, α, ον lower

μερος, ους n part, piece

γη, γης f earth

τα κατώτερα [μέρη] της γης Could be "lower parts, namely the earth." Eadie considers many possible interpretations of this phrase, including a reference to Christ's descent into hell, and concludes "with the majority of expositors" that the words simply refer to the earth. O'Brian suggests it should be understood to mean 'the earth below'. Quoting Calvin he says, "Paul's contrast is 'not between one part of the earth and another, but between the whole earth and heaven.'" The phrase refers to Christ's incarnation. Hendriksen views this phrase as a metaphor for Christ's deep humiliation – a deliberate contrast with his ascent 'higher than the heavens'.

Verse 10

ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρωσῇ τὰ πάντα.)

ἀναβαινω see v.8

ὑπερανῶ prep with gen far above; above, over

He has ascended to the highest place, cf. 1:20-21.

πληροω fill, make full, fulfill

Hendriksen surveys the various views of what is meant by Christ 'filling all things' and concludes that he fills the universe with the blessings or gifts which have been gained as a result of his atoning work. O'Brian thinks the phrase is best understood of his mighty rule over all things – filling is used of his sovereign rule, cf. Jer 23:24.

Verse 11

καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

"The building of the body is inextricably linked with the intention of filling the universe with his rule." O'Brian

ἔδωκεν Verb, aor act indic, 3 s διδωμι

The various 'offices' or 'officers' in the church are all gifts from Christ. For similar lists, cf. Rom 12:6-8; 1 Cor 12:8-10, 28-30; 1 Peter 4:10-11. The gifts here are people.

προφητης, ου m prophet

Cf. 2:20; 3:5.

εὐαγγελιστης, ου m one who preaches the good news, evangelist

Cf. Acts 21:8; 2 Tim 4:5. The term probably "covers a range of activities from primary evangelism and planting of churches to the ongoing building of Christians and the establishment of settled congregations (cf. Rom 1:11-15)." O'Brian

ποιμην, ενος m shepherd

"Leaders in the church are exhorted to be 'shepherds of God's flock' (1 Pet 5:2; Acts 20:28) who pattern their pastoral ministry after Christ's example." O'Brian

διδασκαλος, ου m teacher

Opinion is divided as to whether 'pastors and teachers' refers to two groups or to one.

O'Brian writes, "The *pastors* and *teachers* are linked here by a single definite article in the Greek, which suggests a close association of functions between two kinds of ministers who operate within the one congregation (cf. 2:20). Although it has often been held that the two groups are identical (i.e. 'pastors who teach'), it is more likely that the terms describe overlapping functions (cf. 1 Cor 12:28-29 and Gal 6:6, where 'teachers' are a distinct group). All pastors teach (since teaching is an essential part of pastoral ministry), but not all teachers are also pastors. The latter exercise their leadership role by feeding God's flock with his word." O'Brian

Teaching is exposition and application of Scripture (Acts 15:35; 18:11,25; Rom 2:20,21; Col 3:16; Heb 5:12) or an explanation and reiteration of apostolic instructions (1 Cor 4:17; Rom 16:7; 2 Thess 2:15; 2 Tim 2:2; 3:10).

Verse 12

πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

καταρτισμος, ου m training, equipping
διακονια, ας f ministry, service
οικοδομη, ης f upbuilding,
encouragement
σωμα, τος n body

The purpose of the particular offices or tasks mentioned above is to enable the whole church to be active in ministry which results in the church being built up, so O'Brian (though Lincoln and other commentators prefer to understand all three phrases as co-ordinate and referring to the work of those offices listed above – as per AV, RSV).

Day 564: Ephesians 4:13-16

Verse 13

μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνωσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρωματος τοῦ Χριστοῦ,

μεχρι and μεχρις until

καταστήσωμεν Verb, aor act subj, 1 pl
καταναω come, arrive, reach, attain

"The verb employed here is used figuratively and means to 'attain or arrive at a particular state', with the focus on the end point. Significantly, Christian growth or progress does not occur in isolation, for Paul's language here envisages God's people *collectively* (*we all*) as en route to this vital destination."

O'Brian

ένότης, ἡτος f unity

πιστις, εως f faith, trust, the Christian faith

"The eschatological tension is evident in the first element – the unity of the *faith*. This *faith* has already been given (v.5), yet its oneness is still to be fully appreciated... It is best understood here in terms of its objective content rather than readers' activity of believing. The point being made, then, is that God's people are moving towards the goal of appropriating all that is included in the one *faith*." O'Brian

ἐπιγνωσις, εως f knowledge

ἄνδρα Noun, acc s ἄνηρ, ἄνδρος m man

εἰς ἄνδρα τέλειον 'to mature manhood'.

"This description to which all believers are headed is understood as a corporate entity: it is not described in individual terms, but refers to the totality of believers as the body of Christ (cf. v.12), in an expression that is akin to 'the one new man' of 2:15. The phrase 'mature man' is somewhat unusual since the term for an adult male or full-grown man is used, rather than the generic word for man or human. The adjective has the sense of 'mature' (cf. 1 Cor 2:6; 14:20; Heb 5:14) rather than 'perfect', and focusses on the mature adult person in contrast with the infants of v.14 who are immature and unstable, like a storm-tossed boat blown in all directions by the winds of false teaching." O'Brian. The picture is of the church as the body of Christ growing up to manhood – transcending childishness (v.14f)

τέλειος, α, ον complete, perfect, mature

μετρον, ου n measure, degree

ἡλικια, ας f age, years; stature, maturity

πληρωμα, τος n fulness

"The maturity of this growth is measured by nothing less than Christ's full stature. 'The glorified Christ provides the standard at which his people are to aim: the corporate Christ cannot be content to fall short of the perfection of the personal Christ' (Bruce)." O'Brian

Verse 14

ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης

μηκετι no longer

ὦμεν Verb, pres subj, 1 pl εἶμι

νηπιος, α, ον baby, infant, child

"The contrast between 'the mature person' of v.13 and the 'children' here is pointed. Not only do the latter's ignorance and instability stand over against the knowledge of the *mature* adult (cf. 1 Cor 2:6; 3:1; Heb 5:13,14), but also the use of the plural 'children' (with its implications of individualism) stands in contrast to the *one* 'mature person' who is a corporate unity." O'Brian

κλυδωνιζομαι be tossed by the sea

περιφερω carry about

ἀνεμος, ου m wind

"Like small rudderless boats they are *tossed back and forth by the waves* and driven this way and that by the prevailing wind." O'Brian

διδασκαλια, ας f teaching; act of teaching

"Various religious philosophies which threatened to undermine or dilute the apostolic gospel." O'Brian

κυβεια, ας f trickery, cunning

πανουργια, ας f deceit, craftiness

Means, literally, a 'readiness to do anything', "and here signifies the malicious deception by which the false teachers seek to lead the unstable astray." O'Brian

μεθοδεια, ας f trickery; pl tricks

"Denotes a 'crafty scheming with the intent to deceive' that describes the intrigues of the devil (Eph 6:11). Satan's machinations have 'method'; his aim is to *mislead* the immature who are not grounded on apostolic doctrine." O'Brian

πλανη, ης f error, deceit, deception

Verse 15

ἀληθεύοντες δὲ ἐν ἀγάπῃ ἀυξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός,

ἀληθευω speak the truth, be honest

"*Speaking the truth in love* lays out a twofold contrast with the false teachers: the latter were presenting *false* doctrine in a *deceptive* manner, but over against this God's people are to grow through proclaiming the *truth in love*... Accordingly, the apostle is not exhorting his readers to truthfulness in general or speaking honestly with one another, however appropriate or important this may be. Rather, he wants all of them to be members of a 'confessing' church, with the content of their testimony to be 'the word of truth', the gospel of their salvation (1:13)... *In love* describes the sphere of the Christian life and spells out the manner in which the ministry of all is to occur. Its juxtaposition with truth is no accident. The claims of the two should not be held in tension. The truth as proclaimed should not be dissociated from love or promoted at the expense of love, while a life of love should embody the truth of the gospel." O'Brian

αὐξήσωμεν Verb, aor act subj, 1 s αὐξανω
grow, reach full growth
κεφαλη, ης f head

Verse 16

ἔξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὕξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

"Christ is not only the goal of the body's growth (v.15); as the head who rules over the body he is the ultimate source (*from him*) of its growth, for he supplies all that is necessary for its well-being, including its unity, nourishment and progress." O'Brian.

σωμα, τος n body

"Paul's focus is on the growth of the body as a whole, not on the need for individuals to become mature in Christ, however necessary this may be." O'Brian

συναρμολογεομαι be joined together, fit together

Cf. 2:21.

συμβιβάζω bring together, hold together

"The two verbs are virtually synonymous and indicate that there is an ongoing, unified growth to the body. It is 'not shapeless', but is 'ordered and united, ... fitly framed and knit together' (Best)." O'Brian

ἄφῃ, ης f ligament

Lincoln thinks "what is being highlighted is the role of the ministers in the whole body ruled and nourished by Christ and that, just as in v.11 the giving of Christ was embodied in particular persons, so ... [in this phrase of] v.16 the growth from Christ is mediated by particular persons." O'Brian follows this line but also emphasises that "the importance of each members' active contribution to the growth of the whole body is asserted in the words *as each part does its work*, which recall the language of v.7... In the light of God's dynamic enabling through Christ believers should eagerly exercise their ministry for the good of the whole. The presence of gifted persons within the body makes us dependent on one another, and as every Christian fully utilises his or her gifts for the growth of the body, divine fulness will be experienced." "Just as the human body, when properly supported and held together, experiences natural growth, so also the church, when each of its members supports and maintains loving contact with the others and above all with Christ, will, under the sustaining care of God (or of *Christ*...) proceed from grace to grace and from glory to glory." Hendriksen.

ἐπιχορηγία, ας f supply, support, help
ἐνέργεια, ας f working, power, activity
μετρον, ου n see v.7
εἷς, μια, ἐν gen ἑνός, μιας, ἑνός one
ἑκάστος, η, ον each, every
μερος, ους n see v.9

ἑνός ἑκάστου μέρους each and every member

αὕξησις, εως f growth

σωμα, τος n body

οἰκοδομη, ης f see v.11

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"Love ... becomes the criterion for the assessment of the church's true growth. Even the fullest demonstration of gifts has no spiritual value if love is lacking (cf. 1 Cor 13)." O'Brian.

Day 565: Ephesians 4:17-24

4:17ff.

"Ephesians 4:1-16 has set the stage for the exhortatory material that follows in 4:17-6:20, and serves as the introductory framework for the rest of the paranesis. What follows consists of a series of paragraphs which spell out in detail how local congregations and Christian households should heed the exhortation of 4:1-3." O'Brian

Verse 17

Τούτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

μαρτυρεω act and midd **bear witness**

μαρτυρομαι ἐν κυρίῳ He exhorts them with the authority of the Lord Jesus.

μηκετι no longer

περιπατεω walk, walk about, live

ἔθνη Noun, nom & acc pl ἔθνος, οὐς n **nation, people; τα ἔ. Gentiles**

ματαιοτης, ητος f **worthlessness, futility**

Cf. LXX Eccles 1:2,14; 2:1,11,15,17 etc.

νοῦς, νοῦς, νοι, νοῦν m **mind, thought, reason, purpose, understanding**

Cf. Rom 1:18-32.

"Just as there is a typical Christian life, so there is a typical pagan life. When each life is true to its own principles, the one is fundamentally opposed to the other." Stott

Verse 18

ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πωρωσιν τῆς καρδίας αὐτῶν,

Stott says that vv 18 & 19 depict the "downward path of evil".

ἐσκοτωμένοι Verb, perf pass ptc, m nom pl σκοτιζομαι **be or become darkened**
διανοια mind, thought, understanding, intentions

Cf. Romans 1:21.

ἀπηλλοτριωμένοι Verb, perf pass dep ptc, m nom pl ἀπαλλοτριομαι **be a stranger to, have no connection with**

Alienated, cf. 2:12.

ζωη, ης f **life**

ἄγνοια, ας f **ignorance, unawareness**

"It is noteworthy that the apostle goes out of his way to emphasise the perceptive and mental dimension in the human estrangement from God. The Gentiles' mind-set has been drastically affected (v.17b), their thinking has become darkened so that they are blind to the truth, and their alienation from God is *because of the ignorance within them*." O'Brian

πωρωσις, εως f **stubbornness, lack of feeling**

Verse 19

οἵτινες ἀπηληγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅτι **who, which**

ἀπηληγκότες Verb, perf act ptc, m nom pl ἀπαλγεω **lose all feeling, become insensitive**

"A vivid classical term which literally could refer to skin that had become callous and no longer felt pain. Here it means to 'lose the capacity to feel shame or embarrassment', while the perfect tense describes a state of affairs that led to (or else accompanied) the loss of all self control. Because of their lack of moral feeling and discernment there were no restraints to their plunging into all kinds of degrading activities." O'Brian

ἑαυτος, ἑαυτη, ἑαυτον **him/her/itself**
παραδιδομι **hand or give over, commit**
ἀσελγεια, ας f **sensuality, vice**

Cf. Gal 5:19. Includes the thought of throwing off every restraint.

ἐργασια, ας f **gain, profit, business**
ἀκαθαρσια, ας f **impurity, immorality, uncleanness**

"This term, which has a wide range of meanings and encompasses riotous and excessive living, can refer to unrestrained sexual behaviour. Although the latter may be particularly in view, the reference here cannot be restricted to this, since the text speaks of 'every kind of impurity.'" O'Brian

πλεονεξια, ας f **greed, covetousness**

"Although it is possible to understand 'greed' as a third vice, alongside debauchery and impurity, the prepositional expression 'with covetousness' suggests that the indecent conduct already described was practiced *with a continual lust for more*. The pagan way of life was characterised by an insatiable desire to participate in more and more forms of immorality. 'Ultimately, it becomes a vicious circle because new perversions must be sought to replace the old' (Patzia)." O'Brian

Verse 20

ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

"over against the heathen hardness, darkness and recklessness, Paul sets the whole process of Christian education." Stott continues by pointing out that:

- i) Christ is the substance of Christian teaching – just as evangelists 'preach Christ' so their hearers are to learn Christ;

ii) Christ is also the teacher – 'you heard him';
iii) Christ is also the context or classroom for instruction, 'taught in him'.

οὕτως and οὕτω adv. thus, in this way
ἐμάθετε Verb, aor act indic, 2 pl μανθανω
learn, find out

"The formulation, 'You did not *learn* Christ that way', is without parallel. The phrase 'to learn a person' appears nowhere else in the Greek Bible, and to date it has not been traced in any prebiblical Greek document... Christ himself is the content of the teaching which the readers learned." O'Brian

Verse 21

εἰ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ
ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ
Ἰησοῦ,

γε enclitic particle adding emphasis to the word with which it is associated

NIV 'surely'

"Although the first expression has been rendered 'you heard him' and taken to mean that Christ had instructed the readers through the voice of their Christian teachers, the Greek construction suggests that he was the one about whom they heard." O'Brian.

διδασκω teach
ἀληθεια, ας f truth, reality; ἐν ἁ. truly

"Just as heathen darkness leads to reckless hardness, the truth in Christ sets Christians free and leads to righteousness. It is the truth about the new creation, the new life which is in him (vv22-24)." Stott

Verse 22

ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν
ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν
φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς
ἀπάτης,

"The infinitive, denoting the substance of what they had been taught, should not be rendered as a formal imperative." Eadie. "It seems best to treat them [the three infinitives] as expegetic and therefore as spelling out three fundamental aspects of the gospel tradition which had been passed on to them." O'Brian – so NIV

ἀποθέσθαι Verb, 2 aor midd infin
ἀποτιθημι throw off, be done with,
take off (clothes)

Cf. Gal 3:27.

προτερος, α, ον adj former, earlier, past
ἀναστροφη, ης f manner of life, conduct
παλαιος, α, ον old, former

"The 'old person' here, as in Romans 6:6 and Colossians 3:9, designates the whole personality of a person when he is ruled by sin." O'Brian

φθειρω corrupt, ruin, destroy

"The verb 'corrupt', which in the active signifies to 'ruin or destroy something', is here used in the passive to refer to the ongoing moral corruption of the 'old person', a process of decay and ruin that finally ends in death (cf. Rom 8:21; Gal 6:8)." O'Brian

ἐπιθυμια, ας f desire, longing, lust,
passion

ἀπατη, ης f deception

Verse 23

ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς
ὑμῶν,

ἀνανεοῦσθαι Verb, pres pass infin
ἀνανεωω renew

"This verb is a present infinitive, in distinction to those of verses 22 & 24 which are aorists, it indicates that, in addition to the decisive rejection of the old and the assumption of the new, implicit in conversion, a daily – indeed continuous – inward renewal of our old outlook is involved in being a Christian." Stott. Cf. Rom 12:2.

νοῦς, νοος, νοι, νουν m see v.17

τῷ πνεύματι τοῦ νοῦς another expression signifying one's inmost being.

Verse 24

καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν
κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς
ἀληθείας.

ἐνδύσασθαι Verb, aor midd infin ἐνδυω
dress, clothe; midd put on, wear

"This third infinitive, *to put on*, like the previous two, has an implied imperative force, not in the sense that they were continue putting on the new man, but that they should conduct their lives in the light of the mighty change God had effected." O'Brian

καινος, η, ον new

Cf. 2:15

κτισθέντα Verb, aor pass ptc, m acc s
κτιζω create, make

"As the old person is under the rule of this present evil age, so the new person is part of the new creation and the life of the age to come." O'Brian

κατὰ θεὸν Created after this pattern – to be like God. The qualities that follow are therefore characteristic of God himself.

δικαιοσυνη, ης f righteousness

όσιότητι Noun, dat s όσιοτης, ητος f

holiness

άληθεια, ας f see v.21

The truth stands over against false teaching
and all forms of trickery.