

Notes on the Greek New Testament
Week 115 – Ephesians 6:1-24

Day 571: Ephesians 6:1-4**Verse 1**

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ], τοῦτο γάρ ἐστιν δίκαιον.

"It is obvious from these exhortations that the apostle thinks of local congregations as consisting of whole families who come together not only to praise God but also to hear his word addressed to them." O'Brian

τεκνον, ου n child
ὑπακουω obey, be subject to

The words ἐν κυρίῳ are absent from several early MSS and patristic quotations. However, the preponderance of MSS evidence favours inclusion.

"The obedience of Christian children to their parents is all of a piece with their submission to Christ: the additional motivating phrase, 'in the Lord', is virtually synonymous with 'as to the Lord' or 'as to Christ' (cf. 5:22; 6:5) and indicates that their obedience is part of their Christian discipleship. It is not rendered simply because of their parents' greater authority or status." O'Brian

γονευς, εως m parent
δικαιος, α, ον righteous, just

Introduces the Old Testament commandment.

Verse 2

τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,

τιμαω honour, reverence, acknowledge the status of

Ex 20:12 LXX.

ὅστις, ἧτις, ὁ τι who, which
ἐντολη, ης f command, order, instruction
πρωτος, η, ον first
ἐπαγγελια, ας f promise

Verse 3

ἵνα εὖ σοι γένηται καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς.

εὖ adv well
γένηται Verb, aor subj, 3 s γινομαι
ἔση Verb, fut indic, 2 s εἶμι
μακροχρονιος, ον long-lived
γη, γης f earth

Verse 4

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.

Fathers are not to be tyrants but shepherds.

παροργιζω make angry, make resentful
τεκνον, ου n see v.1

"Effectively the apostle is ruling out 'excessively severe discipline, unreasonably harsh demands, abuse of authority, arbitrariness, unfairness, constant nagging and condemnation, subjecting a child to humiliation, and all forms of gross insensitivity to a child's needs and sensibilities' (Lincoln). Behind this curbing of a father's authority is the clear recognition that children, while they are expected to obey their parents in the Lord, are persons in their own right who are not to be manipulated, exploited or crushed." O'Brian

ἐκτρεφω feed; raise (children)
παιδεια, ας f discipline; instruction, training
νουθεσια, ας f instruction, warning

"In contrast to the norms of the day, Paul wants Christian fathers to be gentle, patient educators of their children, whose chief 'weapon' is Christian instruction focussed on loyalty to Christ as Lord. Christian fathers were to be different from those of their surrounding society. Presumably, when these words from the household table were read to them, they had already heard and remembered what Paul had written earlier in the letter, namely, that their fatherhood was derived from the 'one God and Father of us all' (3:14-15; 4:6), and that God's mighty work of reconciliation in his Son had been effected in order to form 'one multinational, multicultural family of God'. Let them as human fathers, then, 'care for their families as God the Father cares for his' (Stott)." O'Brian

Day 572: Ephesians 6:5-9**Verse 5**

Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

δουλος, ου m slave, servant

ὑπακούω obey, be subject to
σαρξ, σαρκος f flesh, human nature

A deliberate play on the term κυριος.
"Ultimately, Christian slaves belong to the one Lord, Jesus Christ (v.6), and their obedience to their earthly masters is all of a piece with their serving him (vv.7,8)." O'Brian

φοβος, ου m fear
τρομος, ου m trembling
ἀπλοτης, ητος f generosity, liberality,
sincerity

"This kind of inner commitment can occur only as slaves recognise that in serving their masters they are rendering obedience to their heavenly Lord, Christ. The performance of their earthly tasks is related to his rule over their lives. Ultimately, then, the distinction between the sacred and the secular breaks down. Any and every task, however menial, falls within the sphere of his lordship and is done in order to please him. Their work is done 'as to Christ', their obedience is rendered 'as slaves of Christ' (v.6), their wholehearted service is performed 'as to the Lord' (v.7), because they know that they will be rewarded 'by the Lord' (v.8) for every good that is done. These instructions provide a specific application of the apostle's comprehensive exhortation of Colossians 3:17, 'Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.'" O'Brian

Verse 6

μη κατ• ὀφθαλμοδουλίαν ὡς
ἀνθρωπάρεσκοι ἀλλ• ὡς δούλοι Χριστοῦ
ποιούντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,
ὀφθαλμοδουλια, ας f service rendered
merely for the sake of impressing
others

Cf. Col 3:22. Not attested in pre-Pauline writings.

ἀνθρωπάρεσκος, ον one who acts merely
to please men
θελημα, ατος n will, wish, desire
ψυχη, ης f self, inmost being, life

Verse 7

μετ• εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ
καὶ οὐκ ἄνθρωποις,
εὐνοια, ας f good will; eagerness, zeal

Here alone in the New Testament.

δουλευω serve, be a slave

Verse 8

εἰδότες ὅτι ἕκαστος, ἐάν τι ποιήσῃ
ἀγαθόν, τοῦτο κομίσεται παρὰ κυρίου,
εἴτε δούλος εἴτε ἐλεύθερος.

εἰδότες Verb, perf act ptc, m nom pl οἶδα
(verb perf in form but with present
meaning) know, understand

ἕκαστος, η, ον each, every
ἐάν if
ἀγαθος, η, ον good, useful, fitting
κομιζω buy; midd receive back, be paid
back

"Consistent with the rest of the New Testament (indeed, the whole Bible), Paul assumes that judgment is according to works (cf. Rom 2:6). There is clearly a connection between good deeds and reward, although the content of the reward is not spelled out here. In Colossians 3:24, the parallel passage, the reward is identified with the eternal inheritance that has been prepared for believers (cf. Col 1:5, 12, 27; 3:1-4)." O'Brian

εἴτε if, whether

ἐλεύθερος, α, ον free, free person

The day of judgment, like the gospel itself, is a great leveller. Earthly status is of no significance on that day.

Verse 9

Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς
αὐτοὺς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι
καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν
οὐρανοῖς, καὶ προσωπολημψία οὐκ ἔστιν
παρ• αὐτῷ.

τα αὐτα ποιεετε Shocking words in the
context of the first century. Paul is saying that
masters have the same responsibility as their
slaves to act in a manner pleasing to God.

ἀνιέντες Verb, pres act ptc, m nom pl

ἀνιμι loosen, stop, cease

ἀπειλη, ης f threat, threatening

εἰδότες see v.8

προσωπολημψια, ας f favouritism,
treating one person better than another

"Christ's lordship over the lives of both slaves and masters has the effect of changing the dynamic of the relationship between them and lifting their mutual attitudes and behaviour to a new plane." O'Brian

Day 573: Ephesians 6:10-15**Verses 10-20**

"A thorough knowledge of the enemy and a healthy respect for his powers are a necessary preliminary to victory in war." Stott.
 "Throughout this paragraph on spiritual warfare Paul's sustained imagery is drawn from the prophecy of Isaiah, which describes the armour of Yahweh and his Messiah (11:4-5; 59:17; cf. 49:2; 52:7). The Isaianic references depict the Lord of hosts as a warrior dressed for battle as he goes forth to vindicate his people. The 'full armour of God' which the readers are urged to put on as they engage in a deadly spiritual warfare (v.11) is Yahweh's own armour, which he and his Messiah have worn and which is now provided for his people as they engage in battle." O'Brian

Verse 10

Τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

λοιπος, η, ον rest, remaining; του λοιπου henceforth

"The apostle is indicating that the whole of the interim period between the Lord's two comings is to be characterised by conflict. The peace which God has made through Christ's cross is to be experienced only in the midst of a restless struggle against evil." Stott

ἐνδυναμωω strengthen, make strong; pass become strong

O'Brian argues that the verb is best understood as passive rather than middle voice and the meaning is 'be made strong, be strengthened' cf. 3:16. See also Josh 1:6,7,9.

κρατος, ους n might, strength, ισχυς, υος f strength

Cf. 1:9-20. "The apostle prayed that his readers might understand and experience the extraordinary power of God working on their behalf (1:19). Now he calls upon them to appropriate this might, which in the case of Jesus has already proven itself sufficient to overcome powerful, diabolical opposition." O'Brian

Verse 11

ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

ἐνδύσασθε Verb, aor midd imperat, 2 pl ἐνδυω dress, clothe

πανοπλια, ας f armour, complete armour

The word originally referred to 'a complete set of instruments used in defensive or offensive warfare,' as worn by a heavily armed foot soldier.

του θεου that God supplies

δυναμαι can, be able to, be capable of, able to do

στηναι Verb, 2 aor act infin ἰστημι 2 aor stand, stand firm, hold ground.

Christ has already won the victory (1:19-22; cf 4:8). Hence believers are not urged to win the victory but to stand firm – to appropriate what Christ has won for them.

μεθοδεια, ας f trickery; pl tricks διαβολος, ου m the devil

"Mention of the 'schemes' of the devil reminds us of the trickery and subterfuge by which evil and temptation present themselves in our lives. Evil rarely looks evil until it accomplishes its goal; it gains entrance by appearing attractive, desirable, and perfectly legitimate. It is a baited and camouflaged trap." Snodgrass

Verse 12

ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

Though p⁴⁶ B and a few other MSS read ὑμῖν there is sufficient MSS evidence for the support of ἡμῖν which Metzger deems to be the harder reading in context. ἡμῖν emphasises that the battle is one in which Paul himself is also engaged.

παλη, ης f struggle, fight

Not found elsewhere in the NT. The word was commonly used of the sport of wrestling in the first century. It emphasises the close nature of the struggle – hand-to-hand conflict.

αἷμα, ατος f blood

σαρξ, σαρκος f flesh, physical body, human nature

ἀρχη, ης f power, first principle

ἐξουσια, ας f authority, power

Cf. 1:21; 3:10.

κοσμοκρατωρ, ορος m world ruler, ruler

A word that does not occur elsewhere in the NT or in the LXX. This word was used in astrology of the planets which were thought to control the fate of mankind. See Acts 19:13-20 for evidence of the occult at Ephesus.

On the devil as ruler of this world, see Mt 6:8,9; Jn 12:31; 14:30; 16:11; 1 Jn 5:19 and Eph 2:2.

σκοτος, ους n darkness, evil

A darkness from which believers have been delivered through Christ (5:8,11; cf. Col 1:13).

πνευματικός, η, ον spiritual, pertaining to the spirit

πονηρία, ας f evil, wickedness

ἐπουράνιος, ον heavenly, celestial

Stott warns against the contemporary trend to 'demythologise' the principalities and powers and to understand them simply as a poetic way of speaking of social structures. O'Brian similarly argues that views such as those of Walter Wink are "seriously flawed both theologically and hermeneutically". But he adds, "To reject the *identification* of the powers with human traditions and sociopolitical structures, however, is not to deny that these supernatural intelligences work through such agencies; after all, the New Testament speaks of the whole world lying in the power of the evil one."

"Many contemporary Christians seem to be unaware that there is a war in progress, or if they are, they consider it to be fought at a purely human level, and therefore earthly resources will be entirely adequate for conducting the campaigns. V.12 warns us that we are engaged in a deadly warfare against the god of this world and his minions, and that our struggle is *not* against flesh and blood, that is, other people, but against spiritual forces of evil headed up by Satan himself. God's own armour has been forged and furnished by him for our use so that we may obey his injunction to stand firm. Only spiritual weapons are of value in this deadly struggle. Hence the apostle will repeat his urgent call to put on this divine armour." O'Brian

Verse 13

διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι.

"The three exhortations of vv. 10, 11, and 13, which are similar in meaning and stress the need for divine empowering, at the same time remind the readers that the devil can be resisted since God has provided all the necessary resources for the battle." O'Brian

ἀναλάβετε Verb, aor act imperat, 2 pl

ἀναλαμβάνω take up, take, pick up

πανοπλία, ας f see v.11

δυνηθῆτε Verb, aor midd dep subj, 2 pl

δυναμαι see v.11

ἀνθιστημι resist, oppose, withstand

πονηρός, α, ον evil, bad, wicked

Cf. 5:16. "The exact phrase, 'the evil day' turns up in three prophetic passages in the Old Testament (Jer 17:17, 18; Obad 13; cf. Dan 12:1), and has an apocalyptic ring to it with its end-time connotations." O'Brian. Here it probably continues the thought that this present age is marked by evil (5:16), "while the singular evil *day* points to specific times of satanic attack that come with extraordinary force and when the temptation to yield is particularly strong." O'Brian (so also Bruce).

ἅπας, ασα, αν (alternative form of πας) all; pl everyone, everything

κατεργασάμενοι Verb, aor midd dep ptc, m nom pl κατεργαζομαι do, accomplish στήναι see v.11

"When they have done everything, that is, made all the necessary preparations for battle and are fully armed, Christians are to stand firm against the onslaughts of the evil powers." O'Brian.

Verse 14

στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,

"The four participles which follow the imperative 'stand', namely '*having fastened* the belt of truth', '*having put on* the breastplate of righteousness' (v.14), '*having fitted* your feet' (v.15), and '*having taken up* the shield of faith' (v.16), spell out the actions believers need to have taken if they are to stand firm. Given the context, these participles could also be taken as having implied imperatival force." O'Brian

στῆτε Verb, 2 aor act imperat, 2 pl ἵστημι see v.11

περιζωσάμενοι Verb, aor midd ptc, m nom

pl περιζωννυμι and περιζωννυω

wrap around (of clothes); midd dress

oneself, make oneself ready

ὀσφυς, υς f waist

ἀληθεια, ας f truth, reality

Men of those days, soldiers included, wore long flowing garments. A belt was necessary to keep these in place and/or to hitch them up in preparation for battle. "The apostle's language clearly alludes to the LXX of Isaiah 11, which declares of the Messiah: 'With righteousness shall he be girded around his waist, and with truth bound around his sides' (vv 4-5). Within its Old Testament context the rule of God's Anointed One in the divine kingdom will be characterised by righteousness and truth. The armour which the Messiah wears in battle is now provided for his people as they engage in spiritual warfare. 'Truth', which occupies a prominent place in Ephesians, refers to the truth of God (4:24; 5:9) revealed in the gospel (1:13; 4:15,21,24), which has its outworking in the lives of believers who are members of the new humanity (4:25; 5:9)." O'Brian
A mastery of the truth of God will prevent us from getting tangled up and defeated in our spiritual warfare.

ἐνδύω see v.11

θώραξ, ακος m breastplate, chest
δικαιοσύνη, ης f righteousness

Cf. Is 59:17 "where Yahweh puts on 'the breastplate of righteousness' as he comes to deliver his people and to punish the nation's enemies. According to Ephesians 6 believers need to be armed with God's own righteousness if they are to be protected against the blows and arrows of their spiritual enemies. Some exegetes understand this righteousness to refer to God's justifying, forensic righteousness which results in right standing before him (cf. Rom 3:21-26); on this view, God's sovereign verdict of acquittal through Christ's death provides the basis for believers standing firm in their spiritual struggle. Many recent commentators, however, in the light of earlier instances of 'righteousness' in Ephesians 4:24; 5:9), regard it as ethical righteousness. If the expression is to be understood in the light of its Old Testament context where righteousness is parallel to salvation, then to speak of donning God's own righteousness or appropriating his salvation is in effect to urge the readers once more to put on the 'new man' of 4:24, who is created to be like God in righteousness and holiness. By putting on God's righteousness believers are committed to being imitators of him (5:1) and acting righteously in all their dealings." O'Brian

Verse 15

καὶ ὑποδησάμενοι τοὺς πόδας ἐν
ἔτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

ὑποδησάμενοι Verb, aor midd prt, m nom
πρὶ ὑποδεομαι put on (ὑ. τοὺς ποδας
put on one's shoes)

πόδας Noun, acc pl ποὺς, ποδος m foot
ἔτοιμασια, ας f readiness; equipment
εὐαγγελιον, ου n good news, gospel
εἰρηνη, ης f peace

Cf. Is 52:7. "Paul's expression points to a readiness that derives from the good news of peace which has been appropriated by believers. Because this mighty announcement of reconciliation has become powerful in their lives, they will not only resist the evil influences of the powers and withstand temptation, but they also carry the attack into enemy territory by sharing and proclaiming this good news with others... The peace which Yahweh's messenger brings [Is 52:7-10] deals with both vertical and horizontal relationships. This is precisely the focus of Ephesians 2:14-18, where God's Messiah by his death makes peace: he destroys the alienation between Jew and Gentile, creates in himself one new humanity out of the two, and in his body reconciles them both to God (vv. 15-16)... Those who have appropriated that peace for themselves have their feet fitted with this 'readiness', a preparedness to announce the gospel of peace. Paradoxically, they are prepared to announce the gospel of peace as they engage in spiritual warfare!" O'Brian

Day 574: Ephesians 6:16-20

Verse 16

ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς
πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη
τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι·

ἐν πασιν here probably means 'besides all
these' rather than 'in all circumstances'

ἀναλαμβάνω see v.13

θυρεος, ου m shield

The Roman *scutum*, a large shield measuring four feet by two and a half and shaped like a door (cf. θυρα). "In the Old Testament the shield was used as an image of God's protection for of people (Gen 15:1; Ps 5:12; 18:2, 30, 35; 28:7, etc.). He is 'a shield to those who take refuge in him' (Prov 30:5). Here the shield which believers are to take up is 'the shield of faith'; the genitive is best understood as one of apposition, meaning that faith itself is the shield." O'Brian

πιστις, εως f **faith, trust**

"To *take* the shield of faith ... is to appropriate the promises of God on our behalf, confident that he will protect us in the midst of battle. According to 1 Peter 5:8-9, firm faith, described as 'flint-like resolution', is called for in resisting the devil." O'Brian

ἐν ᾧ 'by which'

δυνήσεσθε Verb, fut midd/pass dep indic, 2 pl δυναμαι **can, be able to**
 βελος, ους n **arrow**
 πονηρος, α, ον see v.13
 πεπυρωμένα Verb, perf pass ptc, n nom/acc pl πυροομαι **burn**
 σβέσαι Verb, aor act infin σβεννυμι **extinguish, put out**

"The burning arrows depict, in highly metaphorical language, every kind of attack launched by the devil and his hosts against the people of God. They are as wide-ranging as the 'insidious wiles' (v.11) that promote them, and include not only every kind of temptation to ungodly behaviour (cf. 4:26-27), doubt and despair, but also external assaults, such as persecution or false teaching. Paul's experience conveys the sense of extreme danger. The forces of 'the evil one' are incredibly powerful, and left to our own devices we would certainly fail. But these flaming arrows cannot harm those whose trust and confidence are 'in the Lord and in his mighty power' (v.10). They are able to resist and overcome these satanic attacks." O'Brian

Verse 17

καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου
 δέξασθε, καὶ τὴν μάχαιραν τοῦ
 πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ,

Cf. Is 59:17. God gives the helmet of his own warfare to his people for their protection.

περικεφαλαια, ας f **helmet**
 σωτηριον, ου n **salvation, saving power**

genitive of apposition – 'the helmet *which is* salvation'. Having God's salvation we have every reason to be confident concerning the outcome of the battle.

δέξασθε Verb, aor midd dep imperat, 2 pl
 δεχομαι **receive, take**
 μαχαιρα, ης f **sword**

A short handled sword which was an important offensive weapon in close combat. Here the genitive is probably one of source "indicating that the Spirit makes the sword powerful and effective." O'Brian. Cf. Heb 4:12.

ῥημα, ατος n **word**

ῥημα suggests a spoken word. "Paul again appears to be drawing on the imagery of Isaiah 11, which refers to the Spirit of the Lord resting on the Messiah, who will smite the earth with the word of his mouth and destroy the wicked with the breath of his lips (v.4)... Once again a weapon carried by the Messiah into battle is available to Christians to use. In their warfare with the powers of darkness, they are able to take hold of the word of God, the gospel (cd. 1:13; 6:15), and to proclaim it in the power of the Spirit... What is in view here ... is the faithful speaking forth the gospel in the realm of darkness, so that men and women held by Satan might hear this liberating and life-giving word and be freed from his grasp." O'Brian.

Verse 18

διὰ πάσης προσευχῆς καὶ δεήσεως
 προσευχόμενοι ἐν παντὶ καιρῷ ἐν
 πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν
 πάσῃ προσκατερήσει καὶ δεήσει περὶ
 πάντων τῶν ἁγίων,

δια here meaning 'with'

προσευχη, ης f **prayer**
 δεησις, εως f **prayer, plea**
 προσευχομαι **pray**

Prayer is "foundational for the deployment of all the other weapons." O'Brian

καιρος, ου m **time**

"Believers are to pray continually because their struggle with the powers of darkness is never ending. And their prayers are to be 'in or by the Spirit', that is, inspired and guided by the same Holy Spirit through whom they have confident access to the Father (2:18). As those who have been built into God's dwelling place in the Spirit (2:22) and who are being filled with the Spirit (5:18), they are to pray to the Father, prompted and guided by the Spirit. This is not a reference to praying in tongues, since not all Christians are expected to engage in such prayer, but has to do with specific requests offered through the Spirit by every believer involved in the spiritual warfare. Even when we do not know *what* to pray as we ought, the Spirit comes to our assistance and intercedes for us with unspoken groanings that are perfectly in line with the will of God (lit, 'according to God', Rom 8:26-27)." O'Brian

ἀγρυπνεω **be alert, watch over**

Cf. Jesus' exhortation to 'watch and pray' Mk 14:38 etc.

προσκατερησις, εως f **perseverance**

"Believers are to persevere so as to overcome fatigue and discouragement, and not to fall into spiritual sleep or complacency." O'Brian

ἅγιος, α, ον holy; οἱ ἅγιοι God's people

"The fourfold 'all' in this verse, pray at *all* times, with *all* prayer and supplication, with *all* perseverance, and make supplication for *all* the saints, underscores in a most emphatic way the significance which the apostle gave to such mutual intercession." O'Brian

Verse 19

καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοιξίᾳ τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου

"At the end of his letters Paul often asks for prayer for himself and his colleagues, particularly in relation to their ministry of the gospel (Rom 15:30-32; 2 Cor 1:11; Col 4:3,4; 1 Thess 5:25; 2 Thess 3:1,2; cf. Phil 1:19)." O'Brian

δοθῇ Verb, aor pass subj, 3s διδωμι
ἀνοιξις, εως f (act of) opening
στομα, τος η mouth
παρρησια, ας f openness, boldness,
assurance

Implies both boldness and clarity.

γνωριζω make known, disclose, know
μυστηριον, ου η secret, mystery (of something formerly unknown but now revealed)

"Central to this mystery is the reconciliation of Jews and Gentiles in the one body of Christ (Eph 1-3), a feature which appears to be significant for the specific circumstances apparently alluded to in v.20." O'Brian

εὐαγγελιον, ου η good news, gospel

An exegetical genitive – 'the mystery which is the gospel'

Verse 20

ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

πρεσβευω be an ambassador
ἀλυσις, εως f chain, imprisonment

"His imprisonment in Rome serves to open the door for him to address the emperor or his prefect. What he would have little hope of achieving otherwise, Paul might do as an accused prisoner, that is, as 'an ambassador in chains.'" O'Brian

παρρησιάσωμαι Verb, aor midd dep subj, 1
s παρρησιαζομαι speak boldly, have
courage

δει impersonal verb must, should, ought

λαλεω speak, talk

Day 575: Ephesians 6:21-24

Verses 21-22

Cf. Col 4:7-8 for almost verbatim agreement between the two epistles at this point.

Verse 21

ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,

εἰδῆτε Verb, perf/pres act subj, 2 pl οἶδα
(verb perf in form but with present
meaning) know, understand

καὶ ὑμεῖς "may well refer to letters sent to other recipients, such as Colossians, which were also delivered by Tychicus." O'Brian

πρασσω practice, do

γνωριζω see v.19

ἀγαπητος, η, ον beloved

πιστος, η, ον faithful, trustworthy

διακονος, ου η m & f servant, helper

Verse 22

ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέση τὰς καρδίας ὑμῶν.

πεμπω send

εἰς αὐτο τουτο for this very purpose

γνῶτε Verb, aor pass subj, 2 pl γινωσκω

παρακαλέση Verb, aor act subj, 3 s

παρακαλεω exhort, encourage

Verse 23

Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

εἰρηνη, ης η peace

The emphatic position given to 'peace' in this benediction reflects the centrality of this theme to the letter.

πιστις, εως η see v.16

"The expression 'with faith' signifies not that a priority is given to faith, but that love is accompanied by faith. Its present connection with love takes up Paul's thanksgiving in 1:15 (cf. 3:17), where he expresses his pleasure at news of the readers' faith and their love shown to all the saints." O'Brian. Here he prays that these qualities may continue to characterise them.

Verse 24

ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων τὸν
κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν
ἀφθαρσίᾳ.

χάρις, ιτος f grace, unmerited favour
ἀγαπῶντων Verb, pres act ptc, gen pl
ἀγαπαω love, show love for
ἀφθαρσία, ας f imperishability,
immortality

The sense here may be 'with undying love'. However, O'Brian prefers to link the noun with the preceding 'grace', even though it is separated syntactically. "So grace and immortality, which are blessings of the new age, are what Paul wants to be given in greater measure to his readers. The two blessings are not unrelated: grace, which has appeared often in Ephesians, is imperishable, not subject to corruption, while immortality flows out of God's grace shown in the present but also in the coming ages (cf. 2:7)."