

The boxes in this left-hand column provide parsing options for Greek verbs.

## PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

### TYPICAL AKTIONSAART

### TENSE FORMS

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

### PARTICIPLE (VERBAL ADJECTIVE)

### MOOD

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

### VOICE

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

The Vocabulary Box lists Greek words that appear in this section of Ephesians.

## VOCABULARY

ἀγαπάω  
 ἠγαπημένω  
 ἀγάπη, ἡ  
 ἄγιος, α, ον  
 ἄμωμος, ον  
 ἀπόστολος, ὁ  
 δόξα, ἡ  
 εἰρήνη, ἡ  
 θέλημα, ατος, τό  
 θεός, ὁ  
 Ἰησοῦς, οὔ  
 πατήρ, ὁ  
 πιστός, ἡ, ὄν  
 χάρις, χάριτος, ἡ  
 χριστός, ἡ, ὄν

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

## GNT: EPHESIANS LESSON 1 EPHESIANS 1.1-6

Roderick Graciano  
 Timothy Ministries  
 2014-2015

This right-hand box provides extra info on grammatical topics.

## THE KOINE GREEK ALPHABET LOWERCASE

α	Alpha	ν	Nee
β	Veeta	ξ	Ksee
γ	Ghamma	ο	Omicron
δ	Dhelta	π	Pee
ε	Epsilon	ρ	Rho
ζ	Zeeta	σ,ς	Seegma
η	Eeta	τ	Taf
θ	Theeta	υ	Epsilon
ι	Yiota	φ	Fee
κ	Kappa	χ	Hee
λ	Lamdha	ψ	Psee
μ	Mee	ω	Omegha

## PRACTICAL APPLICATION

This box is a place to write down insights that were surfaced by our discussion of the passage.

## MODERN GREEK PRONUNCIATION PRACTICE

## EPHESIANS LESSON 1 B

Look up each Bible word in your Greek lexicon (Greek-English Dictionary). Write the definition beside the word. Practice saying the word. Remember that, in general, each Greek letter makes the *first sound* in its letter name (the *gamma Y* sound is an exception).

ἄββά

ἀλλά

βάλλω

γάρ

γῆ

δόξα

ἐπί

ζάω

ἥλιος

θεός

ἵππος

κόσμος

λόγος

μέγας

νύξ

ξένος

ὄνομα

πᾶς, πᾶσα, πᾶν

ράβδος

σελήνη

τιμή

ὔδωρ

φέρω

χαρά

ψυχή

ώρα

**GNT: EPHESIANS LESSON 2**  
**EPHESIANS 1.7-14**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAART**      **TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

αἶμα, ατος, τό  
 ἀκούω  
 ἀκούσαντες  
 ἀλήθεια, ας, ἡ  
 ἀνακεφαλαίω  
 ἀνακεφαλαιώσασθαι  
 ἀπολύτρωσις, εως, ἡ  
 ἄρραβών, ῶνος, ὁ  
 ἄφεις, εως, ἡ  
 βουλή, ἡ  
 γῆ, ἡ  
 γνωρίζω  
 γνωρίσας  
 ἐνεργέω  
 ἐνεργοῦντος  
 ἐπαγγελία, ἡ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**PRONOUNCING DIPHTHONGS**

**αι** e as in met  
**ει** i as in ski  
**οι** i as in ski  
**υι** i as in ski  
**ου** ou as in through  
**αυ** ahf pre-voiceless cons., else ahv  
**ευ** ehf pre-voiceless cons., else ehv  
**ηυ** eef (or if) pre-voiceless cons., else eev (or iv)

**PRONOUNCING DOUBLE GAMMA**

Pronounce γγ as ng. When γγ is followed by an [e] sound, the second γ makes a g<sup>y</sup> sound.

**PRACTICAL APPLICATION**

## THE DEFINITE ARTICLES

		Mas.	Fem.	Neu.
Singular	Nominative	ὁ	ἡ	το
	Accusative	τον	την	το
	Genitive	του	της	του
	Dative	τω	τη	τω
Plural	Nominative	οι	αι	τα
	Accusative	τους	τας	τα
	Genitive	των	των	των
	Dative	τοις	ταις	τοις

## THE ARTICLE WITH PRONOUNS

In Eph 2.4 we have the English phrase, “His great love,” but the Grk is τὴν πολλὴν ἀγάπην αὐτοῦ, literally, “**the** great love His.” In English it is redundant to use **the** before a pronoun like **His**, and so we don’t translate the article, but this use of the article is correct Koine Grk.

Koine even uses the article with demonstrative pronouns as in the phrase, “this cup,” in 1Co 11.25. The Grk reads, Τοῦτο τὸ ποτήριον, “this **the** cup.” This occurs even with proper names as in Acts 1.11, οὗτος ὁ Ἰησοῦς, “this **the** Jesus...”

These are instances in which good English translation leaves a Grk word untranslated!

## SOME KOINE GREEK BACKGROUND

The *Koine* (= “common”) Greek of the Bible and early Christian writings was preceded by Classical Greek (until 323 BC) and followed by Medieval Greek (after AD 330). *Koine* arose as the common dialect of the armies of Alexander the Great as they broke through national boundaries, and mixed cultures on their eastward march to Mesopotamia. Koine Greek is based upon Classical Attic Greek, and has elements of other Greek dialects mixed in.

The *names* of the letters in the Greek alphabet are meaningless other than signifying their referent and beginning with the sound that their letter makes. This is because the Greek alphabet was adapted from the Phoenician-Semitic alphabet. “The Greek letters used in the most ancient inscriptions are, as to *form*, essentially the same as the corresponding characters found in Phoenician inscriptions and on Hebrew coins” (E. A. Sophocles, 1854). The earlier Semitic letters were pictograms that meant something. The West Semitic word *Aleph*, for example, meant ox, and the letter Aleph represented a bovine head with horns. The ancient meanings of these pictograms did not carry over into the corresponding Greek letters.



# GNT: EPHESIANS LESSON 3

## EPHESIANS 1.15-23

Roderick Graciano  
Timothy Ministries  
2014-2015

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

Indicative: Indicates  
Imperative: Commands  
Subjunctive: Expresses Possibility  
Optative: Expresses A Wish  
[Infinitive: Verbal Noun]

**VOICE**

Active: Subject does action  
Passive: Subject acted upon  
Middle: Subject acts upon self

**VOCABULARY**

αἰών, ὤνος, ὁ  
ἀποκάλυψις, εως, ἡ  
ἀρχή, ἡ  
δεξιός, ἀ, ὄν  
δίδωμι  
δώη  
ἔδωκεν  
δύναμις, ἡ, εως  
ἐγείρω  
ἐγείρας  
ἐκκλησία, ἡ  
ἐλπίς, ἰδος, ἡ  
ἐνέργεια, ἡ  
ἐξουσία, ἡ  
καθίζω  
καθίσας

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**CONJUNCTIONS**

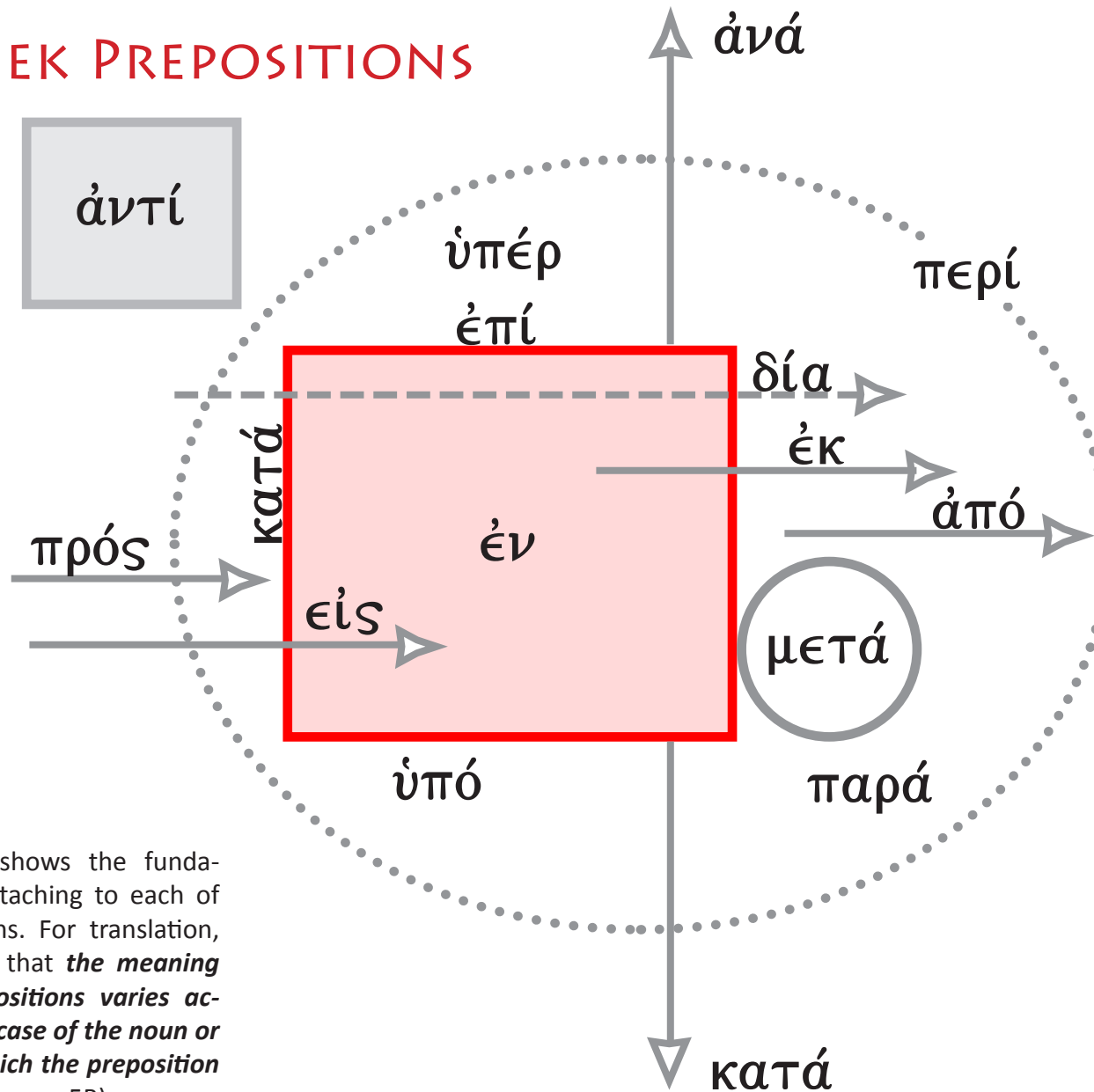
ἀλλά ἵνα  
δέ καί  
ἐάν ὅτι  
ὥς

**NEGATIONS: NO/NOT**

οὐ, οὐχ,  
μή

**PRACTICAL APPLICATION**

## GREEK PREPOSITIONS



This diagram shows the fundamental idea attaching to each of the prepositions. For translation, we must note that *the meaning of some prepositions varies according to the case of the noun or pronoun to which the preposition attaches* (see Lesson 5B).

**GNT: EPHESIANS LESSON 4**  
**EPHESIANS 2.1-10**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAKT**      **TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

ἀγαθός, ή, όν  
 ἀήρ, ἀέρος  
 ἀμαρτία, ή  
 διάνοια, ή  
 ἐπιθυμία, ή  
 υἱός, ό  
 παράπτωμα, ατος, τό  
 περιπατέω  
 περιεπατήσατε  
 πνεῦμα, ατος, τό  
 ποιέω  
 ποιούντες  
 σάρξ, gen. σαρκός, ή  
 σώζω  
 σεσωσμένοι  
 τέκνον, τό

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**MASCULINE NOUN**

		CASE	
Singular	Nominative	ό	λόγος
	Accusative	ΤΟΝ	λόγον
	Genitive	ΤΟΥ	λόγου
Plural	Dative	ΤΩ	λόγω
	Nominative	οἱ	λόγοι
	Accusative	ΤΟΥΣ	λόγους
Plural	Genitive	ΤΩΝ	λόγων
	Dative	ΤΟΙΣ	λόγοις

**PRACTICAL APPLICATION**

## THE KOINE GREEK CASE SYSTEM

Greek nouns, pronouns, adjectives and participles have case. Case is a feature of these kinds of words that tells us how they function in a sentence. In reading the Greek New Testament, we generally work with only four cases:

1. **Nominative:** This case means the word indicates the **subject** of the action.
2. **Accusative:** This case means the word indicates the **direct object**.
3. **Genitive:** This case means that the word describes the **quality** of something or indicates **ownership** by someone.
4. **Dative:** This case means the word indicates the **indirect object**.

However, the genitive case is sometimes divided according to two functions (though the forms of the words are identical):

1. Genitive: Indicating quality or possession.
2. Ablative: Indicating separation or movement away from something.

Likewise, the dative case is sometimes divided according to three functions (though the forms of the words are identical):

1. Dative: Indicating the indirect object.
2. Locative: Indicating the location, sphere or destination of something.
3. Instrumental: Indicating the means or cause of something.

There is also a fifth case that appears often in the NT, called the **Vocative** case. If a word is in the vocative case, it indicates the person(s) or thing(s) being addressed. Examples of words in the vocative case are:

τεκνία (children, 1Jo 2.1)  
 πατέρες (fathers, 1Jo 2.13)  
 παιδιά (young children, 1Jo 2.18)  
 ἀδελφοί (brothers, 1Jo 3.13)  
 κύριε (Lord, Rev 7.14; 11.17; etc.)  
 οὐρανέ (Heaven, Rev 18.20)

In each of these instances, the noun in the vocative case indicates the person(s) or thing(s) being addressed by the speaker.

For now, we need not worry about the **Vocative** case, because it is pretty easy to spot by context. Nor will we worry (for now) about the distinctions made between different kinds of Genitives and different kinds of Datives. For now, we need only learn the general meaning of the four cases given above, and begin to recognize their distinctive endings. The case endings for a masculine noun like **λόγος** are given on the preceding page.

Here's a simple example of how the Greek cases would work in an English sentence:

Sire, Sir Galahad defeated that knight of France for his lady!
   
 Vocative      Nominative                  Accusative      Genitive      Dative



# GNT: EPHESIANS LESSON 5

## EPHESIANS 2.11-22

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PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

### PARTICIPLE (VERBAL ADJECTIVE)

MOOD
<b>Indicative:</b> Indicates
<b>Imperative:</b> Commands
<b>Subjunctive:</b> Expresses Possibility
<b>Optative:</b> Expresses A Wish
[Infinitive: Verbal Noun]

VOICE
<b>Active:</b> Subject does action
<b>Passive:</b> Subject acted upon
<b>Middle:</b> Subject acts upon self

VOCABULARY
ἄθεος
ἀκροβυστία, ἡ
ἀκρογωνιαῖος, α, ον
ἀμφοτέρος, α, ον
ἄνθρωπος, ὁ
ἀπαλλοτριῶ
ἀπηλλοτριωμένοι
ἀποκτείνω
ἀποκτείνας
αὐξάνω or αὔξω
αὔξει
γίνομαι
ἐγενήθητε
διαθήκη, ἡ
δόγμα, ατος, τό
ἐντολή, ἡ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

PARTICLES IN EPHESIANS	
ἄν (6.8)	μέν (4.11)
ἄρα (2.19)	οὖν (2.19)
γε (3.2)	ποτέ (2.2)
εἴ (3.2)	πῶς (5.15)
εἴτε (6.8)	τέ (3.19)

Particles are words that have more functional than inherent meaning. Their meaning has to do with the relationship between words, and so they are sometimes untranslatable into a corresponding word in the target language. In Eph 6.8, for example, the particle ἄν simply expresses conditionality.

### PRACTICAL APPLICATION

## PREPOSITIONS USING MULTIPLE CASES

See **Lesson 3B** for the fundamental idea of each of the prepositions. For translation, we must note that the meaning of some prepositions varies according to the case of the noun or pronoun to which the preposition attaches. **Here are the prepositions that use two different cases:**

### διά

Acc. = because of

Gen. = through

διά τὴν πολλὴν ἀγάπην αὐτοῦ  
ἀπόστολος ... διὰ θελήματος θεοῦ

“**because of** His great love” (Eph 2.4)

“an apostle ... **through** the will of God” (Eph 1.1)

### μετά

Acc. = after

Gen. = with

μετὰ μίαν καὶ δευτέραν νουθεσίαν  
μετὰ πάσης ταπεινοφροσύνης

“**after** a first and second warning” (Tit 3.10)

“**with** all humility” (Eph 4.2)

### ὑπέρ

Acc. = above

Gen. = with regard to

τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων  
Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν

“the name **above** every name” (Phil 2.9)

“Christ died **for** us” (Rom 5.8)

### ὑπο

Acc. = under

Gen. = by, because of

ὑπὸ τοὺς πόδας αὐτοῦ  
τὰ ... κρυφῆ γινόμενα ὑπ’ αὐτῶν

“**under** his feet” (Eph 1.22)

“the things ... secret done **by** them” (Eph 5.12)

### κατά

Acc. = according to

Gen. = against

κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ  
ἐξαλείψας τὸ καθ’ ἡμῶν χειρόγραφον

“according to the good pleasure of His will” (Eph 1.5)

“have cancelled the bond **against** us” (Col 2.14)

### περί

Acc. = approximately

= around

Gen./Acc. = for/concerning

ἐξεληθὼν περὶ τρίτην ὥραν  
περιεζωσμένοι περὶ τὰ στήθη  
δεήσει περὶ πάντων τῶν ἁγίων

“he went out **about** the third hour” (Mat 20.3)

“having been girded **around** the chests” (Rev 15.6)

“supplicaiton **for** all the saints” (Eph 6.18; but cf. 1Ti 1.19)

**Here are the prepositions that use three different cases:**

### παρά

Acc. = motion to beside

Gen. = motion from beside

Dat. = rest beside

ἐξήλθομεν ... παρὰ ποταμὸν  
τοῦτο κομίζεται παρὰ κυρίου  
προσωποληψία οὐκ ἔστιν παρ’ αὐτῶ

“we went out **to** [the] river” (Acts 16.13)

“this he will receive **from** the Lord” (Eph 6.8)

“accepting of faces is not **with** Him” (Eph 6.9)

### ἐπί

Acc. = motion to upon

Gen. = rest upon (at)

= in the time of

Dat. = rest upon (on, at)

ὀργή ... ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας  
τὰ ἐπὶ τῆς γῆς  
ἐπὶ τῶν προσευχῶν μου  
τὰ ἐπὶ τοῖς οὐρανοῖς

“wrath ... **comes upon** the sons of disobedience” (Eph 5.6)

“the [things] **resting upon** the earth” (Eph 1.10)

“**at the time of** my prayers” (Eph 1.16)

“the [things] **resting upon** the heavens” (Eph 1.10)

**GNT: EPHESIANS LESSON 6**  
**EPHESIANS 3.1-6**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

ἀναγινώσκω  
 ἀναγινώσκοντες  
 γενεά, ἡ  
 δέσμιος, ὁ  
 δύναμαι  
 δύνασθε  
 ἔθνος, το  
 ἕτερος, α, ον  
 εὐαγγέλιον, το  
 καθώς  
 μυστήριον, το  
 νοέω  
 νοῆσαι  
 οἰκονομία, ἡ  
 προφήτης, ὁ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**POSTPOSITIVES**

In Koine Greek, certain words cannot appear first in a clause or sentence. Such words are called **postpositives**, and they include γάρ, γέ, δέ, οὖν and τέ. These words generally appear *second* in a clause (though they can occur later in the word order), but we usually translate them *first*. Thus, in Eph 4.1, Paul writes, Παρακαλῶ οὖν ὑμᾶς.... The literal word order is, “I exhort therefore you ...” but we of course translate the **postpositive** first: “Therefore, I exhort you ...”

**PRACTICAL APPLICATION**

νοεῖτε; = “Do you all understand?”  
 νοοῦμεν. = “We understand.”  
 νοέω. = “I understand.”

## NESTING AND STACKING MODIFIERS

In the Greek Scriptures we find two distinctive ways of characterizing or identifying a thing or an action. One way is that of **nesting** modifiers between a substantive and its definite article. This style of description looks like this:

τῆς τοῦ διαβόλου παγίδος, “the (of the devil) snare,” (2Ti 2.26)

ὁ τῆς δικαιοσύνης στέφανος, “the (of righteousness) crown,” (2Ti 4.8)

In the first instance, the nested genitive phrase *of the devil* modifies the articular substantive surrounding it, *the snare*. In the second instance, the nested genitive phrase *of righteousness* modifies the articular substantive *the crown*. In all his epistles, Paul used this **nesting** of modifiers only twelve times. However, the authors of the apocryphal 2Maccabees, 3Maccabees, 4Maccabees, Wisdom and Baruch used this style extensively, as did Josephus and Philo.

Instead of the relatively rare **nesting** style of description, the canonical authors constantly used a **stacking** style. To describe or identify a thing or an action, they stacked up prepositional phrases with increasing specificity, sometimes adding a demonstrative pronoun to the top of the stack for good measure. Sometimes the stack is very simple, as in Eph 2.13.

τῷ αἵματι τοῦ Χριστοῦ, “the blood of the Christ”

Had Paul **nested** this substantive and its descriptor it would have looked like this:

τῷ τοῦ Χριστοῦ αἵματι, “the (of the Christ) blood”

Instead, the descriptor is **stacked** on top of its substantive:

τῷ αἵματι τοῦ Χριστοῦ, “the blood + of the Christ”

Other instances of stacked modifiers are more complex, as when Paul clearly identifies a certain spirit in Eph 2.2:

τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας  
“the spirit + the now working + in the sons + of the disobedience”

### Find Paul’s nested modifiers in:

Rom 10.3; 13.2;  
2Co 1.19; 7.10; 8.19; 11.7;  
1Ti 3.16  
2Ti 2.4,26; 3.17; 4.8;  
Tit 1.9

### Find Paul’s stacked modifiers in:

Eph 1.6,7,9,10,11,12,13,14,18,19;  
2.2,15;  
3.2,7,9,16  
4.7,13,14,19,22  
5.5,11,20,26  
6.12,18

**The most important thing to understand about this style of stacked modifier phrases is that the final modifier is the most specific, and therefore the key to the meaning of the initial thing or action in view.**

**GNT: EPHESIANS LESSON 7**  
**EPHESIANS 3.7-13**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAKT TENSE FORMS**

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
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**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
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**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

αἰτέω  
 αἰτοῦμαι  
 ἀποκρύπτω  
 ἀποκεκρυμμένου  
 διάκονος, ὁ  
 διό  
 δωρεά, ᾶς, ἡ  
 ἐγκακέω  
 ἐγκακεῖν  
 εὐαγγελίζω  
 εὐαγγελίσασθαι  
 θλιψις, εως, ἡ  
 κτίζω  
 κτίσαντι  
 πίστις, ἡ  
 σοφία, ἡ

**PAUL THE WORDSMITH**

What do you do if language just isn't sufficient to express the wonders of the revelation you've received? If you were the inspired apostle Paul, you'd invent new words! The following words have never been found in surviving Greek literature prior to Paul's writings:

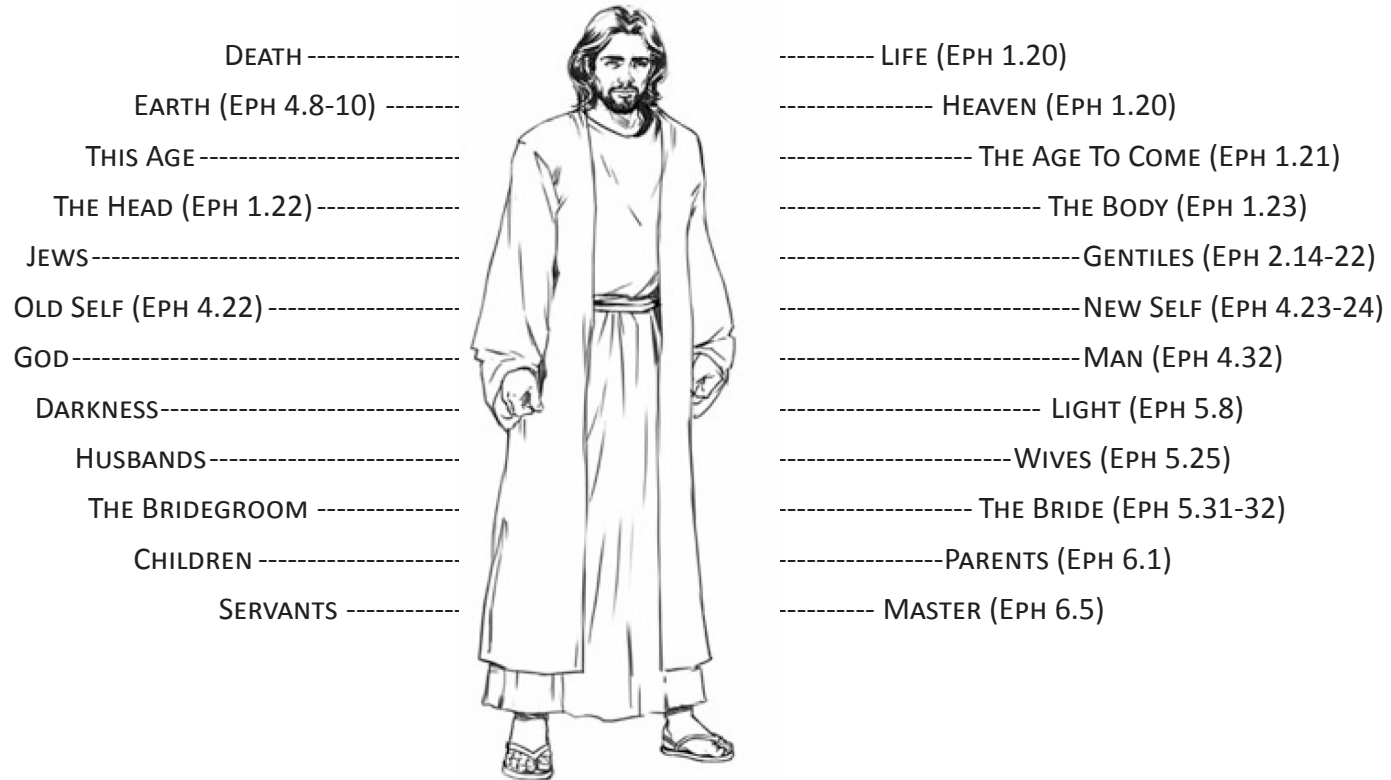
- συζητητής, ὁ, joint inquirer: disputant, 1Co 1.20.
- συναρμολογέω, fit or frame together, Eph 2.21; 4.16.
- σύσσωμος, ον, united in one body, Eph.3.6.
- σύμφυχος, ον, of one mind, at unity, Phil.2.2; united in soul.
- συμμητής, οὔ, ὁ, joint imitator, Phil.3.17.

Notice that all the words Paul coined made use of the σύν (= "with") prepositional prefix. Judging from the many existing σύν- words Paul used, he truly gloried in the unities accomplished by Christ.

**PRACTICAL APPLICATION**

**“THE SUMMING UP OF ALL THINGS IN CHRIST”**

In his epistle to the Ephesians (as in that to the Colossians), Paul helps his readers understand that Jesus Christ is sovereign over all things and all time, uniting what needs to be united, reconciling what needs to be reconciled, and righting what is wrong. In other words, whatever we need, whatever the world needs, **Jesus is the fullness** that answers that need.



Paul’s presentation of Christ as the all-sufficient Fullness was particularly important for the Ephesian Christians in their milieu of spiritual warfare. Remember that the early converts to Christ in that region, accustomed to relying on magical spells and charms, at first held onto their magic books (Acts 19.17-19), *just in case* Jesus was not sufficient to aid them in *all* the trials of life. Just as the Ephesian Christians repented of their lack of trust in their Savior, we also must learn to trust Jesus for all things, without always relying on human backup plans.

# GNT: EPHESIANS LESSON 8

## EPHESIANS 3.14-21

Roderick Graciano  
Timothy Ministries  
2014-2015

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

### PARTICIPLE (VERBAL ADJECTIVE)

MOOD
<b>Indicative:</b> Indicates
<b>Imperative:</b> Commands
<b>Subjunctive:</b> Expresses Possibility
<b>Optative:</b> Expresses A Wish
[ <b>Infinitive:</b> Verbal Noun]

VOICE
<b>Active:</b> Subject does action
<b>Passive:</b> Subject acted upon
<b>Middle:</b> Subject acts upon self

VOCABULARY
ἀμήν
βάθος, εος, τό
γινώσκω
γνώμαι
γόνυ, τό
ἐξισχύω
ἐξισχύσητε
ἔσω
θεμελιόω
τεθεμελιωμένοι
κάμπτω
καρδία, ἡ
κατοικέω
κατοικῆσαι
ὀνομάζω
ὀνομάζεται

Diphthongs are marked in blue, consonants with a different pronunciation in red.

### ἵνα CLAUSES

The conjunction ἵνα occurs 23 times in Ephesians. It normally appears in **purpose clauses** (also called final clauses), i.e., clauses using the **subjunctive mood** that state the purpose for something. In such clauses, ἵνα means *in order that*, but often translates simply as *that*.

In **non-purpose clauses**, ἵνα is often equivalent to ὅτι. In these clauses, ἵνα introduces an indirect statement or discourse, and simply means *that*.

Sometimes, ἵνα introduces **clauses in apposition**, i.e., clauses describing equivalent ideas or actions. In 1John 5.3, ἵνα tells us *that* “the love of God” = “keeping His commandments.”

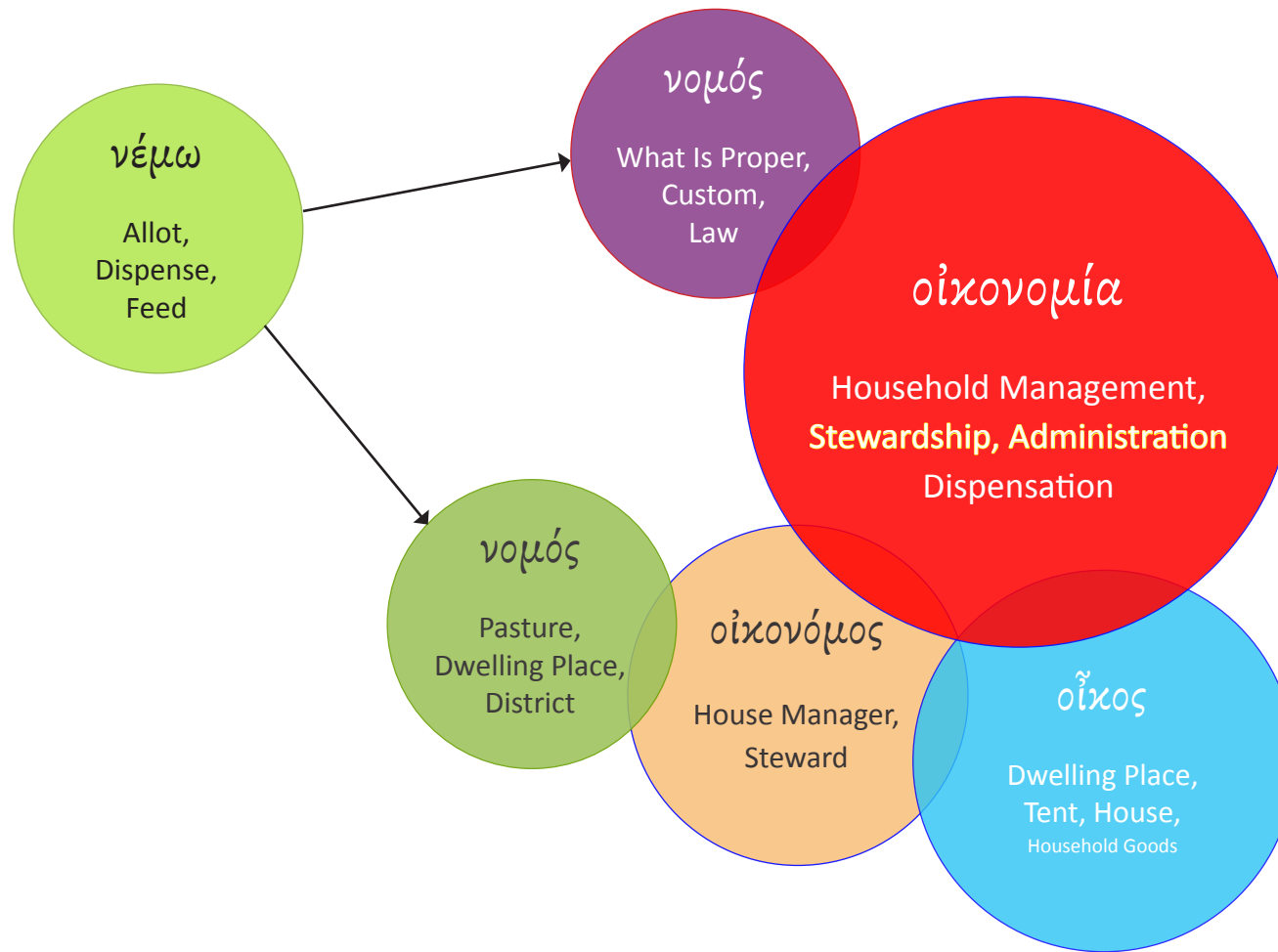
### PRACTICAL APPLICATION

## EVOLUTION OF THE WORD "ECONOMY"

## EPHESIANS LESSON 8B

The economy (*οἰκονομία*) of which Paul speaks is a divine administration, an administration "of God" (Col 1.25). The Trinity is at the head of this administration; Jesus is king. It is an administration with similarities to the earlier Edenic and Mosaic administrations, but it is also superior and "suitable to the fullness of the times" (Eph 1.10) when God sent forth His Son (Gal 4.4). The stewards of this new administration are the apostles (1Co 4.1; 9.17), and church leaders after them (Tit 1.7), and all believers after them (1Pe 4.10).

Paul's intent was to be found faithful in his stewardship of the divine *οἰκονομία* (1Co 4.2; cf. Tit 1.7), and to make its principles and benefits fully known (Eph 3.9), particularly to the Gentiles, as per his specific calling (Eph 3.2).



### DISCUSSION QUESTIONS:

1. How is the New Testament *οἰκονομία* like the Edenic?
2. How is the New Testament *οἰκονομία* like the Mosaic?
3. How is the New Testament *οἰκονομία* different from the previous administrations? How is it superior?
4. What should our role look like in the New Testament *οἰκονομία*?



EPHESIANS 4.1-6

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

- Indicative: Indicates
- Imperative: Commands
- Subjunctive: Expresses Possibility
- Optative: Expresses A Wish
- [Infinitive: Verbal Noun]

**VOICE**

- Active: Subject does action
- Passive: Subject acted upon
- Middle: Subject acts upon self

**VOCABULARY**

ἀλλήλων  
 ἀνέχομαι  
 ἀνεχόμενοι  
 ἀξίως  
 βάπτισμα, ατος, τό  
 ἐνότης, ητος, ἡ  
 καλέω  
 ἐκλήθητε  
 κλήσις, εως, ἡ  
 κύριος, ὁ  
 μακροθυμία, ἡ  
 σπουδάζω  
 σπουδάζοντες  
 ταπεινοφροσύνη, ἡ  
 τηρέω  
 τηρεῖν

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**ὁ ἄρραβών**

The word ἄρραβών occurs 3 times in the OT, all in the story of Judah and Tamar: the ἄρραβών was the pledge Judah gave to Tamar when she deceived him in order to obtain the children due her from Judah's family by law (Gen 38).

The word also occurs only 3 times in the NT, all in Paul's epistles and always referring to the Holy Spirit as the **guarantee** of the *full inheritance* that is coming to us in Christ (Eph 1.14; cf. 2Co 1.22; 5.5). In the first-century market place, ἄρραβών always referred to a down payment or earnest money, guaranteeing that a buyer would follow through and complete a purchase. What we must understand is that an imperceptible ἄρραβών is no guarantee of anything. We have no guarantee of our full inheritance in Christ if the Holy Spirit is not evident in our life.

**PRACTICAL APPLICATION**

## PERSONAL PRONOUNS

	Singular		Plural		
First Person	Nominative	ἐγώ	I	ἡμεῖς	we
	Accusative	ἐμέ, με	me	ἡμᾶς	us
	Genitive	ἐμοῦ, μου	mine	ἡμῶν	ours
	Dative	ἐμοί, μοι	for/to me	ἡμῖν	for/to us
2nd Person	Nominative	σὺ	you	ὕμεῖς	you
	Accusative	σέ	you	ὑμᾶς	you
	Genitive	σου	yours	ὑμῶν	yours
	Dative	σοί	for/to you	ὑμῖν	for/to you
3rd Pers. Mas.	Nominative	αὐτός	he	αὐτοί	they
	Accusative	αὐτόν	him	αὐτούς	them
	Genitive	αὐτοῦ	of his	αὐτῶν	theirs
	Dative	αὐτῷ	for/to him	αὐτοῖς	for/to them
3rd Pers. Fem.	Nominative	αὐτή	she	αὐταί	they
	Accusative	αὐτήν	her	αὐτάς	them
	Genitive	αὐτῆς	hers	αὐτῶν	theirs
	Dative	αὐτῇ	to/for her	αὐταῖς	for/to them
3rd Pers. Neut.	Nominative	αὐτό	it	αὐτά	they
	Accusative	αὐτό	it	αὐτά	them
	Genitive	αὐτοῦ	of its	αὐτῶν	theirs
	Dative	αὐτῷ	to/for it	αὐτοῖς	for/to them

GNT: EPHESIANS LESSON 10  
**EPHESIANS 4.7-16**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSSART**      **TENSE FORMS**

Durative	<b>Present</b>
Summary	<b>Future</b>
Punctiliar	<b>Aorist</b>
Durative	<b>Imperfect</b>
Stative	<b>Perfect</b>
Past Past	<b>Pluperfect</b>

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

ἀληθεύω  
 ἀληθεύοντες  
 ἀναβαίνω  
 Ἄναβας  
 ἄνεμος, ὁ  
 ἀνήρ, ὁ, ἀνδρός, ἀνδρί  
 διακονία, ἡ  
 διδασκαλία, ἡ  
 διδάσκαλος, ὁ  
 δόμα, ατος, τό  
 ἕκαστος, η, ον  
 ἐνότης, ητος, ἡ  
 ἐπίγνωσις, εως, ἡ  
 καταβαίνω  
 κατέβη  
 κεφαλή, ἡ

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

**εἷς, μία, ἓν**

The word **one** in English is used as an adjective, noun or pronoun. In Greek it is an adjective, and so has masculine, feminine and neuter forms: εἷς, μία, and ἓν. The feminine form seems so different from the masculine and neuter, but a similarity becomes apparent in the Indo-European words from which the three forms evolved: *sems, smia, sem*.

Forms of εἷς usually express the cardinal number, *one*, but can be used as the ordinal *first*. In Mat 21.19, μίαν describes a fig tree as standing *alone*. With the preposition κατά, as in εἷς κατά εἷς, one by one, (Mark 14.19), it can become adverbial, meaning *singly*.

**PRACTICAL APPLICATION**

## THE SEVEN UNITIES OF EPHESIANS 4.4-6

The **Seven Unities** are seven things of which there are only one: **Body, Spirit, Hope, Lord, Faith, Baptism,** and **God the Father**. Paul presented the **Seven Unities** to his Ephesian audience as the basis for continuing to prioritize relational unity in the Church. Today, without overlooking Paul's point, we also recognize the **Seven Unities as a proto-creedal statement**. There is very little material in the NT that we can definitely identify as creedal or confessional. What creedal material there is overlaps with what the NT calls traditions, (παράδοσις), i.e., the attested teachings and preachings (κήρυγμα) of the apostles (1Co 11.2; 2Th 2.15; 3.6; cf. Act 2.42; Rom 6.17; 1Ti 4.6; 2Ti 1.13; Tit 1.9).<sup>1</sup> The specific wording of the creedal or proto-creedal statements in the NT did not necessarily originate from the apostles, but the NT authors recorded them as anonymous "sayings" or parts of hymns that were faithful to the apostolic teaching (1Ti 3.16; 2Ti 2.11-13).

A perusal of the creedal or confessional snippets in the NT reveals that **the doctrinal concern of the apostolic church was overwhelmingly Christological**. The doctrinal confession of the apostolic church was expressed most briefly in statements of Jesus' essential identity:

**Jesus is Lord**

(Rom 10.9; 1Co 12.3)

**Jesus is the Christ**

(Act 5.42; 9.22; 1Jo 2.22; 5.1)

**Jesus is the Son of God**

(Act 9.20; 1Jo 4.15; 5.5)

**Jesus Christ is Lord**

(Phi 2.11)

From these core statements, Paul gives a slightly expanded Christological statement in 2Ti 2.8. John goes deeper and wider with his gospel prologue, John 1.1-14. Not only does John underscore Christ's deity, but goes beyond essential Christology into soteriology (the doctrine of salvation):

John 1.12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Paul also expanded into brief soteriological statements in Rom 10.9-10, Eph 2.8-9 and in his four-point summary of the gospel in 1Co 15.1-6.

Uniquely in the NT, Eph 4.4-6 gives us in its **Seven Unities** the one apostolic doctrinal summary that goes beyond Christology and the gospel. As such, it provides us with an important theological touchstone for testing the doctrinal propositions of Christian preachers, teachers and commentators to this day.

<sup>1</sup> The *traditional teachings* of the apostles were akin if not synonymous to *halakah*, the rabbinical "law of custom," and were corporately attested as opposed to private or novel teachings. These apostolic traditions are not to be confused with the counter traditions of the Pharisees, Mar 7.9, and of competing religions, Col 2.8.

**GNT: EPHESIANS LESSON 1 1**  
**EPHESIANS 4.17-24**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
 [Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

ἄγνοια, ἡ  
 ἀκαθαρσία, ἡ  
 διδάσκω  
 ἐδιδάχθητε  
 ζωή, ἡ  
 λέγω  
 μανθάνω  
 ἐμάθετε  
 μαρτύρομαι  
 μηκέτι  
 νοῦς, ὁ  
 παραδίδωμι  
 παρέδωκαν  
 πλεονεξία, ἡ  
 σκοτώω  
 ἐσκοτωμένοι

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**CORNERSTONE OR CAPSTONE**

The prefix *ἀκρο-* has to do with something at a distance or at an extremity. In ancient usage then:

- ἀκροβάτης, an acrobat, is someone who walks on tiptoe.
- ἀκροβυστία, foreskin, is the skin at the extremity of the male organ.
- ἀκρόπολις is the high point of a city.
- ἀκρογωνιαῖος, α, ον, is an adjective meaning at the extreme angle, which when speaking of a stone implies either the cornerstone or the capstone/keystone.

Does Eph 2.20 speak of Christ as the Cornerstone for a square foundation, or the Capstone for secure support of the roof and walls? The ambiguity reminds us that Jesus is both — the Alpha and the Omega of the Church.

**PRACTICAL APPLICATION**

## APOSTLES AND PROPHETS IN EPHESIANS

Generally speaking, the phrase “the prophets” in the NT refers to the canonical prophets of our OT, a reference made explicit by frequent pairing with the phrase, “the Law” or with a reference to Moses. Jesus used the phrase “the prophets” in this way (Mat 5.17; 11.13; Luk 16.31; etc.), as did Peter (Act 3.24; 10.43; 1Pe 1.10), James (Act 15.13-18), and Paul (Act 13.27-41; 24.14; 26.22; 28.23; Rom 3.21; 16.26; cf. Rom 1.2; Heb 1.1; 11.32).

This confuses us when we read 1 Corinthians and Ephesians, because in these epistles Paul apparently speaks of “prophets” *who are not* OT canonical prophets. In these epistles **prophets** are often paired (more or less directly) with **apostles**. In 1Co 12.28, Paul said that God has placed (not “appointed” as to an office), “first apostles, second prophets, third teachers, etc.” The following context makes it clear that Paul was speaking of NT prophets of his own time (1Co 14.29-32; cf. Rom 12.6). Likewise, Paul clearly speaks of contemporary, NT prophets in Eph 4.7-13. Also in Eph 3.5, Paul’s wording (“it has **now** been revealed”) indicates that the prophets who received this revelation of “the mystery of Christ” were prophets of Paul’s own time. These clear indications of contemporary NT prophets must inform our interpretation of Eph 2.19-20:

**... God’s household having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone ...**

I had always read this passage as referring to the OT prophets who laid prophetic, gospel “foundations stones” for what would become the living temple of the Church, a temple for which Christ’s twelve apostles provided further doctrinal grounding, all based upon the character and work of Jesus, the Cornerstone. A few theologians and scholars have also read this reference to prophets in Eph 2.20 as referring to the OT canonical prophets.

However, the vast majority of commentators recognize (from the context of Ephesians) that the reference to the prophets involved in the foundation of God’s household are “prophets of the New Testament church.”<sup>1</sup> This, then, confirms that contemporary prophets, along with the apostles of Jesus, had a vital part in launching and establishing the New Testament expression of the Church, the body comprised of both Jews and Gentiles. We see an example of prophets at work in this way in Act 13.1-3.

If the prophets in view in Ephesians are *New Testament* prophets, the apostles in view are most certainly *New Testament* apostles. In fact, the word *apostle* does not appear at all in the OT. However, the verb **ἀποστέλλω** occurs throughout the Greek OT (LXX), and often in connection with God **sending** His prophets. True prophets are **apostles** in that they are “**sent ones**” from God. This helps muddy our exegetical waters a little. Are “the apostles and prophets” of Eph 2.20 and 3.5 the same persons?<sup>2</sup> We might suppose that the two are identical except for the construction of Eph 4.11 which clearly sets forth apostles and prophets as two distinct categories of gifting.

Speaking of which, it is important that we understand Eph 4.11 as speaking of giftings *not offices*. As commentator Harold W. Hoener helpfully explains, the term *office* is only applied in the NT to apostles, elders/bishops, deacons and possibly deaconesses, and “those who were selected to any of these offices were either appointed (Act 14.23; Tit 1.5) or elected by people based on qualifications (Act 1.26; 6.3; 1Ti 3.1-13) whereas the gifts are sovereignly bestowed by God ... Everyone has a gift ... but not everyone holds an office.”

Bottom line: God has given apostolic gifting to some and prophetic gifting to others in the Church to help plant new congregations and help them toward maturity in Christ, and nothing in our context limits these giftings to the first century.

1 Glenn Graham, *An Exegetical Summary of Ephesians*, 2nd ed., (Dallas, TX: SIL International, 2008).

2 Look up the Granville Sharp rule.

**GNT: EPHESIANS LESSON 12**  
**EPHESIANS 4.25-32**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSSART**

TYPICAL AKTIONSSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
 [Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

αἴρω  
 ἀρθήτω  
 ἀμαρτάνω  
 ἀμαρτάνετε  
 βλασφημία, ἡ  
 διάβολος, ὁ  
 ἕκαστος, η, ον  
 ἐργάζομαι  
 ἐργαζόμενος  
 εὐσπλαγχνος, ον  
 ἡμέρα, ἡ  
 ἴδιος, α, ον  
 τόπος, ὁ  
 χαρίζομαι  
 ἐχαρίσατο  
 χαριζόμενοι

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**VERBAL SEMANTICS**

Greek verb forms encode two things: **Verbal Aspect** and **Spatial Quality**. There are two Verbal Aspects: **Imperfective (Internal)** and **Perfective (External)**. The first views the action as unfolding, as though the viewer is within or involved in the action. The second views the action as a whole, as though the viewer is an outside spectator of the event.

There are two Spatial Qualities: **Proximate** and **Remote**. The first zooms in to view details of the action or emphasize a state; the second zooms out to view action from a spatial (far away) or temporal (past time) distance. Both **Proximate** and **Remote Spatial Qualities** are heightened in the **Perfect** and **Pluperfect** verb forms respectively. In Ephesians, Paul uses the perfect participle to emphasize states of being saved (2.5,8), alienated (2.12; 4.18), hidden (3.9), rooted and established (3.17), darkened (4.18), callous (4.19), knowing (5.8-9), and burning (6.16).

**PRACTICAL APPLICATION**

## LEARNING CHRIST AUTHENTICALLY

We have seen that Paul can speak in complex, layered sentences, sometimes circling back to bolster his argument with further facts or examples, but he does move his argument forward, point by point establishing truths of eternal importance. In today's atmosphere of individualized spirituality, I find that Paul's words in Eph 4.17-24 provide an important corrective to the false idea that we can be disciples of Jesus while continuing to live as we did before we knew Him. Consider the words of verses 20-24 describing the result of *authentically* learning Christ (compare my translation with that of *The Voice* — words not in the Greek text are italicized; I have indented both translations for clarity):

## RG translation of Eph 4.20-24:

But you did not learn Christ this way, if indeed  
 you heard Him, and  
 you were taught in Him,  
     consistently with *how* truth is *made manifest* in Jesus,  
*prompting you*  
 to put aside the conduct of your former life,  
     that is, to put aside the old man,  
     the one being corrupted  
     in the pursuit of deceitful lusts,  
 to be renewed in the spirit of your mind, and  
 to be clothed in the new man,  
     the one having been created  
     according to God's likeness  
     in righteousness and  
     in holiness produced by the truth.

*The Voice* translation of Eph 4.20-24:

But this is not *the path* of the Anointed One, which you have learned.  
 If you have heard Jesus and  
 have been taught by Him  
     according to the truth that is in Him,  
 then you know  
 to take off your former way of life,  
     your crumpled old self—  
     that dark blot of a soul corrupted  
     by deceitful desire and lust—  
 to take a fresh breath and to let God renew your attitude and spirit.  
 Then you are ready to put on your new self,  
     modeled  
     after the very likeness of God:  
     truthful,  
     righteous, and  
     holy.

I like how *The Voice* emphasizes the possibility that the Ephesians were in some sense taught directly by Jesus, presumably by the agency of the Holy Spirit. However, I don't like the way it has obscured the precise way in which Paul uses the terms *Christ* and *Jesus*. The Ephesians **learned, heard, and were taught** in/by *Christ*; the **truth** is in *Jesus*. Christ and Jesus are one and the same, but I believe Paul intended to emphasize that the truth that is relevant to this particular argument is the truth that was lived out by the truly human person, *Jesus*. The way Jesus lived, *we can live* (in the power of the Holy Spirit), and *must live*. I also differ from *The Voice* in seeing two aspects of God's image in verse 24 rather than three. I think it's important to understand that the holiness Paul had in mind is holiness *produced by the truth* (genitive of production).<sup>1</sup> The bottom line: We haven't authentically learned Christ if it hasn't resulted in our putting off the old self and putting on a new character that is shaped by the truth embodied in Jesus, who is our **truth, way and life** (John 14.6).

<sup>1</sup> For a description of the different kinds of genitives in the NT, see Daniel B. Wallace, *Greek Grammar Beyond The Basics* (Grand Rapids, MI: Zondervan, 1996).



EPHESIANS 5.1-5

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAART**      **TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates

**Imperative:** Commands

**Subjunctive:** Expresses Possibility

**Optative:** Expresses A Wish

[Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action

**Passive:** Subject acted upon

**Middle:** Subject acts upon self

**VOCABULARY**

ἀγαπητός, ἢ, ὄν  
 ἀκάθαρτος, ὄν  
 βασιλεία, ἢ  
 εἰδωλολατρία, ἢ  
 εὐχαριστία, ἢ  
 εὐωδία, ἢ  
 ἔχω  
 ἔχει  
 θουσία, ἢ  
 μᾶλλον  
 μιμητής, ὁ  
 μωρολογία, ἢ  
 οἶδα  
 ἴστε  
 πλεονεξία, ἢ  
 πορνεία, ἢ  
 πόρνος, ὁ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**THE EU- PREFIX IN EPHESIANS**

The adverb εὖ (Eph 6.3) means *well*, and can also mean *competently, kindly, happily* or simply *good*. Therefore, as a prefix, **eu-** adds a positive connotation to compound words:

- εὐλογητός (Eph 1.3), *blessed*.
- εὐδοκία (Eph 1.5), *good will*.
- εὐαγγέλιον (Eph 1.13), *good news*.
- εὐχαριστέω (Eph 1.16), *give thanks*.
- εὐαγγελίζω (Eph 2.17), *proclaim good news*.
- εὐαγγελιστής (Eph 4.11), *proclaimer of good news*.
- εὐσπλαγχνος (Eph 4.32), *with good bowels = compassionate*.
- εὐωδία (Eph 5.2), *good (= fragrant) smell*.
- εὐτραπελία (Eph 5.4), *good turn [of phrase] = wittiness, or coarse, suggestive jesting!*
- εὐάρεστος (Eph 5.10), *well pleasing*.

**PRACTICAL APPLICATION**

## MORALITY IN EPHESIANS

In his epistle to the Ephesians, Paul proscribes the following as unworthy of followers of Christ, as potentially barring a person from God's kingdom, and making one susceptible to God's wrath (Eph 4.19; 28-31; 5.3-6):

- callousness
- sensuality (licentiousness)
- impurity (moral depravity)
- greediness
- falsehood
- stealing
- unwholesome (*cancerous*) speech
- bitterness
- wrath
- clamor (i.e., screaming and shouting)
- slander
- malice
- immorality (πορνεία = prostitution, unchastity)
- greed
- [moral] filthiness (αἰσχρότης = euph. for oral sex act)
- foolish talk (μωρολογία)
- coarse jesting (εὐτραπελία, *coarse, suggestive jesting*)
- covetousness
- idolatry

Paul wrote against such things explicitly to counter the moral worldview of idolatrous Hellenistic culture with its indulgence of fleshly desires, i.e., gross carnality in the name of religion and civic duty. Miraculously, scriptures like Paul's epistles (and the Mosaic law that undergirded them), eventually became the moral foundation for Western civilization.

That foundation is now largely ignored. Even much of the Church in the West is ignorant of the New Testament's moral precepts, or assumes that those precepts can be reinterpreted to be brought up-to-date with the contemporary moral outlook. **However, neither Jesus nor Paul nor any of the other apostles "updated" Moses to fit with Hellenistic morality.** The first-century Church had every incentive to make such a compromise, but it did not. Therefore, to profess loyalty to the Bible while abrogating (by interpretation or practice) the moral principles of the New Testament, is to make a travesty of the Scriptures and ultimately of their divine author.

We note that many of the things Paul proscribed had to do with immoral sexual practices. This is in keeping with his campaign to guard new Gentile Christians from falling back into the wholly-accepted-by-society temple prostitution and other immoral practices of their former lives. Homosexual practices certainly fell under the apostolic ban (Romans 1.26-27). However, for every New Testament prohibition of a sin that homosexuals commit, there are probably ten or more that apply equally or exclusively to heterosexuals. Sadly, the Church really has no message to the homosexual community until its heterosexual membership once again takes seriously the call to holiness and Christ-likeness.

EPHESIANS 5.6-14

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAKT TENSE FORMS**

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
 [Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

ἀγαθωσύνη, ἡ  
 ἀνίστημι  
 ἀνάστα  
 ἀπείθεια, ἡ  
 δικαιοσύνη, ἡ  
 δοκιμάζω  
 δοκιμάζοντες  
 ἔργον, τό  
 ἔρχομαι  
 ἔρχεται  
 καρπός, ὁ  
 νεκρός, ὁ  
 ὀργή, ἡ  
 σκότος, τό  
 φανερόω  
 φανεροῦται  
 φῶς, τό

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**THE α- PREFIX IN EPHESIANS**

The α- prefix (not to be confused with the ἀκρο-, ἀνά- or απο- prefixes), is familiar to us in English words like atheist. It is a negation of what follows in the compound word. (Not all A words involve this prefix, e.g., *Apple* or αἴμα, but let's understand the ones that do.) In Ephesians we have:

- ἀγαθός (Eph 4.28), not a γάσος (=cheat ?) i.e., *good*.
- ἀγρυπνέω (Eph 6.18), be unbent in sleep (?) i.e., *keep oneself awake, be on guard*.
- ἀκαθαρσία (Eph 5.3), *not clean, impure*.
- ἄκαρπος (Eph 5.11), *unfruitful*.
- ἀλήθεια (Eph 6.14), without lapse of memory (?), i.e., *true*.
- ἄλυσις (Eph 6.20), a not-losing, i.e., *a chain, bondage, imprisonment*.
- ἀσωτία (Eph 5.18), not saving, i.e., *wasteful*.
- ἄφρων (Eph 5.17), not φρονίμος (sensible), i.e., *foolish*.

**PRACTICAL APPLICATION**

## REFLEXIVE AND RECIPROCAL PRONOUNS

The **Reflexive Pronoun** refers back to the subject of the sentence or clause. Since it can never be the subject itself, there is no nominative form of the **Reflexive Pronouns**. Since the first and second person **Reflexive Pronouns** are personal references to "myself" and "yourself," the first and second person has no Neuter forms: only in the third person can we refer reflexively to a non-personal thing: "itself."

Notice that the same masculine and feminine forms do triple duty for the plural **Reflexive Pronouns** (see the box with the dotted border below). The plural forms are the same for first person, second person and third person. **The person for the masculine and feminine plural Reflexive Pronouns must therefore be determined by context.**

I have put the forms of the **Reflexive Pronoun** that occur in Ephesians (4.16,19,32; 5.2,19,25,27-29,33) in **blue**.

		1 <sup>st</sup> Pers. = Myself, Ourselves		2 <sup>nd</sup> Pers. = Yourself, Yourselves		3 <sup>rd</sup> Pers. = Himself, Herself, Itself, Themselves		
		Mas.	Fem.	Mas.	Fem.	Mas.	Fem.	Neu.
Singular	Accusative	ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν	ἐαυτόν	ἐαυτήν	ἐαυτό
	Genitive	ἐμαυτοῦ	ἐμαυτής	σεαυτοῦ	σεαυτής	ἐαυτοῦ	ἐαυτής	ἐαυτοῦ
	Dative	ἐμαυτῶ	ἐμαυτῇ	σεαυτῶ	σεαυτῇ	ἐαυτῶ	ἐαυτῇ	ἐαυτῶ
Plural	Accusative	ἐαυτούς	ἐαυτάς	ἐαυτούς	ἐαυτάς	ἐαυτούς	ἐαυτάς	ἐαυτά
	Genitive	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
	Dative	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς

The **Reciprocal Pronoun** expresses the idea of a group of people acting upon themselves, i.e., upon **one another** (see Eph 5.21). The **Reciprocal Pronoun** is always masculine plural in form and like the **Reflexive Pronoun** has no nominative form.

Accusative	ἀλλήλους	one another
Genitive	ἀλλήλων	of one another
Dative	ἀλλήλοις	to/for one another

**GNT: EPHESIANS LESSON 15**  
**EPHESIANS 5.15-21**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
 [Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

ἴδω  
 ἄδοντες  
 ἀκριβῶς  
 ἄσοφος, ον  
 βλέπω  
 βλέπετε  
 ἐξαγοράζω  
 ἐξαγοραζόμενοι  
 καιρός, ὁ  
 λαλέω  
 λαλοῦντες  
 μεθύσκω  
 μεθύσκεσθε  
 οἶνος, ὁ  
 πάντοτε  
 πνευματικός, ἡ, ὄν

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**EPHESIANS 5.15-16**

The Greek text of these verses can be read:  
 Watch carefully how you walk (so as to not stumble); don't walk as unwise people, but as wise, so as to redeem the time (already lost), because we live in evil days.

But we can also understand the text this way:  
 Look accurately at how you're walking; [assess your lifestyle] not as the unwise do but as the wise, so as to redeem the time (that would be lost by the continued rationalization of unworthy behavior), because we live in evil days.

Either way we interpret these verses, they call for a very intentional approach to the Christian life, in recognition of the challenging and strategic time in which we live.

**PRACTICAL APPLICATION**

## COMMANDS HAVING TO DO WITH THE HOLY SPIRIT

The NT gives us the following seven commands with regard to the person of the Holy Spirit, three of which appear in the epistle to the Ephesians:

- Joh 20.22: And when He had said this, He breathed on them, and said to them, “**Receive the Holy Spirit.**”
- Gal 5.16: But I say, **walk by the Spirit**, and you will not carry out the desire of the flesh.
- Gal 5.25 (NIV): Since we live by the Spirit, let us **keep in step with the Spirit.**
- Eph 4.30: And **do not grieve the Holy Spirit of God**, by whom you were sealed for the day of redemption.
- Eph 5.18: And do not get drunk with wine, for that is dissipation, but **be filled with the Spirit** ...
- Eph 6.18: With all prayer and petition **pray at all times in the Spirit** ...
- 1Th 5.19-20: **Do not quench the Spirit**; do not despise prophetic utterances.

The parallelism of 1Th 5.19-20 makes it clear that to “not quench the Spirit” means to not prohibit or suppress prophetic expression, and by extension, to not discourage any Spirit-prompted activity (cf. 1Co 14.39b). With regard to Eph 4.30, the context likewise makes it clear that to “not grieve the Holy Spirit” means to not act in the manner of the old, pre-conversion, corrupted self, with anger malice and deceit, but instead to act toward one another with kindness, generosity and grace.

Of the four positive commands, the one given directly by Jesus (Joh 20.22) is foundational: to “receive the Holy Spirit” means, in a Middle-Eastern cultural context, to welcome as an honored-guest whose needs and wishes now take precedence over any antecedent agenda of the host. In other words, instead of actually giving the Pentecostal gift of the Spirit to His disciples at that moment, Jesus, in a prophetic act, declared Himself the source of that soon-coming gift, and required that the disciples *consciously and willfully* say YES to the gift. The disciples would have unhesitatingly said YES to the gift at an earlier time when Jesus and they themselves were performing miracles by the Spirit’s power (cf. Luk 10.17), but now, the realization that the gift of the Holy Spirit could lead to a Roman cross, produced in the disciples a prudent time of reflection before wholeheartedly “buying in” to the Spirit-empowered life (Acts 1.12-14). For us, this command of Jesus means that, if we wish to experience the charismatic power of the Holy Spirit working in and through us, **we should *intelligently* say YES to the Holy Spirit as the honored guest in our lives, to whom we now and forever defer in all things.**

Paul gave his command to “walk by the Spirit” (Gal 5.16) in a context contrasting the “deeds of the flesh” with the “fruit of the Spirit,” making it clear that the command means to live in renunciation of selfish and sensual pursuits (Gal 5.24), and instead to cultivate, by God’s grace, the fruit of the Spirit in one’s actions and character. Any command to “walk” would recall for the Jewish reader the many exhortations of the OT to walk in God ways, to walk in God’s law, to walk in God’s light, etc. For us, a command to “walk” also reminds us of Paul’s many exhortations to “walk in a manner worthy of the calling” (Eph 4.1; cf. Col 1.10; 1Th 2.12), to “walk no longer ... as the Gentiles ... in the futility of their mind” (Eph 4.17), to “walk in love” (Eph 5.2). Thankfully, any ambiguity in these “walking commands” is cleared up by Paul’s instruction to “walk in Him,” i.e., in “Christ Jesus the Lord” (Col 2.6), and John’s instruction, “walk as Jesus did” (1Jo 2.6 NIV). Paul’s command to “keep in step with the Spirit” is so nearly synonymous with “walk in the Spirit” that the NAU (= NASB) translates with “walk” in both Gal 5.16 and 25. However, while in Gal 5.16 *walk* (περιπατέω) connotes *live in a certain way*, in Gal 5.25 *keep in step with* (στοιχέω) connotes, *line up with, agree with, submit to*. Thus, relationship with the Holy Spirit involves not only imitation, but active dialogue and submission.

To “be filled with the Spirit” (Eph 5.18) is also nearly synonymous with “walk by the Spirit” (Gal 5.16), for Paul gives this command in the context of taking care how we walk (Eph 5.15). However, “be filled with the Spirit” has the added connotation of encouraging Spirit-prompted prophetic activity (Eph 5.19; cf. Luk 1.41-45; 1.67-79; Act 2.4; etc.).

To “pray at all times in the Spirit” (Eph 6.18) has no connotation of praying in tongues in this context, but instead implies that we should pray the Scriptures (i.e., wield the sword of the Spirit, Eph 6.17) in a Spirit-led manner.

**GNT: EPHESIANS LESSON 16**  
**EPHESIANS 5.22-33**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAKT**      **TENSE FORMS**

Durative	<b>Present</b>
Summary	<b>Future</b>
Punctiliar	<b>Aorist</b> ←
Durative	<b>Imperfect</b>
Stative	<b>Perfect</b>
Past Past	<b>Pluperfect</b>

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility ←  
**Optative:** Expresses A Wish  
 [Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action ←  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

ἀγιάζω  
 ἀγίαση  
 ἀνὴρ, ὁ  
 ἀντί  
 γυνή, ἡ  
 δύο, *also* δύο  
 ἐκτρέφω  
 ἐκτρέφει  
 ἔνδοξος, ον  
 καθαρίζω  
 καθάρισας  
 λουτρόν, τό  
 μήτηρ, ἡ  
 μισέω  
 ἐμίσησεν  
 παρίστημι  
 παραστήση

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

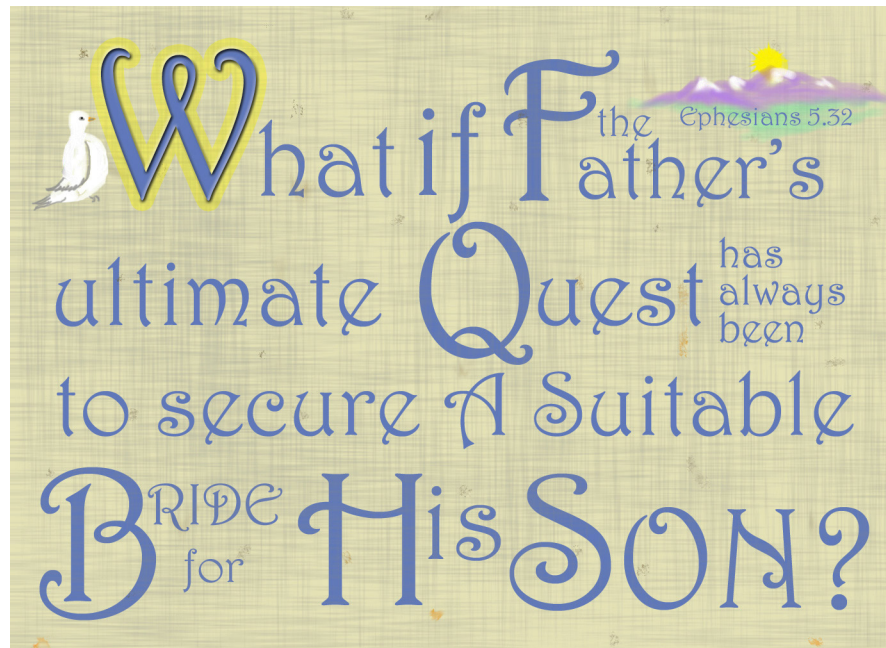
**THE GREAT MYSTERY**

For Paul, *μυστήριον* refers to truth that “in other generations was not made known” but “has now been revealed” in God’s progressive revelation (Eph 3.4-5). This being so, the word *μυστήριον* is important in that it alerts the reader of the NT to revelation that has now (in the apostolic era) progressed.

Therefore, when Paul speaks about marriage and the relationship between Christ and the Church (Eph 5.31-32), and calls this a *μυστήριον μέγα*, we should feel a jolt in our spirits, and realize that there is something about the Christ-Church relationship that (1) has now been more fully revealed, and (2) was presumably partially revealed in times past, *at least* in types and shadows. Indeed, Paul’s quotation of Gen 2.24 alerts us to the fact that the poetic declaration in that verse was *not just about* Adam and Eve, or subsequent human marriages, but predicted something about Christ and the Church. Would Christ and the Church become one flesh?

**PRACTICAL APPLICATION**

## INTRODUCING THE THEOLOGY OF THE BRIDE



that He *is love* (Greek: *agape*, 1John 4.8, cf. 1John 3.16). Did God in eternity need someone to love? No! Before the foundation of the world, Father, Son and Holy Spirit shared perfect *agape* among themselves (John 17.24). **Is it possible, then, that we creatures in God's own image were created as an expression of the Father's overflowing love for the Son?**

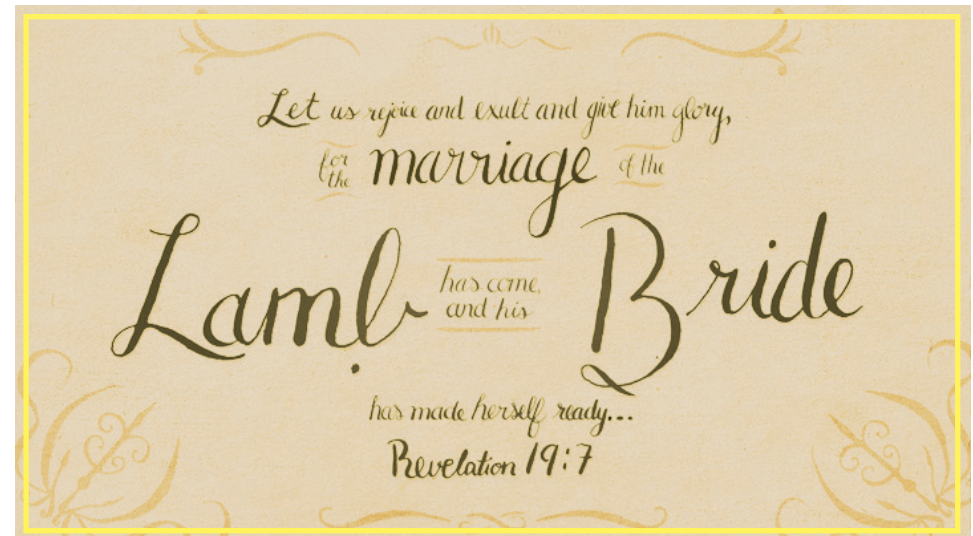
This hypothesis provides the core of what I tentatively call a "theology of the Bride." A complete "theology of the Bride" would be a thorough exploration of God's nature and character, *and* acts in history, as seen through the lens of the Bible's teaching about the Bride of Christ. Though that teaching comes to an explicit culmination in the final chapters of the Revelation, I'm discovering that there are typological foreshadowings of the Bride going back to Genesis. I would welcome your insights on this line of inquiry as I work on it!

❖ Roderick Graciano

I've embarked upon a new theological journey, this time in search of the Bible's answer to the ultimate *why* question of our race: Why did God create us? Traditionally, the church's answer has been, "For His glory." However, while our God is unquestionably worthy of all glory (Revelation 4.11), and while the Bible does instruct us to do all things for the glory of God (1 Corinthians 10.31), a "theology of glory" has not provided a satisfying conclusion to our *why* questions. Many find themselves asking, "Why did God create us for His glory?" Does God have some profound need to have His ego bolstered?

Obviously, **any theology that posits a need within the all-sufficient and perfect deity must fail.** This is why no one has ever taken seriously the idea that God created us because He was lonely. But if God neither created us because He was lonely nor because He needed His self-image reinforced, then *why*?

Certainly the answer must be rooted in God's eternal nature and character. The Bible teaches us clearly that God *is not* needy, but





EPHESIANS 6.1-9

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAKT TENSE FORMS**

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

άνθρωπάρεσκος, ό  
 γονεύς, ό  
 δίκαιος, α, ον  
 δουλεύω  
 δουλεύοντες  
 δοῦλος, ό  
 ἐλεύθερος, α, ον  
 κομίζω  
 κομίζεται  
 παιδεία, ή  
 τιμάω  
 τίμα  
 ὑπακούω  
 ὑπακούετε  
 φόβος, ό  
 ψυχή, ή

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**PAUL'S WORDS ABOUT MIND & THOUGHT**

The Greek word for *mind* is νόος (Eph 4.17,23), in the Attic dialect contracted to νοῦς. The word for *thought* (which can also mean *mind*) is νόημα (Phil 4.7, etc.). The verb to *think* or *understand* is νοέω (Eph 3.4, 20). What goes through (διά) the *mind* (νόος), is a *thought* or *intention* (διάνοια, Eph 2.3), and by extension, one's *manner of thought, thinking* or *mind*. What one does after (μετά) *thinking* (νοέω) is *repent* (μετανοέω, 2Co 12.21), and the result is *repentance* (μετάνοια, Rom 2.4). To *think* (νοέω) *under* (ὑπο) the surface, is to *suspect, suppose, surmise* or *expect* (ὑπονοέω, Act 13.24, etc.; think *hypnosis*). To pass on one's thoughts (νοθετέω, Act 20.31, etc.) is to *instruct* or *admonish*, which is to provide *teaching* or *instruction* (νοθεσία, Eph 6.4)

The negation, ἀνόητος, "without thought" (Rom 1.14), means *foolish*, and ἄνοια means *folly* or *foolishness* (2Ti 3.9).

**PRACTICAL APPLICATION**

## DIFFERENT DATIVES

Greek nouns, pronouns, adjectives and participles have case. Case is a feature of these kinds of words that tells us how they function in a sentence. In reading the Greek New Testament, we generally work with only four cases:

1. **Nominative:** Example: λόγος. This case identifies the **subject** of the action.
2. **Accusative:** Example: λόγον. This case indicates the **direct object**.
3. **Genitive:** Example: λόγου. This case indicates that the word describes the **quality** or **ownership** of something.
4. **Dative:** Example: λόγω. This case *generally* identifies the **indirect object**, as in 1Co 5.9, "Ἐγραψα ὑμῖν, "I wrote **to you**..."

The Dative case, however, can express different ideas than simply the indirect object. In Greek we find these different meanings for words in the Dative case *form*:

- **Instrumental Dative:** Denotes agency or means. We see this use of the Dative in Eph 5.26, in the phrase, καθάρισας ... ἐν ῥήματι, "having cleansed ... [by what means?] **by the word**." (We see that in many instances the preposition ἐν means *by* rather than *in*).
- **Locative Dative:** Denotes location, sphere or destination. We often see this use of the Dative in conjunction with the preposition ἐν in its more fundamental meaning of *in*, as in Eph 1.3, ἐν τοῖς ἐπουρανίοις, "**in the heavenly places**." However, the **Locative** does not need a preposition; in Rom 6.2, ἀπεθάνομεν τῇ ἁμαρτίᾳ, means, "we died **with respect to** (or **in the sphere of**) sin...."
- **Dative of Possession:** In rare instances the dative form can be used to indicate possession as in Luk 1.7: οὐκ ἦν αὐτοῖς τέκνον, literally, "not was to them a child," but meaning, "they had no child."
- **Dative of Time:** We see this use in Mat 20.19, τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται, "**on the third day** he will be raised ...."
- **Dative of Cause:** As in Rom 11.20, τῇ ἀπιστίᾳ ἐξεκλάσθησαν, "**because of unbelief** they were broken off ...."
- **Dative of Manner:** This is an adverbial use of the dative, describing the circumstances or character of an action, as in Joh 7.26, παρρησίᾳ λαλεῖ, "he is speaking **boldly**...."
- **Dative of Association** (or Accompaniment, sometimes Comitative): This use usually requires adding the word *with* in translation, as in 2Th 3.14, μὴ συναναμίγνυσθαι αὐτῷ, "do not associate [with] him...."
- **Dative of Advantage/Disadvantage:** This use of the Dative adds subtle meaning to the fundamental expression of the indirect object, in that it expresses advantage or disadvantage to the indirect object in view, as in Rev 21.2, ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς, "as a bride adorned for [the delight of] her husband ...."

**GNT: EPHESIANS LESSON 18**  
**EPHESIANS 6.10-17**

Roderick Graciano  
 Timothy Ministries  
 2014-2015

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAART**      **TENSE FORMS**

Durative	<b>Present</b>
Summary	<b>Future</b>
Punctiliar	<b>Aorist</b>
Durative	<b>Imperfect</b>
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Past Past	<b>Pluperfect</b>

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

άνθίστημι  
 άντιστήναι  
 βέλος, τό  
 ένδύω  
 ένδύσασθε  
 έπουράνιος, ον  
 θυρεός, ό  
 θώραξ, ό  
 ίστημι  
 στήναι  
 στήτε  
 κοσμοκράτωρ, ό  
 μάχαιρα, ή  
 πανοπλία, ή  
 περικεφαλαία, ή  
 πονηρία, ή

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

**MENOG I XRAD (SPIRIT OF WISDOM) 6.14-17**  
**PAHLAVI-LITERATURE, 300 BC - AD 600?**

[One can overcome] ... if one makes the spirit of wisdom the armor for the waist and puts on the spirit of satisfaction as the armor for the the body and makes the spirit of truth one's shield and the spirit of gratitude one's club, the spirit of perfection one's bow, the spirit of liberality one's arrow, the spirit of moderation one's lance, and the spirit of endeavor one's hand guard, and the spirit of predestination one's secure refuge.

The *Hellenistic Commentary To The New Testament* quotes this excerpt of a Zoroastrian text (translated by George Widengren) to show that the warrior metaphors for spiritual life were transcultural, possibly by 300 BC.

**PRACTICAL APPLICATION**

## THE ARMOR OF GOD

The author of the apocryphal *Wisdom of Solomon* was clearly influenced by Isaiah 59 when he wrote his “armor of the Lord” passage (Wisdom 5), as indicated by the vocabulary shared by both passages (**bold type** words). Paul in turn seems to have had both Isaiah 59 (LXX) and Wisdom 5 in mind when he composed his “armor of God” passage (Ephesians 6). Paul used some of the same words (**highlighted in magenta**), but used *God* in place of *Lord* used in the earlier works, and also used synonyms for the words *shield*, *helmet* and *sword* in Wisdom 5 (all these synonyms are **highlighted in blue** in the Greek texts included here). The two items of armor found in all three passages are in **green** in the English lists at the bottom of the page; the items shared by Wisdom and Ephesians only are in **blue**.

Isaiah 59.15-17 (Swete ed.)

c. 750 BC

15 καὶ ἡ ἀλήθεια ἤρται, καὶ μετέστησαν τὴν διάνοιαν τοῦ συνιέναι· καὶ εἶδεν **Κύριος**, καὶ οὐκ ἤρεσεν αὐτῷ, ὅτι οὐκ ἦν **κρίσις**. 16 καὶ εἶδεν καὶ οὐκ ἦν ἀνὴρ, καὶ κατενόησεν καὶ οὐκ ἦν ὁ ἀντιλημψόμενος, καὶ ἠμύνατο αὐτοὺς τῷ **βραχίονι** αὐτοῦ καὶ τῇ ἐλεημοσύνῃ ἐστηρίσατο. 17 καὶ **ἐνεδύσατο δικαιοσύνην**<sup>a</sup> ὡς **θώρακα**,<sup>b</sup> καὶ **περιέθετο περικεφαλαίαν** σωτηρίου<sup>c</sup> ἐπὶ τῆς κεφαλῆς, καὶ περιεβάλετο ἱμάτιον ἐκδικήσεως, καὶ τὸ περιβόλαιον αὐτοῦ

<sup>a</sup> cf. Isaiah 11.5.

<sup>b</sup> cf. 1Th 5.9.

<sup>c</sup> cf. 1Th 5.9.

- **Breastplate of righteousness**

- **Helmet of salvation**

- Garments of vengeance
- Mantle of fury

Wisdom of Solomon 5.16-20 (Swete ed.)

c. 50 BC

16 διὰ τοῦτο λήμψονται τὸ βασίλειον τῆς εὐπρεπειᾶς καὶ τὸ διάδημα τοῦ κάλλους ἐκ χειρὸς **Κυρίου**, ὅτι τῇ δεξιᾷ σκεπάσει αὐτούς, καὶ τῷ **βραχίονι** ὑπερασπιεῖ αὐτῶν· 17 λήμψεται **πανοπλίαν** τὸν ζῆλον αὐτοῦ, καὶ ὀπλοποιήσει τὴν κτίσιν εἰς ἄμυναν ἐχθρῶν· 18 **ἐνδύσεται θώρακα δικαιοσύνης**, καὶ **περιθήσεται κόρυθα κρίσιν** ἀνυπόκριτον· 19 λήμψεται **ἀσπίδα ἀκαταμάχητον** ὁσιότητα, 20 ὄξυνεῖ δὲ ἀπότομον ὄργην εἰς **ρόμφαιαν**, συνεκπολεμήσει δὲ αὐτῷ ὁ κόσμος ἐπὶ τοὺς παράφρονas.

- **Whole armor of the Lord**

- **Breastplate of righteousness**

- **Shield of holiness**

- **Helmet of justice**

- **Sword of wrath**

Ephesians 6.11-17 (Holmes ed.)

c. AD 61

11 **ἐνδύσασθε** τὴν **πανοπλίαν** τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· .... 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυναθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι. 14 στήτε οὖν περιζωσάμενοι τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν **θώρακα** τῆς **δικαιοσύνης**, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης, 16 Ἐν πᾶσιν ἀναλαμβάνοντες τὸν **θυρεὸν** τῆς πίστεως, ἐν ᾧ δυναθήσεσθε πάντα τὰ βέλη τοῦ ἁποστολοῦ πεπυρωμένα σβέσαι· 17 καὶ τὴν **περικεφαλαίαν** τοῦ σωτηρίου Ἐδέξασθε, καὶ τὴν **μάχαιραν** τοῦ πνεύματος, ἧ ἔστιν ῥῆμα θεοῦ.

- **Whole armor of God**

- [Girding] of truth

- **Breastplate of righteousness**

- [Footwear] of the gospel

- **Shield of faith**

- **Helmet of salvation**

- **Sword of the Spirit**

GNT: EPHESIANS LESSON 19  
**EPHESIANS 6.18-24**

Roderick Graciano  
 Timothy Ministries  
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**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL AKTIONSAKT TENSE FORMS**

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts upon self

**VOCABULARY**

ἀγρυπνέω  
 ἀγρυπνοῦντες  
 ἄνοιξις, ἡ  
 ἀφθαρσία, ἡ  
 δέσις, ἡ  
 δεῖ  
 παρακαλέω  
 παρακαλέση  
 παρρησία, ἡ  
 παρρησιάζομαι  
 παρρησιάζωμαι  
 πέμπω  
 ἔπεμψα  
 πρᾶσσω  
 προσευχή, ἡ  
 στόμα, τό

Diphthongs are marked in blue, consonants with a different pronunciation in red.

**SHIELD OF FAITH OR FAITHFULNESS?**

Centuries of confessional Christianity have influenced our understanding of the word πίστις, such that our first impulse is to interpret it to mean intellectual assent to the existence of God or to the truths of the gospel. However, even when πίστις refers to faith in God or Christ, it does not speak of intellectual assent but of heart trust, i.e., personal trust in the faithfulness of God and/or the efficacy of the gospel truths. When no object (like God) is attached to πίστις however, we should first attempt to translate it as meaning *faithfulness*. Πίστις can also mean a thing that engenders trust or confidence, and so can translate with words like proof, guarantee, or pledge (Acts 17.31). This meaning doesn't work in Eph 6.16, though, and so we should lean toward understanding the shield as a shield of faithfulness. The fiery darts are not about causing us doubts about our own salvation, but about distracting us from what God has called us to do.

**PRACTICAL APPLICATION**



**1 The battle that Paul speaks of is real.** It involves real casualties and real victories. Paul uses material armor as a metaphor for spiritual armor, but he does not use the word battle as a metaphor for something else.

**2. The darkness Paul felt was demonic (Eph 6.12).** Paul lived during a spiritual backlash fomented by the coming of Jesus and the outpouring of God's Spirit. The palpable darkness of our day may have to do with an agitation in the spiritual realm prompted by the soon return of Jesus. The king of the demon army is "the father of lies" (John 8.44), and so it should not surprise us that the battle is a fight against false arguments and pretentious opinions (2 Corinthians 10.3-5). Satan's minions have brought about a unique situation in human history: There has always been moral darkness in the world, but for the first time, **human culture is now redefining darkness as light.**

**3. The battle is "our battle" (Eph 6.12).** Yes, the battle is fought and won by the power of God's Spirit (cf. Zechariah 4.6), and on the basis of Christ's redemptive work, but it is a battle to capture our hearts and minds and the hearts and minds of our loved ones and neighbors. We are unavoidably involved, and God has called us to join the fight.

**4. The armor is the armor that Jesus wore.** The phrase, "the armor of God," can be understood in two ways: **a.** *the armor that God produced*, or **b.** *the armor that God owns*. (Technically, the Greek phrase is either a genitive of source/origin or a genitive of possession/ownership.)

We have often assumed that the armor of God is simply the armor that He has produced and made available to us (option **a.**). However, as we saw on the preceding **Lesson Sheet 18B**, in writing the Ephesians 6 passage, Paul quoted (or alluded to) Isaiah 11.5; 52.7; 59.17; Nahum 1.15 and the Wisdom of Solomon 5.19. All of these passages refer to the Messiah going forth to battle and to bring about salvation. We must realize, therefore, that as King Saul foolishly tried to clothe young David with ineffective material armor (1 Samuel 17.38-39), King Jesus wisely clothes us in the very armor He used so effectively during His earthly ministry.

**5. Paul's message (and the primary application of Eph 6.10-20) was for the corporate body.** Our American minds tend to individualize the application of the Armor of God passage, and realizing that Jesus wore the armor makes an individualized application appropriate. However, Paul's grammar makes clear that he intended the Ephesian church to put on the armor corporately. To truly understand the Armor of God passage, we must ask ourselves, "What does it look like for a congregation, *as a congregation*, to put on the belt of truth, the breastplate of righteousness, the shoes of the gospel, the shield of faith, the helmet of salvation, and the sword of the Spirit?"

Understanding that the armor is the armor that Jesus wore will help us understand how a corporate body can put on the same armor. For example, we have often interpreted the shield of faith as our personal faith in Jesus for salvation, but **this is not the shield that Jesus used**. The Greek word describing the shield should probably be translated *faithfulness* rather than *faith*. Jesus used a shield of faithfulness to the Father's character and agenda, such that no "flaming arrow" of accusation could derail His mission. Likewise, a congregation who takes up the shield of faithfulness to God and to one another, will not be destroyed by slander from without nor gossip from within.

**6. The "sword of the Spirit" (Eph 6.17) is primarily wielded by "prayer and petition" (Eph 6.18).** The grammatical structure of the underlying Greek text of these verses implies that prayer "at all times in the Spirit" *is* how we use the sword of God's word in the battle against lies. It's important to remember that we do not use this sword to stab or cut people, but to fend off falsehoods that are zooming toward people's minds and to cut off deceptions that have attached to their hearts. We must do this for one another in our congregations by up-close and personal prayer.

**7. Paul's exhortation to "Stand" (Eph 6.14) implies that we have won territory.** Hallelujah! The reason to put on the armor is so that the enemy will not be able to push us backward, and so that we will not lose the ground we have gained for God's kingdom in our own fellowships and in our own neighborhoods. Amen! As congregations, let us strengthen our resolve to stand firm, by the grace of God, for the Way, the Truth and the Life in this "evil day."