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|-----|--|--------|
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1. Some manuscripts say "Jesus Christ" {N}.
2. Some manuscripts omit the words "in Ephesus" {C}. For this and other reasons, some think this letter was intended for several cities (including Laodicea, Col 4:16). Paul spent over two years in Ephesus in Act 19. On the writing of this letter, see Act 28:30.
3. Or, "Blessed is". On this adjective, see Rom 9:5. Related to the verb and noun later in this verse.
4. Or, "by means of". GK 1877.
5. On "heavenly places", see 3:10.
6. That is, prior to creation. Compare 2 Tim 1:9. On this phrase, see 1 Pet 1:20.
7. Same word translated "saints" in v 1. On this word, see 1 Pet 1:16.
8. Or, "in love" may be taken with what precedes, "in His presence in love, having predestined...".
9. Or, "based on; in accordance with, in harmony with". Same word as in v 7, 9, 11. GK 2848.
10. Or, "desire, good-will". Same word as in v 9; Phil 2:13. Elsewhere only as "well-pleasing" in Mt 11:26; Lk 10:21; "good-will" in Lk 2:14; Phil 1:15; and "desire" in Rom 10:1; 2 Thes 1:11. GK 2306. Related to "well-pleased" in Mt 17:5.
11. Or, "His grace *with* which He graced us", "His favor *with* which He favored us". Paul uses a verb related to the previous word "grace". Elsewhere only as "favored" in Lk 1:28. GK 5923. Instead of "which", some manuscripts have a phrase meaning "in which, by which, with which" {N}. This would allow this phrase to be rendered either from God's point of view, as "His grace in the sphere of which He favored us", or "with which He favored us"; or from our point of view, as "His grace in the sphere of which He made us accepted", as in the KJV. Related to "grace" in 2:8.
12. This is a participle, "the *One* having been loved", as in Col 3:12.
13. That is, Christ, v 3; Him, v 4; the Beloved One, v 6.
14. Or, "caused to overflow", and thus, "richly granted". On this word, see "abound" in 2 Cor 8:2.
15. That is, "In connection with, By means of". GK 1877. Or, this phrase may be taken with what precedes, "caused to abound to us in all wisdom and understanding". In addition, in both connections, some think Paul means "In all [our] wisdom and understanding" (which we possess in connection with the gospel); others, "In all [His] wisdom and understanding" (in the execution of His plan to cause His grace to abound, or in making known as He has done the mystery which He has kept silent until now, Rom 16:26; Col 1:26).
16. Or, "insight, intelligence". Elsewhere only in Lk 1:17. GK 5860. Related to "thinking" in Rom 8:5.
17. The mystery of God's will is that He redeems everyone (Jew and Gentile) through Christ's blood. This was hidden, but is now revealed (3:5-6), and accomplished (3:11).
18. Or, "set forth, planned", so that it says "which He set forth in Him", that is, Christ. On this word, see "set forth" in Rom 3:25. Related to "purpose" in 1:11; 3:11.
19. Or, "Him", Christ.
20. Or, "*an* arrangement, mode of operation, economy, dispensation, administration, government", as it is used in 3:9; Lk 16:2; 1 Tim 1:4. Elsewhere only in the sense of "the office or sphere of responsibility of a steward", the position of management responsibility, in 3:2; Lk 16:3, 4; 1 Cor 9:17; Col 1:25. Related to "steward" in 1 Pet 4:10. Paul was the "steward" initially given the "stewardship position" (3:2) to enlighten all the Gentiles about the "mode of operation" of the mystery (3:9). Here, he means "for *an* arrangement" for providing salvation to the world. GK 3873.
21. It is a stewardship "belonging to" the fullness of times; in other words, introduced for the fullness of times. When the "fullness (same word as here) of time" came, God sent forth His Son (Gal 4:4), and this stewardship is for His times. On this word, see Col 1:19.
22. Or, "gather together into one". Elsewhere only in Rom 13:9. GK 368. This is God's good pleasure which He purposed.
23. This word in this phrase is found only here. GK 2093. Elsewhere it always says "in" (GK 1877) the heavens, as in 3:15; Col 1:16, 20; 1 Cor 8:5. Some manuscripts do say "in" here; others say "both the things in..." {N}.
24. That is, Christ, v 3; Him, v 10.
25. Based on what follows in v 12, some think Paul means "we Jewish Christians" here. Based on what precedes in v 3-10, others think he means "all we believers".
26. This word means "to choose by lot, to assign, to allot, to obtain by lot". Used only here. GK 3103. The related noun means "lot, share" (see Col 1:12 on it). Some think Paul means we were "allotted, assigned an inheritance" by God, and thus "obtained an inheritance", which is mentioned in v 14, 18; Col 1:12; 1 Pet 1:4. Others think he means "allotted *to God*". That is, we were "the lot chosen by God, allotted by God to Himself", and thus "made an inheritance" to God, as possibly meant in v 18, and as said of Israel in Deut 9:29; 32:9. We would be His inheritance in the sense that in us, He inherits the praise of His people, v 12.
27. This word modifies "we". Same word as in v 5.
28. Or, "plan, design". Same word as in 3:11. On this word, see Rom 8:28. Related to "purposed" in v 9.
29. Or, "determination, decision, intention, resolution, purpose, plan". Used of God and people. Elsewhere only as "purpose" in Lk 7:30; Act 2:23; 4:28; 13:36; 20:27; "plan" in Lk 23:51; Act 5:38; 27:12, 42; "intention" in Heb 6:17; and "motive" in 1 Cor 4:5. GK 1087. Related to "will" in 1 Pet 4:3.
30. This is the same word translated "For" used at this same point in the other three stanzas (v 6, 10, 14b), but here it is used with the verb "to be". More literally, "For us to be for *the* praise of His glory, the *ones* having previously hoped in the Christ".
31. Some think Paul means "we" Jewish Christians in contrast with "you" Gentile Christians, v 13. Compare 2:14-18; 3:6. The bringing together of these two groups in Christ (which is "the mystery", 3:6) is a theme of this book. Here, Paul wants to explicitly link both groups directly to the spiritual blessings in the heavens for which he is blessing God. Others think he means "all we Christians having hoped in Christ since our conversion" in contrast with "you" the readers in particular, who also have heard and believed.
32. Or, "hoped beforehand". Used only here. GK 4598. Some think Paul means "before the Christ came"; others, "before you Gentiles", who had no hope, 2:12.
33. Or, "in Christ". In Greek, "Christ" can have the article "the" (as it does here), and be understood either way (that is, as the name "Christ", or the title "the Christ, the Messiah").

A. 1 Cor 12:28 B. 1 Pet 1:16, holy C. Col 1:2 D. Lk 6:28 E. 1 Cor 14:1 F. 2 Cor 9:5 G. 1 Cor 1:27 H. Col 1:22 J. Rom 8:29 K. Gal 4:5
 L. Jn 7:17 M. 1 Cor 4:5 N. 2 Pet 2:10 O. Eph 2:8 P. Rom 3:24 Q. 1 Jn 1:7 R. Col 1:14 S. Mt 6:14 T. 1 Tim 6:17 U. 1 Cor 12:8
 V. Phil 1:22, know W. Rom 11:25 X. 1 Cor 12:11

- 4B. In Whom¹ also **you**²— having heard the word³ of truth^A, the good-news^B of your salvation^C, in which⁴ also having put-faith⁵— were sealed⁶ with the Holy Spirit of promise⁷ 13
- 1C. Who⁸ is a pledge⁹ of our inheritance¹⁰ until *the* [final] redemption¹¹ of His possession¹² 14
- 1D. For *the* praise of His glory
- 2A. For this reason¹³ **I** also, having heard-of your¹⁴ faith^D in the Lord Jesus and love^E toward all the saints^F, do not cease^G giving-thanks^H for you, making mention of *you* in my prayers 15
16
- 1B. That the God of our Lord Jesus Christ¹⁵— the Father of glory¹⁶— may give you a spirit¹⁷ of wisdom^I and revelation^K in¹⁸ *the* knowledge^L of Him 17
- 2B. So that you— **the eyes of your heart**¹⁹ **having been enlightened**²⁰— may know^M 18
- 1C. What is the hope of His calling²¹
- 2C. What²² *is* the riches of the glory of His inheritance²³ among²⁴ the saints²⁵
- 3C. And what *is* the surpassing^N greatness of His power^O toward²⁶ us, the *ones* believing, in accordance-with²⁷ the working^P of the might^Q of His strength²⁸ 19
- 1D. Which He worked²⁹ in Christ 20
- 1E. Having raised^R Him from *the* dead
- 2E. And having seated³⁰ *Him* at His right *hand* in the heavenly *places*,^{*} far above all rule^S and authority^T and power^O and lordship³¹ and every name being named³²— not only in this age, but also in the *one* coming 21
- 3E. And He subjected^U all *things* under His feet 22
- 4E. And He gave³³ Him *as* head over all *things* to the church—^{*} which is His body³⁴, the fullness³⁵ of the *One* filling^V all *things* in all³⁶ 23
- 2D. Indeed, you *were*³⁷ dead³⁸ in your trespasses^W and sins^X ^{*}in which you formerly walked^Y 2:1-2
- 1E. In accordance with the [present] age³⁹ of this world^Z

1. That is, Christ, v 12.
 2. This is the Greek word order of v 13-14. The main sentence is "In Whom also you... were sealed *with* the Holy Spirit *of* promise... for the praise of His glory".
 3. Or, "the message of the truth". On this word, see 1 Cor 12:8.
 4. Or, "in Whom", so that this "in Whom" resumes the previous one, "salvation— in Whom also, having believed, you were sealed".
 5. On the phrase "put faith in", see Jn 3:15. The punctuation in the previous note avoids this combination.
 6. That is, given a mark of ownership, security, certification. Same word as in 4:30; Mt 27:66; Rom 15:28; 2 Cor 1:22; Rev 7:3, 4, 5, 8; 10:4; 20:3; 22:10. Elsewhere only as "certified" in Jn 3:33; 6:27. GK 5381.
 7. That is, characterized as the One promised. The promised Spirit.
 8. That is, the Spirit. Or, "Which", the sealing.
 9. On this word, see 2 Cor 1:22. The down payment is the Spirit.
 10. Elsewhere only in Mt 21:38; Mk 12:7; Lk 12:13; 20:14; Act 7:5; 20:32; Gal 3:18; Eph 1:18; 5:5; Col 3:24; Heb 9:15; 11:8; 1 Pet 1:4. GK 3100. Related to "heir" in Rom 8:17; and "inherit" in Gal 4:30.
 11. Compare Rom 8:23; Eph 4:30. On this word, see Rom 3:24.
 12. Or, "purchased possession, acquisition, obtaining". Some think Paul means "until the redemption of us as His possession". This word is used of Israel in the OT, and of the church in the NT, "a people for [God's] possession", 1 Pet 2:9. Others think he means "until the redemption, the obtaining of our inheritance". On this word, see "obtaining" in 1 Thes 5:9.
 13. That is, because God has blessed us in this way (v 3-14), and you have responded.
 14. The word "your" here is an idiom meaning "in relation to you, with respect to you". It occurs elsewhere only in Act 17:28; 18:15.
 15. On this phrase, compare Rom 15:6; 2 Cor 1:3; 11:31; Eph 1:3; Col 1:3; 1 Pet 1:3; and Mt 27:46; Jn 20:17; Rev 3:2.
 16. That is, characterized by glory. The glorious Father.
 17. Or, "the Spirit". Paul could mean "the Spirit giving wisdom and revelation"; or a "spiritual gift" of wisdom and revelation (as this word is used in 1 Cor 14:12); or, a "disposition" based on wisdom and revelation (similar to Gal 6:1).
 18. That is, "in the sphere of" or "in connection with" the knowledge of Him.
 19. Some manuscripts say "understanding" {K}. Some manuscripts say "the heart" {C}.
 20. Or, "illuminated". Same word as in 3:9. On this word, see Heb 6:4. The grammar is unusual (but similar to 3:18), so there are different views on exactly how this phrase connects to the context. In general, this phrase gives the result of the preceding and the basis of the following. Grammatically, Paul is putting emphasis on this phrase. May God give you a spirit of wisdom and revelation resulting in having the eyes of your heart enlightened so that you may know the spiritual truths of 1:18-2:10.
 21. Some think Paul means the subjective hope which the calling works in our heart; others, the objective hope which belongs to the calling; everything to which we have been called in this life and the next. On "calling", see 2 Pet 1:10.
 22. Some manuscripts say "And what" {N}.
 23. Some think Paul means the glorious riches belonging to the inheritance; others, the riches belonging to the glory belonging to the inheritance; others, the riches belonging to the glorious inheritance.
 24. Or, "in". Some think Paul means God's inheritance which He gives to us; that is, the spiritual blessings now (1:3-14), and the fullness which we await (1 Pet 1:4). On "inheritance among", see Act 20:32; 26:18. Others think Paul means God's own inheritance in the saints, consisting of the saints, His possession. See "allotted" in v 11 for more on this view.
 25. Or, "holy ones", angels and believers. Compare 1 Thes 3:13.
 26. Or, "for". GK 1650.
 27. Same word as "according to" in 1:5. This phrase makes a transition to what follows. What precedes is in accordance with the strength which God used to raise Christ from the [physically] dead, and to make us alive from the [spiritually] dead, 2:1-5. Some think Paul means "believing in accordance with"; others, "His power... [which is] in accordance with"; others, "the hope...the riches... the power... [which are] in accordance with"; others, "that you may know (v 18) ... in accordance with".
 28. Or, "power, might". Same phrase as in 6:10. Elsewhere only in Mk 12:30, 33; Lk 10:27; 2 Thes 1:9; 1 Pet 4:11; 2 Pet 2:11; Rev 5:12; 7:12. GK 2709. Related to "strong" in Rev 18:8.
 29. On this word, see 1 Cor 12:11. Related to "working" in v 19.
 30. Some manuscripts say "And He seated" {N}. Compare Ps 110:1.
 31. Or, "dominion, authority", whether angelic, demonic, or human. On this word, see "authority" in 2 Pet 2:10. Similar words are used in 3:10; 6:12; Col 1:16; 2:10, 15; Rom 8:38; 1 Cor 15:24; 1 Pet 3:22.
 32. That is, every ruling power by whatever name it is known. People are called "names" in Act 1:15.
 33. This word means "give, grant". Used 414 times. GK 1443.
 34. Used 142 times of the physical body (dead or alive) of a human or animal, and of the "body of Christ", the church, as in Rom 12:5; 1 Cor 12:13, 27; Eph 4:4, 12, 16; 5:23, 30; Col 1:18, 24; 2:19; 3:15. GK 5393. Related to "bodily" in Lk 3:22 and Col 2:9; and "fellow body members" in Eph 3:6.
 35. Some think Paul means Christ's body is the "full number, full amount belonging to the One filling all"; others, His body is "that which is filled up by the One filling all", that is, the receptacle holding Christ's fullness; others, His body is "that which fills up the One filling all", that is, that which completes the "body" by forming the complement to the head. On this word, see Col 1:19.
 36. Or, "with all". The One filling all is Christ. Some think Paul means "with all things", that is, filling all the universe with all His blessings or all the things that constitute it; others, "in all ways"; others, "in all [His people]". This same phrase "all in all" is used in 1 Cor 12:6; 15:28; and is similar to Col 3:11.
 37. More literally, "you being dead", a participle. Some think Paul starts out to say "You being dead... God made alive", as in Col 2:13, but breaks off this sentence to detail the Gentile's sin, and lump Jews and Gentiles together as children of wrath. Then he starts over in v 4 and completes the thought, "We being dead... God made alive...". Others note that this is the same grammar as in Col 1:21, where no intervening thoughts occur.
 38. That is, spiritually dead. Compare Col 2:13. The word is also used in this sense in 2:5; 5:14; Mt 8:22; 23:27; Jn 5:25; 1 Pet 4:6; Rev 3:1. On this word, see Mt 8:22.
 39. Some think Paul means the aim or character of this age, and render this word "course". Same word as in 1:21; 2:7; 3:9. Also in Lk 16:8; Rom 12:2; 1 Cor 1:20; 2:6; 1 Tim 6:17; 2 Tim 4:10; etc. GK 172.
- A. Jn 4:23 B. 1 Cor 15:1 C. Lk 19:9 D. Eph 2:8 E. 1 Jn 4:16 F. 1 Pet 1:16, holy G. 1 Cor 13:8 H. Mt 26:27 J. 1 Cor 12:8 K. 2 Thes 1:7 L. Col 1:9 M. 1 Jn 2:29 N. 2 Cor 9:14 O. Mk 5:30 P. Phil 3:21 Q. Eph 6:10 R. Mt 28:6, arose S. Col 1:18, beginning T. Rev 6:8 U. Eph 5:21 V. Eph 5:18 W. Mt 6:14 X. Jn 8:46 Y. Heb 13:9 Z. 1 Jn 2:15

- 2E. In accordance with the ruler^A of the authority¹ of the air², of the spirit³ now being at-work^B in the sons^C of disobedience⁴
- 1F. Among whom even we⁵ all formerly^D conducted-ourselves⁶ in the desires^E of our flesh^F, doing the wants⁷ of the flesh and of the thoughts^G 3
- 2F. And we were by nature⁸ children^H of wrath⁹, as also the rest¹⁰
- 3D. But God, being rich^J in mercy^K because of His great love^L with which He loved^M us— even we being dead^N in trespasses^O— 4
5
- 1E. Made-us-alive-with^P Christ— by grace you are saved¹¹
- 2E. And raised-us-with *Him* 6
- 3E. And seated-us-with *Him* in the heavenly-places^Q, in Christ Jesus
- 4E. In order that He might demonstrate¹² in the coming¹³ ages the surpassing^R riches^S of His grace in His kindness^T toward us in Christ Jesus 7
- 1F. For by grace¹⁴ you are saved¹⁵ through faith¹⁶ 8
- 2F. And this¹⁷ is not from you. It is the gift^U of God— not of¹⁸ works^V, in order that no one may boast^W 9
- 1G. For we are His workmanship¹⁹, having been created²⁰ in Christ Jesus for good works²¹— which God prepared-beforehand²² in order that we might walk^X in them 10
- 3A. Therefore remember²³ 11
- 1B. That formerly^D you²⁴, the Gentiles^Y in the flesh^F, the ones being called “the uncircumcised²⁵” by the²⁶ one being called “the circumcised²⁷” (one done-by-human-hands²⁸ in the flesh)— that you were at that time without Christ 12
- 1C. Having been excluded²⁹ from the citizenship³⁰ of Israel, and strangers^Z from the covenants^{AA} of promise^{BB}
- 2C. Having no hope^{CC} and without-God³¹ in the world
- 2B. But now in Christ Jesus **you**, the ones formerly^D being far-away, were made³² near^{DD} by the blood^{EE} of Christ 13
- 1C. For He Himself is our peace^{FF}— the One having made^{GG} both³³ one and having broken-down^{HH} the dividing-wall³⁴ of partition³⁵, the hostility³⁶ 14

1. Or, “power”. Same word as in 1:21; 3:10; 6:12. Used of demonic authority also in Lk 22:53; Act 26:18; Col 1:13; 2:15; 1 Pet 3:22. On this word, see Rev 6:8. Some take it here in a collective sense, as the “empire”.
 2. Some think this means “atmosphere”; others, the same general thing as “heavenly places” in 6:12. Elsewhere only in Act 22:23; 1 Cor 9:26; 14:9; 1 Thes 4:17; Rev 9:2; 16:17. GK 113.
 3. The grammar naturally means that Satan is the ruler “of the authority... [and] of the spirit...”, or “of the authority... [which is] the spirit...”. Some think “spirit” has a collective sense here, meaning “the spirits” or “the spirit world”; others, that it means “the evil spiritual influence”. Taking the grammar differently, others think Paul intends “the ruler... air” and “the spirit...disobedience” to be parallel descriptions of Satan.
 4. That is, characterized by disobedience, or, belonging to disobedience as a child to a parent. Same phrase as in 5:6; Col 3:6. This disobedience results in unbelief. On this word, see Rom 11:30.
 5. Some think Paul means “we Jews”; others, “we Jews and Gentiles”. There is no distinction, Rom 3:22-23.
 6. Or, “lived, behaved”. Same word as in 2 Cor 1:12; 1 Tim 3:15; Heb 13:18; 1 Pet 1:17. Elsewhere only as “live” in Heb 10:33; 2 Pet 2:18; and “return” in Act 5:22; 15:16. GK 418. The related noun “conduct” is in 1 Pet 1:15.
 7. Or, “desires, wishes”. This word is plural elsewhere only as “desires” in Act 13:22. On this word, see “will” in Jn 7:17.
 8. This word means “the natural constitution or condition inherited by birth; the natural disposition or character; the natural order of things, nature, and its creatures”. Here, Paul may mean “by their condition as spiritually dead humans” (v 1); or, “by their character as sinners”. Elsewhere only in Rom 1:26; 2:14, 27; 11:21, 24; 1 Cor 11:14; Gal 2:15; 4:8; Jam 3:7; 2 Pet 1:4. GK 5882.
 9. That is, objects of wrath, belonging to wrath. On this word, see Rev 16:19.
 10. Some think Paul means “as also the Gentiles”; others, “as also the rest who still are”. On this word, see “other” in 2 Pet 3:16.
 11. This is a participle, you “are having been saved”, as also in v 8. On this word, see Lk 19:10.
 12. Or, “display, show, give proof of, prove”. Same word as in Rom 2:15; 9:17, 22; 2 Cor 8:24; 1 Tim 1:16; Tit 2:10; 3:2; Heb 6:10, 11. Elsewhere only as “show” in 2 Tim 4:14. GK 1892. Related to “demonstration” in Rom 3:25.
 13. More literally, the ages “coming-upon us”. On this word, see “coming upon” in Lk 21:26.
 14. Same word as in Jn 1:14; Rom 3:24; 4:4; 6:14; Eph 1:2, 6, 7; 3:2, 7; Heb 4:16; Jam 4:6. It also means “favor” in Lk 1:30; 2:52; Act 2:47; 24:27; 1 Pet 2:19; “thanks” in 1 Cor 10:30; 15:57; 2 Cor 8:16; 9:15; “gratitude” in Lk 17:9; “grace-gift” in 1 Cor 16:3; 2 Cor 8:19; “credit” in Lk 6:32; and “benefit” in 2 Cor 1:15. Used 155 times. GK 5921. Related to “freely give” in 1 Cor 2:12; “gift” in 1 Cor 1:7; and “graciously bestow on” in Eph 1:6.
 15. This is a participle, you “are having been saved”. The same phrase is in v 5.
 16. Used 243 times, this word means “faith, trust”, and sometimes “faithfulness”. It sometimes refers to the “body of faith”, the thing believed. It is rendered “proof” in Act 17:31, and “pledge” in 1 Tim 5:12. GK 4411. The related verb is “believe” in Jn 3:36.
 17. Grammatically, “this” does not refer specifically to “faith” or “grace”. It refers to the being “saved” (v 8), to all God has done for us as described in v 4-8, including the grace and faith.
 18. Or, “out of, from, by”. That is, originating in. GK 1666.
 19. Or, “creation, piece of workmanship, thing made”. We are the result of God’s making. Elsewhere only as “the things made” in Rom 1:20. GK 4473. Not related to “works” in v 9.
 20. Same word as in v 15. Related to the word in the phrase “new creation” in 2 Cor 5:17; Gal 6:15.
 21. On “good works”, see Rom 2:7; Tit 3:14.
 22. We are not saved because of our good works, but in order that we may do them. Elsewhere only in Rom 9:23. GK 4602. Compare Phil 2:12-13; 3:12.
 23. This is the first command of the book. Paul applies all he has said about what the blessed God did for us directly to the Ephesians. From a new and personal vantage point (the Ephesians’ own memory of their former status), he proclaims their changed status based on the work of Christ. Eph 2:11-22 is Paul’s positive statement of the status of the Gentiles. In Galatians, Paul defended this teaching against the Judaizers. On this word, see Jn 16:21.
 24. Some manuscripts say “That you—formerly Gentiles” {K}, reversing the order of the two words.
 25. Or, “uncircumcision”. On this word, see Rom 2:26.
 26. That is, by the Jew. The Jews called the Gentiles “uncircumcised”, and therefore unlike us, outsiders, excluded.
 27. Or, “circumcision”. This word refers to “circumcised” people, as in Rom 3:30; 15:8; Gal 2:7; Col 3:11. It also refers to a state of “circumcision”, as in Rom 2:25; 1 Cor 7:19; Phil 3:3; Col 4:11; Tit 1:10. In both cases, this word is sometimes used as another way of saying “Jew”, as here. In some places, like here, either is appropriate. Used 36 times. GK 4364. Related to the verb in Lk 2:21.
 28. On this word, see “made by human hands” in Act 17:24. Compare Col 2:11.
 29. Or, “estranged, alienated”. On this word, see 4:18.
 30. Or, “state, body politic”. That is, excluded from the condition and rights of a citizen. The Gentiles were excluded from participation in the government and worship that God established on earth in the nation of Israel. Elsewhere only in Act 22:28. GK 4486. In v 19, using the same root word, Paul says Gentile believers are now “fellow citizens”.
 31. Or, “Godless ones”. That is, without the true God. This word also means “denying God”. Our word “atheist” comes from this word. Used only here. GK 117.
 32. Or, “became, came-to-be”. GK 1181.
 33. That is, both groups, Jews and Gentiles, into one group, v 15. Same word as in v 16, 18. On this word, see “all” in Act 23:8.
 34. Used only here. GK 3546.
 35. Or, “separation”. That is, the wall dividing Jew and Gentile, and separating both from God. The wall is the Law. On this word, see “fence” in Lk 14:23.
 36. Or, “hatred, enmity”. Elsewhere only in v 16; Lk 23:12; Rom 8:7;
- A. Rev 1:5 B. 1 Cor 12:11, works C. Gal 3:7 D. Gal 2:6, ever E. Gal 5:16 F. Col 2:23 G. Lk 1:51 H. 1 Jn 3:1 J. 1 Tim 6:17 K. Mt 9:13 L. 1 Jn 4:16 M. Jn 21:15, devotedly love N. Mt 8:22 O. Mt 6:14 P. Col 2:13, made alive together Q. Eph 3:10 R. 2 Cor 9:14 S. 1 Tim 6:17 T. Rom 3:12, goodness U. Mt 5:23 V. Mt 26:10 W. 2 Cor 11:16 X. Heb 13:9 Y. Act 15:23 Z. Rom 16:23, host AA. Heb 8:6 BB. 1 Jn 2:25 CC. Col 1:5 DD. Lk 21:30 EE. 1 Jn 1:7 FF. Act 15:33 GG. Rev 13:13, does HH. Mt 5:19, break

- 1D. In His flesh¹ *having abolished² the Law *of* commandments^A in decrees³ in order that 15
- 1E. He might create⁴ the two in Himself into one new^B man⁵, making peace^C
- 2E. And He might reconcile^D both in one body⁶ *to* God through the cross, having killed^E the hostility^F by it⁷ 16
- 2C. And having come, He announced-as-good-news^G 17
- 1D. Peace^C *to* you, the *ones* far-away, and peace⁸ *to* the *ones* near
- 2D. Because⁹ through Him we both have the access¹⁰ in¹¹ one Spirit *to* the Father 18
- 3B. So then, you are no longer strangers^H and foreigners^J, but you are fellow-citizens *with* the saints^K and family-members¹² *of* God 19
- 1C. Having been built^L upon the foundation^M *of* the¹³ apostles¹⁴ and prophets¹⁵— Christ Jesus¹⁶ Himself being *the* cornerstone¹⁷ 20
- 1D. In Whom *the* whole building^N being fitted-together¹⁸ is growing^O into *a* holy temple^P in¹⁹ *the* Lord 21
- 2D. In Whom also **you** are being built-together into *a* dwelling-place²⁰ *of* God in *the* Spirit²¹ 22
- 4B. For this reason,²² I, Paul, the prisoner²³ *of* Christ Jesus²⁴ for the sake of you the Gentiles—²⁵ 3:1
- 1C. If indeed you²⁶ heard-*of* the stewardship²⁷ *of* the grace *of* God having been given²⁸ *to* me for you— that²⁹ by way of revelation^Q 2
3
- 1D. The mystery³⁰ was made-known^R *to* me
- 1E. Just as I wrote-before³¹ in brief, *with reference to which you are able, while reading, to perceive^S my understanding³² in the mystery *of* Christ 4
- 2D. Which³³ *in* other generations^T was not made-known^R *to* the sons^U *of* humans^V as it was now revealed^W *to* His holy apostles and prophets by *the* Spirit 5
- 3D. *That* the Gentiles are fellow-heirs^X and fellow-body-members and fellow-partakers^Y *of* the³⁴ promise³⁵ in Christ Jesus³⁶ through the good-news^Z 6
- 1E. *Of* which I was made³⁷ *a* minister³⁸ in-accordance-with³⁹ the gift^{AA} *of* the grace *of* God having been given⁴⁰ *to* me by-way-of the working^{BB} *of* His power 7
- 2C. This grace⁴¹ was given **to me**, the less-than-least *of* all saints^K, *that I might* 8
- 1D. Announce-as-good-news^G *to*⁴² the Gentiles the untraceable⁴³ riches^{CC} *of* Christ
- 2D. And enlighten⁴⁴ everyone⁴⁵ *to see* what *is* the stewardship⁴⁶ *of* the mystery having been hidden^{DD} from the *past* ages⁴⁷ in God, the *One* having created^{EE} all *things*⁴⁸ 9
- 3D. So that now the multifaceted⁴⁹ wisdom^{FF} *of* God might be made-known^R *to* the rulers^{GG} and the authorities^{HH} in the heavenly⁵⁰ *places* 10
- 1E. Through the church
- 2E. In-accordance-with⁵¹ *the* purpose^{JJ} *of* the ages⁵², which He accomplished⁵³ in Christ Jesus our Lord 11

- Gal 5:20; Jam 4:4. GK 2397. Related to “enemy”.
1. In this rendering, “in His flesh” has Paul’s emphasis. Others also place “hostility” in this phrase, so that it says “Having abolished in His flesh the hostility, the Law”. Others place “in His flesh” with what precedes, “and having broken down the dividing wall of partition, the hostility, in His flesh.”
 2. On this word, see “done away with” in Rom 6:6.
 3. Or, “regulations, decisions, ordinances”. Elsewhere only in Lk 2:1; Act 16:4; 17:7; Col 2:14. GK 1504.
 4. Elsewhere only in Mt 19:4; Mk 13:19; Rom 1:25; 1 Cor 11:9; Eph 2:10; 3:9; 4:24; Col 1:16; 3:10; 1 Tim 4:3; Rev 4:11; 10:6. GK 3231. Related to “creation” in Rom 8:39; and “creator”.
 5. Some think Paul means one new kind of individual, neither Jew nor Gentile; others, one new corporate body of mankind, the body of Christ, the church. On this word, see “mankind” in Mt 4:4.
 6. That is, “one [corporate] body”, parallel to “one new man”.
 7. Or, “on it”, that is, the cross. Or, “in Himself”. Same word as “Himself” in v 15.
 8. Compare Isa 57:19. Some manuscripts omit this word {N}.
 9. Or, “That”. GK 4022.
 10. Or, “introduction, admission”. On this word, see Rom 5:2.
 11. Or, “by”. GK 1877.
 12. Or, “kinsmen”. On this word, see Gal 6:10.
 13. Some think Paul means the foundation “consisting of the apostles and”; others, “laid by the apostles and”. Compare 3:5.
 14. That is, the twelve. On this word, see 1 Cor 12:28.
 15. Some think Paul is referring to OT prophets; others, NT prophets. Same grammar as “shepherds and teachers” in 4:11. On this word, see 1 Cor 12:28.
 16. Some manuscripts say “Jesus Christ” {K}.
 17. Some render this “Christ Jesus being its cornerstone”. Elsewhere only in 1 Pet 2:6. GK 214. See also Mt 21:42. Compare Isa 28:16.
 18. Or, “framed together, joined together”. In ancient buildings, stones were “fitted together”. Elsewhere only in 4:16. GK 5274.
 19. Some think Paul means “holy temple in the Lord”; others, “growing... in the Lord”. That is, in connection with the Lord.
 20. Thus, we Christians collectively are the spiritual temple where God dwells. Compare 1 Pet 2:5. GK 2999.
 21. Some think Paul means “being built... by the Spirit”; others, “being built... in spirit”, in a spiritual manner, spiritually; others, a “dwelling place for God in the Spirit”.
 22. That is, because God has made you Gentiles a part of His family through Christ.
 23. Used of Paul also in Act 23:18; 25:14, 27; 28:17; Eph 4:1; 2 Tim 1:8; Phm 1:1, 9. Elsewhere only in Mt 27:15, 16; Mk 15:6; Act 16:25, 27; Heb 10:34; 13:3. GK 1300. Related to “imprisonment” in Phil 1:7.
 24. Some manuscripts say “of the Lord Jesus”; others, “of Christ”; others, “of Jesus Christ” {C}.
 25. Some think Paul does not finish this sentence. He starts to pray for them, then breaks off this sentence, and diverges to explain his commission. Then he returns to his prayer in v 14. Others render this, “... I, Paul am the prisoner”, avoiding the break.
 26. The grammar means “Assuming that you heard”. “If indeed” is also in 4:21; 2 Cor 5:3; Gal 3:4; Col 1:23.
 27. Having heard of this stewardship, the readers would understand why Paul says “for your sake” in v 1. Some think Paul means “the position of management responsibility” as apostle to the Gentiles; others, “the arrangement” in which he was a “steward” of the grace of God. On this word, see 1:10. It is the stewardship “with reference to” or “characterized by” God’s grace which was given to Paul.
 28. Grammatically, this word refers to grace, “the grace... having been given”. Note v 7 and 8. It does not refer to “stewardship” here, “the stewardship... having been given”, as it does in Col 1:25.
 29. This begins Paul’s description (v 3-12) of the content he assumes the readers heard about his stewardship. Some manuscripts omit this word {C}.
 30. The mystery is defined in v 6. On this word, see Rom 11:25. Some manuscripts say “He made known the mystery to me” {N}.
 31. Some think Paul is referring to what he just wrote, in 1:9-10; 2:11-22. You will be able to understand the mystery as stated in v 6 by reading what I just said. Others think he is referring to his earlier letters, or to a letter now lost.
 32. Or, “insight”. That is, my understanding in connection with the mystery concerning Christ. Same word as in Mk 12:33; Lk 2:47; Col 1:9; 2:2; 2 Tim 2:7. Elsewhere only as “intelligence” in 1 Cor 1:19. GK 5304.
 33. This refers to “mystery”, either in v 4 or v 3.
 34. Some manuscripts say “His promise” {N}.
 35. Some think Paul means the promise of the Spirit, as in 1:13; others, the promise of salvation, as in 2 Tim 1:1. On this word, see 1 Jn 2:25.
 36. Some manuscripts omit this word {K}.
 37. Or, “I became”. Some manuscripts say “I became” {K}, using a different form of this word. GK 1181.
 38. Or, “servant”. On this word, see “servants” in 1 Cor 3:5.
 39. Or, “based on, by way of”. Same word as “by way of” next. GK 2848.
 40. This word goes with “grace”, as in v 2. In some manuscripts it goes with “gift” {N}. These amount to nearly the same thing, “the gift consisting of the grace given” vs. “the gift given consisting of the grace”.
 41. That is, the grace mentioned in v 7 or v 2.
 42. Some manuscripts say “among” {N}.
 43. Its dimensions cannot be traced out. On this word, see Rom 11:33.
 44. Same word as in 1:18.
 45. Some manuscripts omit this word {C}, so that it says “And bring to light what is the...”.
 46. Or, “arrangement, mode of operation”. On this word, see 1:10. Some manuscripts say “fellowship” {K}.
 47. On “past ages”, see Lk 1:70.
 48. Some manuscripts add “through Jesus Christ” {N}.
 49. Or, “many-sided”. Used only here. GK 4497.
 50. The phrase “in the heavenly places” is elsewhere only in Eph 1:3, 20; 2:6; 6:12. This word is elsewhere only in Jn 3:12; 1 Cor 15:40, 48, 49; Phil 2:10; 2 Tim 4:18; Heb 3:1; 6:4; 8:5; 9:23; 11:16; 12:22. GK 2230.
 51. Or, “in harmony with, based on”. GK 2848.
 52. Or, “the eternal purpose”.
 53. On this word, see “does” in Rev 13:13.
- A. Mk 12:28 B. Heb 8:13 C. Act 15:33 D. Col 1:20 E. Rom 7:11 F. Eph 2:14 G. Act 5:42 H. Rom 16:23, host J. 1 Pet 2:11 K. 1 Pet 1:16, holy L. Jude 20, building up M. 1 Tim 6:19 N. Rom 14:19, edification O. Jn 3:30 P. Rev 11:1 Q. 2 Thes 1:7 R. Phil 1:22, know S. Eph 3:20, think T. Mt 24:34 U. Gal 3:7 V. Mt 4:4, mankind W. 2 Thes 2:3 X. Rom 8:17 Y. Eph 5:7 Z. 1 Cor 15:1 AA. Rom 5:15 BB. Phil 3:21 CC. 1 Tim 6:17 DD. 1 Cor 2:7 EE. Eph 2:15 FF. 1 Cor 12:8 GG. Col 1:18, beginning HH. Rev 6:8 JJ. Rom 8:28.

- 1F. In Whom we have boldness^A and access¹ in confidence^B, through faith *in* Him² 12
- 3C. Therefore I ask *that you*³ not lose-heart^C in connection with my afflictions^D for-your-sake⁴— which is⁵ your⁶ glory! 13
- 5B. For this reason⁷ I bow my knees before the Father⁸, ⁹from Whom *the* whole⁹ family¹⁰ in *the* heavens 14-15
and on earth is named^E
- 1C. *Asking* that He might grant *to* you in accordance with the riches^F of His glory^G 16
- 1D. *That you* be strengthened¹¹ with power^H through His Spirit in *your* inner person¹²
- 2D. *So-that*¹³ Christ *may* dwell¹⁴ in your hearts through faith 17
- 3D. In-order-that¹⁵ you— **having**¹⁶ **been rooted**¹ **and founded**¹⁷ **in love**— might be strong-
*enough*¹⁸ 18
- 1E. To grasp¹⁹ together-with all the saints what *is* the width and length and height
and depth²⁰
- 2E. And to know²¹ the love of Christ surpassing^K knowledge²² 19
- 4D. In-order-that²³ you might be filled^L to all the fullness^M of God²⁴
- 6B. Now *to* the *One* being able to do super-abundantly^N beyond all *of the things* which we ask or think²⁵ 20
according to the power^H being at-work²⁶ in us— ²⁷to Him *be* the glory^G in the church and²⁷ in Christ
Jesus for all generations forever and ever^O, amen 21
- 4A. Therefore **I**, the prisoner^P in *the* Lord, exhort^O you to walk worthily²⁸ of the calling *with* which you
were called²⁹ 4:1
- 1B. With all humblemindedness³⁰ and gentleness³¹ 2
- 2B. With patience^R
- 3B. Bearing-with^S one another in love
- 4B. Being diligent³² to keep³³ the unity³⁴ of the Spirit³⁵ in the bond^T of peace³⁶— 3
- 1C. *There is*³⁷ one body³⁸ and one Spirit, just as you also³⁹ were called in one hope of your calling⁴⁰ 4

1. Same word as in 2:18.
2. Or, “through His faithfulness” to what God gave Him to do.
3. Some think Paul means “*that I not lose heart*”. In addition, some think he asks “you”; others, “God”.
4. Same word as in v 1 and 6:20, on which see Col 1:24.
5. That is, inasmuch as it is your glory, seeing that it is your glory, since it is your glory. Paul generalizes. My situation, my imprisonment and afflictions, is for your glory. This may be simplified to “which are your glory”.
6. Some manuscripts say “our” {A}.
7. Paul now resumes where he left off in v 1. Same phrase as 3:1, which is elsewhere only in Tit 1:5.
8. Some manuscripts add “of our Lord Jesus Christ” {B}.
9. Or, “every”. Same word and grammar as in “*the whole*” building in 2:21. GK 4246.
10. Or, “clan, tribe, people, nation”, a group whose identity is traced to a common father. Elsewhere only in Lk 2:4; Act 3:25. GK 4255. Related to “father” preceding. There is a play on words here, “the Father, from Whom the whole father-grouping... is named”. The whole family of God directly fathered by Him is in view. Others render it “every family”, meaning “every father-grouping”, every group based on a father. All such groupings owe their name to the Father, who ultimately (or directly, in the case of angels) is their Father-creator. Others render it more abstractly as “all fatherhood”. In any case, Paul’s point is to focus us on the Father, creator of the new life in us.
11. Elsewhere only as “become strong” in Lk 1:80; 2:40; and “grow strong” in 1 Cor 16:13. GK 3194.
12. This phrase, “inner person”, is elsewhere only in Rom 7:22; 2 Cor 4:16. Compare 1 Pet 3:4.
13. Instead of expressing the result, “strengthened... *so that* Christ”, others see this as a second request, “might grant first, that you be strengthened, and second, that Christ might dwell”. In the former case, a growing spiritual strength leads to a growing presence of Christ. In the latter case, the two requests are an impersonal and a personal way of saying the same thing.
14. Or, “settle down, have His home, reside”, that is, be at home. Used mostly of dwelling or living in a place, as in Mt 2:23; 4:13; Act 1:19; 9:22, 35; 19:17; etc. Used of God in Mt 23:21; Act 7:48; 17:24; and of the fullness dwelling in Christ in Col 1:19; 2:9. Used 44 times. GK 2997. Related to “dwelling place” in 2:22; and “dwell” in Jam 4:5.
15. Or, “That”, making this point 2C., a second primary request.
16. This phrase, “having been rooted and founded in love” has Paul’s emphasis (in the Greek word order, it precedes “in order that”, and concludes v 17). It gives the result of what precedes and the basis for what follows. The construction is similar to 1:18. In this arrangement (compare the view in notes 13, 15 and 23) Paul means “strengthened so that Christ may dwell in your hearts, resulting in you being rooted and founded in love in order that you may be strong enough to grasp and to know the love of Christ”. This foundation of love flows from Christ, and leads to Christ. It is the goal of the strength prayed for, and the foundation for reaching the fullness of God. Living out His love, we come to know its dimensions.
17. Or, “established”. This word means “to lay or establish a foundation”. Same word as in Mt 7:25; Col 1:23. Elsewhere only as “laid the foundation of” in Heb 1:10; and “establish” in 1 Pet 5:10. GK 2530. Related to “foundation” in 2:20; 1 Tim 6:19.
18. Or, “be fully able”. Used only here. GK 2015. Related to “strength” in 1:19.
19. Or, “comprehend, seize, lay hold of”. On this word, see “overcome” in Jn 1:5.
20. Some think Paul is describing the dimensions of Christ’s love—to grasp it mentally, and to know it experientially. Others think he is referring to “the multi-faceted wisdom of God” (3:10), seen in the mystery. There are other views. Consult the commentaries. Some manuscripts say “depth and height” {N}.
21. Paul is referring to experiential knowledge that includes, but exceeds mental knowledge. On this word, see Lk 1:34.
22. Or, “And to know Christ’s knowledge-surpassing love”. Some think Paul means the love surpassing what can be grasped intellectually, the love only known by personally living and experiencing it; others, the love that transcends knowledge in its greatness.
23. Or, “That”, making this point 3C., a third primary request.
24. Some manuscripts say “in order that all the fullness of God may be filled up” {A}.
25. Or, “understand, perceive, imagine”. That is, think about, think out, intend to ask. Elsewhere only as “consider” in 2 Tim 2:7; “understand” in Mt 24:15; Mk 13:14; Rom 1:20; 1 Tim 1:7; Heb 11:3; “perceive” in Mt 15:17; 16:9, 11; Mk 7:18; 8:17; Eph 3:4; and “comprehend” in Jn 12:40. GK 3783. Related to “mind” in 2 Cor 3:14 and in Rom 7:23.
26. Or, “in operation”. Same word and grammar as in 2:2; 2 Cor 1:6; Col 1:29. On this word, see “works” in 1 Cor 12:11.
27. Some manuscripts omit this word {N}.
28. That is, in a manner worthy of. On this word, see 3 Jn 6. Here Paul details this worthy walk from our perspective as part of the Lord’s body of believers.
29. On “calling”, see 2 Pet 1:10. On the related word “called”, see Rom 8:30. The same two words are in v 4.
30. Or, “lowliness of mind”. Same phrase as in Act 20:19. On this word, see Phil 2:3. The opposite of this is in Rom 12:16; Gal 6:3.
31. Or, “meekness”. Elsewhere only in 1 Cor 4:21; 2 Cor 10:1; Gal 5:23; 6:1; Col 3:12; 2 Tim 2:25; Tit 3:2; Jam 1:21; 3:13; 1 Pet 3:16. GK 4559. Related to the word in 1 Tim 6:11; and to “gentle” in 1 Pet 3:4.
32. Or, “making every effort, being eager, being earnest, hastening, doing *your* best”. Same word as in 2 Tim 2:15; 4:9, 21; Tit 3:12; Heb 4:11; 2 Pet 1:10, 15; 3:14. Elsewhere only as “be eager” in Gal 2:10; 1 Thes 2:17. GK 5079. Related to “earnest” in 2 Cor 8:17; “diligently” in Tit 3:13; and “earnestness” in 2 Cor 8:16.
33. Or, “preserve, guard, protect”. On this word, see 1 Jn 5:18.
34. Or, “oneness”. Elsewhere only in v 13. GK 1942.
35. That is, the unity which the Spirit produces, the Spirit-given unity.
36. Some think Paul means “the bond *which consists of* peace”; others, “the bond *which leads to* peace”, that is, love (as in Col 3:14).
37. The following defines seven points of the unity given by the Spirit, seven things all Christians share.
38. That is, the body of Christ, the church, 1:23; 5:23; Rom 12:5; 1 Cor 12:27; Col 1:24.
39. Some manuscripts omit this word {N}.
40. Compare 1:18. There is one hope belonging to our calling. On “called, calling”, see v 1.

A. Heb 4:16, confidence B. 2 Cor 1:15 C. 2 Cor 4:1 D. Rev 7:14 E. 2 Tim 2:19 F. 1 Tim 6:17 G. 2 Pet 2:10 H. Mk 5:30 J. Col 2:7
K. 2 Cor 9:14 L. Eph 5:18 M. Col 1:19 N. 1 Thes 5:13 O. Rev 20:10 P. Eph 3:1 Q. Rom 12:8 R. Heb 6:12 S. 2 Cor 11:4 T. Act 8:23

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|--|----|
| 1D. One Lord, one faith ¹ , one baptism ² | 5 |
| 2D. One God and Father <i>of</i> all ³ — the <i>One</i> over all and through all and in all ⁴ | 6 |
| 2C. And ⁵ <i>to</i> each ⁶ one ⁷ <i>of</i> us grace ^A was given according to the measure ^B <i>of</i> the gift ⁸ <i>of</i> Christ | 7 |
| 1D. For this reason it says, “having ascended to on-high ⁹ , He led captivity captive ¹⁰ , He gave ¹¹ gifts ¹² <i>to</i> people ^C ” [Ps 68:18] | 8 |
| 1E. Now ¹³ what does the “He ascended” mean ¹⁴ except that He also descended ¹⁵ into ¹⁶ the lower ¹⁷ parts ¹⁸ <i>of</i> the earth? ¹⁹ | 9 |
| 2E. The <i>One</i> having descended is Himself also the <i>One</i> having ascended far above all the heavens, in order that He might fill ^D all <i>things</i> ²⁰ | 10 |
| 2D. And He Himself gave some <i>as</i> apostles ^E , and others <i>as</i> prophets ^F , and others <i>as</i> evangelists ²¹ , and others <i>as</i> shepherds ²² and teachers ²³ | 11 |
| 1E. For ²⁴ the equipping ²⁵ <i>of</i> the saints ^G | 12 |
| 1F. For <i>the</i> work ^H <i>of</i> ministry ²⁶ | |
| 2F. For <i>the</i> building-up ^I <i>of</i> the body <i>of</i> Christ | |
| 2E. Until we all attain ²⁷ | 13 |
| 1F. To the unity ²⁸ <i>of</i> the faith, and <i>of</i> the knowledge ²⁹ <i>of</i> the Son <i>of</i> God ³⁰ | |
| 2F. To <i>a</i> mature ³¹ man | |
| 3F. To <i>the</i> measure ^B <i>of</i> the stature ^K <i>of</i> the fullness ^L <i>of</i> Christ | |
| 3E. So that we may no longer be children ^M , being tossed-about ³² and carried-around <i>by</i> every wind <i>of</i> teaching ^N | 14 |
| 1F. By the trickery ³³ <i>of</i> people ^C | |

1. Some think Paul is referring to saving faith (as in Eph 2:8); others, to “the faith”, the truth (as in Jude 3). Compare v 13.
2. Paul could be referring to the baptism of the Spirit by which all are placed in the body of Christ, 1 Cor 12:13; to our spiritual baptism into the death, burial and resurrection of Christ, Rom 6:4-5; Col 2:12; or to water baptism (one rite of initiation, irrespective of how it is performed). Some think he is referring to the one event of initiation, which includes all three of these.
3. For each “all” in this verse, some think Paul means “all believers”, Jew and Gentile; others, “all things”, the whole universe.
4. Some manuscripts say in “us all”; others, “you all” {A}.
5. Or, “But”. Paul may mean “And”, giving another point of unity. “One” is the first word in this Greek sentence, as in the phrases in v 4-6. There is unity in that each individual has received a measure of grace from Christ (Rom 12:6). Gifts are a mark of unity and diversity at the same time, 1 Cor 12. Or, Paul may mean “But”, contrasting the unity in v 4-6 with the diversity seen in our gifts. He goes on to describe the giving in v 8-10; some of the gifts in v 11; and the purpose in v 12-16.
6. This word is used 82 times. GK 1667.
7. That is, to each individual, each single one. This word is the number “one”, the same word as in “one” body, spirit, etc. On this phrase, see Mt 26:22. This word is used 345 times. GK 1651.
8. Some think that “gift” here means “spiritual gift”. Thus grace was given proportionate to “the measure belonging to the spiritual gift given to each one by Christ”. In other words, Christ gave differing gifts (some named in v 11) to His body, and with them grace and faith (Rom 12:3) of proportionate measure. The Spirit distributes them to each one, as He wills, 1 Cor 12:11. Others think that the gift is the grace. Grace was given according to “the measured gift of it given by Christ to each one”. This grace is seen in one’s spiritual gifts, opportunities, and much more. Compare Rom 12:3. On this word, see Rom 5:15.
9. That is, into heaven. On this word, see Lk 1:78. Paul quotes the psalm as a prediction that Christ would give gifts.
10. Or, “He took prisoner prisoners-of-war”. The victor in battle takes prisoner his conquered foes. The verb means “to take captive, to make prisoners of war”, and is used only here, GK 169. The noun means “captivity, prisoner of war” and is elsewhere only in Rev 13:10, GK 168. Related to “captive” in Lk 4:18; “take captive” in 2 Cor 10:5; and “fellow-captive” in Rom 16:7.
11. The Hebrew in Ps 68:18 says “received”. Paul interprets or applies this to mean that Christ received them from God, and gave them to His people, who respond as in Ps 68:19. The victor takes or receives spoils, and gives them to his people. There are other views. Consult the commentaries. Some manuscripts say “and He gave...” {B}.
12. Elsewhere only in Mt 7:11; Lk 11:13; Phil 4:17. GK 1517. Same word as in the psalm.
13. Paul draws a further conclusion about the Messiah from the psalm. The psalm implies that He also descended.
14. On this word, see “is” in Mt 26:26.
15. Some manuscripts say “He also first descended” {A}.
16. Or, “to”. GK 1650.
17. This phrase “lower parts of the earth” is used only here. Some manuscripts omit “parts” so that it says “to the lower things of the earth” {C}. “Lower” is used only here, GK 3005. Compare “under the earth” in Phil 2:10; Rev 5:3. Note the contrast between “lower” here, and “far above” in v 10.
18. The plural “parts” often means “regions, districts”, as in Mt 2:22; 15:21; Act 2:10; 19:1; etc. The plural is used only here by Paul. On this word, see Rom 11:25.
19. Some think this refers to Christ’s incarnation on earth— He descended to earth and died, then ascended to heaven leading as captive His conquered foes (sin and death and Satan) and gave gifts (the spiritual gifts of which Paul is speaking). Others think it refers to a descent into Hades after His death— He descended into the grave, into Hades, the holding place of the dead. He led those believers held captive there to heaven with Him. Then He gave gifts to His people. In either case, Paul’s main point is that “He gave gifts”, which he repeats in verse 11.
20. Some think Paul means “with His presence”; others, “with His working”. There are other views.
21. This is from the noun “gospel” (see “good news” in 1 Cor 15:1). This person is a “gospel-izer”, one who proclaims the good news of the gospel. Elsewhere only in Act 21:8 (Philip); and 2 Tim 4:5 (Timothy). GK 2296.
22. Used of shepherds of sheep, and metaphorically of Jesus. Elsewhere only in Mt 9:36; 25:32; 26:31; Mk 6:34; 14:27; Lk 2:8, 15, 18, 20; Jn 10:2, 11, 12, 14, 16; Heb 13:20; 1 Pet 2:25. GK 4478. Used only here in the sense of a spiritual gift and leader in the church. Only here has it been translated “pastor”. The related verb, “to shepherd, to tend or feed the flock”, is in 1 Pet 5:2 (where elders are to do it), and Act 20:28. Related to “flock” in 1 Pet 5:2.
23. Some think the grammar indicates that both these words— shepherds and teachers— refer to the same person in two roles, “shepherd-teachers”; others, to two people belonging to the same class (local church workers versus traveling workers like the first three) and sharing some responsibilities. Note that “apostles and prophets” has the same grammar in 2:20; 3:5.
24. Or, “With a view to”. GK 4639. Not the same word as “for” in the next two phrases (GK 1650).
25. Or, “preparing, furnishing, training”. This noun is used only here. GK 2938. Related to the verb “prepare” in Rom 9:22, which is rendered “fully trained” in Lk 6:40.
26. Or, “service”. This work is where the gifts given to each one (v 7, 16) are put into action. On this word, see 1 Cor 12:5.
27. Or, “reach, arrive at, come to”. On this word, see Act 26:7.
28. Same word as in v 3.
29. Or, “full knowledge”. On this word, see Col 1:9.
30. Some think Paul means the unity of the faith in, and the knowledge of, the Son of God. That is, until the faith in and knowledge of Him is the same in all believers. Others think he means the unity consisting of the Son of God’s faith and knowledge as the measure, similar to the lofty goal of the third phrase.
31. Or, “finished, complete, perfect”. On this word, see “complete” in 1 Cor 13:10.
32. Or, “tossed up and down, back and forth”, as by waves in the sea. Used only here. GK 3115. Related to “surge” in Jam 1:6.
33. Or, “cunning, sleight of hand”. This word means “dice playing”,

A. Eph 2:8 B. Jn 3:34 C. Mt 4:4, mankind D. Eph 5:18 E. 1 Cor 12:28 F. 1 Cor 12:28 G. 1 Pet 1:16, holy H. Mt 26:10 J. Rom 14:19, edification K. Mt 6:27, life span L. Col 1:19 M. 1 Cor 3:1, infant N. 1 Tim 5:17

- 2F. By craftiness^A with-regard-to¹ the scheme² of error³
- 4E. But *that* while speaking-the-truth⁴ in love⁵, we may grow^B *as to all things* into⁶ Him 15
Who is the head— Christ
- 1F. From Whom the whole body 16
- 1G. Being fitted-together⁷ and held-together⁸ by every joint^C of supply⁹
2G. According to *the* working¹⁰ in measure^D of each^E individual^F part^G
- 2F. Is producing^H the growth of the body¹¹
3F. For *the* building-up^J of itself in love
- 5A. Therefore¹² this I say and testify¹³ in *the* Lord— *that* you be walking^K no longer as indeed the Gentiles¹⁴ 17
are walking, in *the* futility^L of their mind^M
- 1B. Being darkened¹⁵ in *their* understanding^N, having been excluded¹⁶ from the life of God 18
- 1C. Because of the ignorance¹⁷ being in them
2C. Because of the hardness^O of their hearts^P
- 2B. Who, having become callous¹⁸, gave themselves over¹⁹ to sensuality^Q for *the* practice²⁰ of every 19
impurity^R with greed²¹
- 3B. But **you** did not learn^S Christ in this manner, * if indeed you heard Him, and were taught in Him, even 20-21
as it is *the* truth in Jesus²²—
- 1C. *That* in-relation-to²³ *your* former way-of-life^T you lay-aside^U the old person²⁴ being corrupted²⁵ 22
in-accordance-with²⁶ the desires^V of deception²⁷
- 2C. And *that* you be being renewed²⁸ in the spirit of your mind^M 23
- 3C. And *that* you put-on²⁹ the new^W person^X having been created^Y in accordance with God, in 24
righteousness and holiness³⁰ of truth³¹
- 4B. Therefore, having laid-aside³² the lie³³ 25
- 1C. Each of *you* be speaking truth^Z with his neighbor^{AA}, because we³⁴ are body-parts^{BB} of one another
2C. Be angry³⁵ and-yet do not be sinning. Do not let the sun go down upon your angriness³⁶, * nor 26-27
give a place³⁷ to the devil
- 3C. Let the *one* stealing be stealing no longer. But rather let him be laboring^{CC}, working^{DD} the 28
good^{EE} thing with his own³⁸ hands in order that he might have *something* to give³⁹ to the *one*
having a need^{FF}
- 4C. Let every bad⁴⁰ word not proceed⁴¹ out of your mouth. But if *there is* something good^{EE} for 29
edification^J of the need^{FF}, *speak* in order that it may give grace^{GG} to the *ones* hearing. * And do 30
not grieve^{HH} the Holy Spirit of God, with Whom⁴² you were sealed^{IJ} for *the* day of redemption^{KK}

- from the word for “dice”. Used only here. GK 3235.
1. Or, “with a view to, for, toward”, expressing the aim of the craftiness. The KJV paraphrases here. GK 4639.
 2. Or, “scheming”. Same word as in 6:11, the schemes of the devil. The planned system or method.
 3. Or, “deception”. On this word, see 1 Thes 2:3. Paul may mean the scheme characterized by error (“deceitful scheming”); or, leading to error; or, proceeding from error.
 4. This is the verb related to “truth”. Some think that here it means “adhering to the truth”; others, “living out the truth”; others, “speaking the truth of the gospel”, in opposition to the error in v 14. Elsewhere only in Gal 4:16. GK 238. Related to “truth” in Jn 4:23.
 5. Some take this with what follows, “truth, in love we may grow...”, with “in” meaning “in the sphere of”. Note that “in love” occurs again in v 16.
 6. That is, into closer union with Him. Or, “to” Him as the goal. Or, “for” Him. GK 1650.
 7. Same word as in 2:21.
 8. Same word as in Col 2:19, and as “brought together” in Col 2:2. GK 5204.
 9. Or, “support”. That is, by what every joint supplies. Each Christian is a “joint” through which the life of Christ is “supplied” to the body as each joint “works” its “gift” according to the “measure” of “grace” given to it, producing the growth of the body. Elsewhere only as “provision” in Phil 1:19. GK 2221. The related verb is used in Col 2:19.
 10. Same word as in 1:19; 3:7. On this noun, see Phil 3:21.
 11. The body produces the growth of the body, like every other living organism.
 12. Paul further details the worthy walk of 4:1 from the perspective of a departure from our former way of life.
 13. Or, “affirm”, as a witness to the truth. On this word, see 1 Thes 2:12.
 14. Compare Act 15:23. Some manuscripts say “the rest of the Gentiles” {N}.
 15. This is a participle, “Being having been darkened”, that is, being in a state of darkness. Or, “Having been darkened in their understanding, being excluded”. Elsewhere only in Rev 9:2; 16:10. GK 5031. Related to “darkness” in Jn 3:19.
 16. Or “alienated, estranged”. Elsewhere only in Eph 2:12; Col 1:21, also of Gentiles. GK 558.
 17. Elsewhere only in Act 3:17; 17:30; 1 Pet 1:14. GK 53. Related to the word in Rom 10:3.
 18. Or, “past feeling, dead to feeling”. They are past feeling shame, morally insensitive, having no sense of right and wrong. Used only here. GK 556.
 19. This word, “gave over”, is the same word as in Rom 1:24, 26, 28, of God “handing over” the Gentiles.
 20. Or, “pursuit, business, working”. Elsewhere only as “effort” in Lk 12:58; “business” in Act 19:24, 25; and “profit” in Act 16:16, 19. GK 2238. The root word is “work”.
 21. Or, “greediness”. That is, with a desire for more and more. Related to “increase” in 2 Cor 8:15. Greed is a desire for increase. Same word as in Mk 7:22; Lk 12:15; Rom 1:29; Eph 5:3; Col 3:5; 1 Thes 2:5; 2 Pet 2:3, 14. Elsewhere only as “greediness” in 2 Cor 9:5. GK 4432. Related to “exploit” in 1 Thes 4:6.
 22. This is the Greek word order. Or, “even as there is truth in Jesus”; or, “even as truth is in Jesus”. Compare the phrase in v 18, “the ignorance being in them”, where the grammar is clear.
 23. Or, “with respect to, with regard to”. GK 2848.
 24. The metaphor of the “old person” is also in Rom 6:6; Col 3:9. On this word, see “mankind” in Mt 4:4. See also 2 Cor 5:17; Gal 6:15.
 25. Or, “corrupting *itself*”. On this word, see “ruin” in 1 Cor 3:17.
 26. Or, “based on, by way of, in the interest of, for the purposes of”. Same word as in v 24. GK 2848.
 27. Or, “deceit”. Paul may mean the desires proceeding from deception, belonging to deception (deception’s desires), or characterized by deception (deceptive or deceitful desires). On this word, see 2 Pet 2:13.
 28. Or, “be becoming renewed, be getting yourself renewed”. Used only here. GK 391. In the parallel passage in Col 3:10, Paul uses a different word.
 29. Or, “wear” like a garment. On this word, see Rom 13:14. Same word as in 6:11, 14.
 30. Or, “devoutness”. Elsewhere only in Lk 1:75. GK 4009. Not related to the normal word for “holy”. Related to “devoutly” in 1 Thes 2:10; and “holy” in Heb 7:26.
 31. Some think Paul means “true holiness”, holiness characterized by truth; others, “truth’s holiness”, holiness belonging to the truth. Compare “desires of deception” in v 22. In addition, some think “of/truth” modifies “holiness” only; others, “righteousness and holiness”.
 32. Same word as in v 22.
 33. Or, “falsehood”. In this rendering, Paul is referring to the lie of their futile Gentile way of thinking and living, the falsehood about which they were darkened in their understanding. This introduces the commands given next. Or, this may only introduce the command to speak truth. In this case, point 4B. would be “Therefore”, and point 1C. would be “Having laid aside falsehood, each...”. On this word, see “falsehood” in Rev 14:5.
 34. That is, we in the body of Christ. The whole body will suffer if you fail to speak truth.
 35. This is the verb related to “anger” in v 31. This verse deals with the right kind of anger— anger against sin, evil, falsehood (v 25), not people (Mt 5:22, same word). Verse 31 deals with the wrong kind of anger. On this word, see Rev 11:18. Compare Ps 4:4.
 36. This is a different word, but related to “be angry” earlier. It means the state of anger that results from provocation; the irritation, the exasperation, the angry mood. Used only here. GK 4240. Related to “provoke to anger” in 6:4.
 37. The word “place, location” is used here in the sense of “opportunity, chance”, as in Act 25:16; Rom 12:19; Heb 12:17. Used 94 times. GK 5536.
 38. Some manuscripts omit this word {C}.
 39. Or, “give a share of”. On this word, see Rom 12:8.
 40. Or, “corrupt, worthless, rotten, unfit”. On this word, see “bad” tree in Mt 7:17.
 41. In English, we prefer to say “Let no bad word proceed”. Same idiom as in 5:5.
 42. Or, “by Whom, in Whom”.
- A. 1 Cor 3:19 B. Jn 3:30 C. Col 2:19 D. Jn 3:34 E. Eph 4:7 F. Eph 4:7, one G. Rom 11:25 H. Rev 13:13, does J. Rom 14:19, edification K. Heb 13:9 L. Rom 8:20 M. Rom 7:23 N. Lk 1:51, thought O. Rom 11:25 P. Rev 2:23 Q. 2 Pet 2:2 R. 1 Thes 2:3 S. Phil 4:11 T. 1 Pet 1:15, conduct U. Rom 13:12 V. Gal 5:16 W. Heb 8:13 X. Mt 4:4, mankind Y. Eph 2:15 Z. Jn 4:23 AA. Act 7:27 BB. Col 3:5 CC. Mt 11:28, being weary DD. Mt 26:10 EE. 1 Tim 5:10b FF. Tit 3:14 GG. Eph 2:8 HH. 2 Cor 7:9 JJ. Eph 1:13 KK. Rom 3:24

- 5C. Let all bitterness^A and anger^B and wrath^C and clamor¹ and blasphemy^D be taken-away² from you, along-with all malice³. •And⁴ be kind⁵ to one another, tenderhearted^E, forgiving^F each other just as God in Christ also forgave you⁶ 31
32
- 5B. Therefore be imitators⁷ of God, as beloved^G children^H. •And be walking^J in love^K, just as Christ also loved us⁸, and handed Himself over^L for us⁹— *an offering^M and a sacrifice^N to God for an aroma of fragrance¹⁰* 5:1-2
- 1C. But¹¹ let sexual-immorality^O, and all impurity^P or greed^Q, not even be named¹² among you, as is proper^R for saints—•and¹³ filthiness¹⁴, and foolish-talk or coarse-joking¹⁵, which are not fitting, but rather thanksgiving^S 3
4
- 1D. For you know¹⁶ this— recognizing¹⁷ that every sexually-immoral or impure or greedy *person* (that¹⁸ is, *an idolater*) does not have¹⁹ *an inheritance^T in the kingdom^U of Christ and God* 5
2D. Let no one deceive^V you *with empty^W words*, for because of these *things* the wrath^C of God is coming upon the sons of disobedience²⁰ 6
3D. Therefore do not be fellow-partakers²¹ *with them* 7
- 6B. For you were formerly darkness^X, but now *you are light^Y in the Lord*. Be walking^J as children^H of light²² •(for the fruit of the light²³ is in²⁴ all goodness^Z and righteousness^{AA} and truth^{BB}), •approving what is pleasing²⁵ to the Lord 8
9-10
- 1C. And do not be participating²⁶ *in the unfruitful^{CC} works of darkness^X*, but rather even be exposing²⁷ *them* 11
- 1D. For²⁸ it is shameful^{DD} even to speak the *things* being done *in secret* by them, •but²⁹ all *things* being exposed by the light^Y become-visible³⁰ 12-13
- 1E. For³¹ everything becoming-visible is light³². Therefore he³³ says, “Awake^{EE}, sleeping^{FF} one, and rise-up^{GG} from the dead^{HH}, and Christ will shine-on³⁴ you”³⁵ 14
- 6A. Therefore³⁶ be watching^{JJ} carefully³⁷ how³⁸ you walk^J— not as unwise, but as wise, •redeeming³⁹ the time⁴⁰— because the days are evil^{KK} 15-16
- 1B. For this reason, do not be foolish^{LL} ones, but understand⁴¹ what the will^{MM} of the Lord is 17
2B. And do not get-drunk^{NN} *with wine^{OO}*— in⁴² which is wild-living⁴³— but be filled⁴⁴ with⁴⁵ *the Spirit* 18

1. On this word, see “outcry” in Heb 5:7. There is an example of it in Act 23:9, where this word is used.
 2. Or, “removed”. GK 149.
 3. That is, the desire to cause harm or distress in others. On this word, see “badness” in 1 Pet 2:1.
 4. Some manuscripts omit this word {C}.
 5. Or, “good”. On this word, see “good” in 1 Pet 2:3.
 6. Some manuscripts say “us” {B}.
 7. Or, “followers, emulators, mimickers”. Used only here of God, as love, v 2; and light, v 9. Elsewhere only in 1 Cor 4:16; 11:1; 1 Thes 1:6; 2:14; Heb 6:12. GK 3629. The related verb is in 2 Thes 3:7.
 8. Some manuscripts say “you” {B}.
 9. Some manuscripts say “you” {A}.
 10. This phrase, “aroma of fragrance” also occurs in Phil 4:18. On both words, see 2 Cor 2:14-16.
 11. Paul now forbids the opposites of God’s kind of love.
 12. That is, identified as part of your behavior. On this word, see 2 Tim 2:19.
 13. Some manuscripts say “nor” here and next {N}, “nor filthiness, nor foolish talk, nor coarse joking”.
 14. Or, “indecent, obscenity, shameful” in word or deed. Used only here. GK 157. Related to “filthy language” in Col 3:8.
 15. Or, “vulgar wittiness”. Used only here. GK 2365.
 16. Or, this may be a command, “know this”. On this word, see 1 Jn 2:29.
 17. Or, “knowing, understanding”. Some think Paul means “you know to obey v 3-4, for you recognize that persons characterized by such things are not part of God’s kingdom”; others, “you know this—recognizing [by your own experience]—that...”. Others regard the repetition of “know” as similar (two different words are used here) to a Hebrew way of speaking which places emphasis on the knowing, “you know with certainty, you surely know”. Others omit this word as redundant. On this word, see Lk 1:34.
 18. Paul makes this connection also in Col 3:5. Some manuscripts say “who” {N}. “Idolater” is GK 1629.
 19. In English, we prefer to say “that no sexually immoral... has”.
 20. Same phrase as in 2:2.
 21. That is, of these sins. Elsewhere only in 3:6. GK 5212. The root word is “partakers” in Heb 3:1.
 22. That is, characterized by light.
 23. Some manuscripts say “Spirit” {A}.
 24. Some think Paul means “in the sphere of”; others, “consisting in”. GK 1877.
 25. Or, “acceptable”. Elsewhere only in Rom 12:1, 2; 14:18; 2 Cor 5:9; Phil 4:18; Col 3:20; Tit 2:9; Heb 13:21. GK 2298. Related to the words in 1 Thes 2:4 and Heb 11:5. On “approving”, see Rom 12:2, where both theses words also occur.
 26. Or, “having fellowship *with*”. On this word, see “co-partnered” in Phil 4:14.
 27. Or, “rebuking, convicting, bringing to light”. That is, expose them with a rebuke. “Expose” is used here to show the connection with what follows. Same word as in v 13; and in Mt 18:15; Jn 3:20. Elsewhere only as “rebuke” in Lk 3:19; 1 Tim 5:20; 2 Tim 4:2; Tit 1:13; 2:15; Heb 12:5; Rev 3:19; “convict” in Jn 8:46; 16:8; 1 Cor 14:24; Jam 2:9; Jude 15; and “refute” in Tit 1:9. GK 1794. Related to “rebuking” in 2 Tim 3:16.
 28. This emphasizes why we should not participate in these works (v 11a). They are shameful to speak about, except in exposing them to God’s light.
 29. This explains why we should expose these works (v 11b).
 30. Or, “are made visible”. Or, “being exposed are made visible by the light”. When we expose these works of darkness, they become visible to the person in God’s light, visible for what they are in God’s eyes. On this word, see “made evident” in 1 Jn 2:19.
 31. This explains the value of making such works visible in God’s light.
 32. That is, as these works become visible in the light (v 13), they reflect the light, and become a light-source of God to the person. The light of God penetrates the darkness of such people by reflecting off their exposed deeds into their hearts, making it possible for them to respond to God. They either respond to this light, or run from it (compare Jn 3:19-21). There are other views on the flow and meaning of v 12-14. Consult the commentaries.
 33. Or, “it says”. Paul may mean that the one exposing the person’s sin says this to the person. Thus the believer exposes the person’s works, making them visible in God’s light, which reflects into the heart. Here, the believer calls upon the person to respond to the light. Or, Paul may be quoting a written source unknown to us. Or, he may be paraphrasing from Isa 60:1. In any case, this is addressed to the spiritually dead one.
 34. Or, “give light to, shine out to”. Some render it figuratively, “enlighten”. Used only here. GK 2213.
 35. Through the light reflecting to this one from his exposed works of darkness, someone is able to call him to rise to new life and come out into the day. Respond to the light and receive a new life, and Christ will shine on you, transforming you now and forever. Compare Rom 13:11.
 36. Paul further details the worthy walk with regard to our relationships in various spheres.
 37. On this adverb, see “accurately” in Mt 2:8.
 38. Some manuscripts reverse the words, “how carefully” {B}.
 39. Or, “buying back, buying up” the time for the Lord. That is, making the most of the time, taking advantage of every opportunity, saving your time from being lost. Same phrase as in Col 4:5. Elsewhere only in Gal 3:13; 4:5. GK 1973. The root word is “buy”.
 40. Or, “opportunity, moment, occasion”. Same word as “opportunity” in Gal 6:10.
 41. Instead of a command, some manuscripts say “but *ones* understanding...” {N}. On this word, see Mt 13:23.
 42. That is, “in connection with”. GK 1877.
 43. Or, “debauchery, profligacy”. Elsewhere only in Tit 1:6; 1 Pet 4:4. GK 861. Related to the word used in Lk 15:13 of the prodigal son.
 44. Same word as in Lk 2:40; Act 5:3; 13:52; Rom 1:29; 15:13, 14; 2 Cor 7:4; Eph 3:19; Phil 1:11; Col 1:9; 2 Tim 1:4. On this command, see Phil 2:2. Note the parallel passage in Col 3:16, which says “let the word of Christ dwell in you richly”. This word also means “fill up, fulfill, make full, complete”. Used 86 times. GK 4444. Related to “full” in Mt 14:20, and “fullness” in Col 1:19.
 45. Or, “by”, meaning “be filled *with the fullness of God* by means of the Spirit”.
- A. Act 8:23 B. Rev 16:19, fury C. Rev 16:19 D. 1 Tim 6:4 E. 1 Pet 3:8 F. Lk 7:42 G. Mt 3:17 H. 1 Jn 3:1 J. Heb 13:9 K. 1 Jn 4:16 L. Mt 26:21, hand over M. Act 21:26 N. Heb 9:26 O. 1 Cor 5:1 P. 1 Thes 2:3 Q. Eph 4:19 R. 1 Cor 11:13, fitting S. 1 Tim 4:3 T. Eph 1:14 U. Mt 3:2 V. 1 Tim 2:14 W. 1 Thes 2:1 X. Jn 3:19 Y. Jn 1:5 Z. Gal 5:22 AA. Rom 1:17 BB. Jn 4:23 CC. 1 Cor 14:14 DD. Tit 1:11 EE. Mt 28:6, arose FF. 1 Thes 5:10 GG. Lk 18:33 HH. Mt 8:22 JJ. Rev 1:11, see KK. Act 25:18 LL. 2 Cor 11:16 MM. Jn 7:17 NN. Jn 2:10 OO. 1 Tim 5:23

- | | |
|---|----|
| 1C. Speaking ^A to each other with ¹ psalms ² and hymns ³ and spiritual ⁴ songs ⁵ | 19 |
| 2C. Singing ⁶ and making-melody ⁷ with your heart ^B to the Lord | |
| 3C. Giving-thanks ^C always for all things in the name of our Lord Jesus Christ to our God and Father | 20 |
| 4C. Being-subject ⁸ to one another in the fear ⁹ of Christ ¹⁰ | 21 |
| | |
| 1D. Wives ¹¹ — to your own husbands, as to the Lord | 22 |
| | |
| 1E. Because a husband is the head ¹² of his wife as also Christ is the head of the church— He ¹³ being the Savior ^D of the body | 23 |
| | |
| 1F. Nevertheless ¹⁴ , as the church is subject to Christ, in this manner also let the wives be to their ¹⁵ husbands in everything | 24 |
| | |
| 2D. Husbands, be loving ^E your wives | 25 |
| | |
| 1E. Just as Christ also loved ^E the church and handed Himself over ^F for her ¹⁶ * in order that He might sanctify ¹⁷ her, having cleansed ¹⁸ her with ¹⁹ the washing ²⁰ of water by ²¹ the word ²² | 26 |
| | |
| 1F. In order that He might present ²³ the church to Himself as glorious ^G — not having spot ^H or wrinkle or any of such things, but that she might be holy ^J and without-blemish ^K | 27 |
| | |
| 2E. In this manner, ²⁴ husbands ought also ²⁵ to be loving their wives as their own bodies. The one loving his wife is loving himself ²⁶ | 28 |
| | |
| 1F. For ²⁷ no one ever hated ^L his own flesh ^M , but he nourishes ^N and cherishes ^O it | 29 |
| | |
| 1G. Just as Christ ²⁸ also does the church, * because we are body-parts ²⁹ of His body ³⁰ | 30 |
| | |
| 2F. “For ³¹ this cause a man shall leave-behind ^P his father and mother and shall be joined ^Q to his wife, and the two will be one flesh ³² ” [Gen 2:24] | 31 |

1. Or, “in, by means of”. GK 1877. Some manuscripts omit this word, leaving it implied {C}.
2. Elsewhere only in Lk 20:42; 24:44; Act 1:20; 13:33; 1 Cor 14:26; Col 3:16. GK 6011. Our word “psalm” comes from this word.
3. Elsewhere only in Col 3:16. GK 5631. That is, a song of praise. The related verb is “sing praise” in Act 16:25. Our word “hymn” comes from this word.
4. Some manuscripts omit this word {B}. It is present in Col 3:16. On this word, see 1 Cor 14:1.
5. Elsewhere only in Col 3:16; Rev 5:9; 14:3; 15:3. GK 6046. Our word “ode” comes from this Greek word.
6. Elsewhere only in Col 3:16; Rev 5:9; 14:3; 15:3. GK 106. This is the verb related to “songs” preceding.
7. Or, “singing psalms, psalming, singing praise”. Elsewhere only as “sing praise” in Rom 15:9; 1 Cor 14:15; Jam 5:13. GK 6010. This is the verb related to “psalms” preceding. Also used of “playing” the harp in the OT (as in 1 Sam 16:16, 17, 23). Paul may be referring to a distinction in the type of song, “singing-songs and singing-praises (or, psalms)”; or, to “singing and making melody (or, music)”.
8. Or, “Submitting, Being subordinate, Subjecting yourselves”. The root word means “to arrange, put in order” (see “establish” in Rom 13:1 on it). This word adds the prefix “under”. Thus it means “to place under, to arrange under, to subordinate; to subject oneself, to submit voluntarily”. This word is used of submission by Christ to the Father, 1 Cor 15:28, and His parents, Lk 2:51; of everything to Christ, 1 Cor 15:27, 28; Eph 1:22; Phil 3:21; of the church to Christ, Eph 5:24; of angels to Christ, 1 Pet 3:22; of Christians to one another, Eph 5:21; of Christians to the gospel, Rom 10:3; 2 Cor 9:13 (noun); of Christians to leaders, 1 Cor 16:16; of Christians to God, Jam 4:7; Heb 12:9; of demons to the apostles, Lk 10:17, 20; of people to government, Rom 13:1, 5; Tit 3:1; 1 Pet 2:13; of servants to masters, Tit 2:9; 1 Pet 2:18; of younger men to older, 1 Pet 5:5; of wives to husbands, Eph 5:24; 1 Cor 14:34; Col 3:18; Tit 2:5; 1 Pet 3:1, 5; 1 Tim 2:11 (noun); of children to parents, 1 Tim 3:4 (noun). Elsewhere only in Rom 8:7, 20; 1 Cor 14:32; Heb 2:5, 8. GK 5718. Related to “submission” in 1 Tim 2:11.
9. This word often means “fear” in the sense of “fright, terror”, but also in the sense of “respect, awe, reverence”, as in Lk 1:65; 5:26; 7:16; Act 2:43; 9:31; Rom 3:18; 13:7; 1 Pet 1:17. Used 47 times. GK 5832. The related verb is “respecting” in Eph 5:33.
10. Some manuscripts say “God”; others, “the Lord”; others, “Jesus Christ” {N}.
11. Some manuscripts say “Wives, be subject”; others, “Let wives be subject” {B}.
12. Using this same word, God is the head of Christ, 1 Cor 11:3; Christ is the head of the man, 1 Cor 11:3; the church, Eph 1:22; Col 1:18; all rule and authority, Col 2:10; and the husband is the head of the wife, 1 Cor 11:3. On this word, see Mk 12:10.
13. Some manuscripts say “and He Himself is the Savior...” {N}.
14. Or, “But, However”. Although the husband is not the wife’s savior, and therefore not her head in the same way as Christ is head of the church, she should act toward him as the church does toward Christ. Others render this word “Now, So, Even, Indeed”, in which case Paul is emphasizing his point rather than giving a contrasting statement, making this point 2E. GK 247.
15. Some manuscripts say “their own” {K}.
16. That is, husbands must love their wives sacrificially, sacrificing themselves for the good of their wives. They are not saviors of their wives, but they should have the Savior’s self-sacrificial love toward them.
17. Or, “make holy, set apart to God”. On this word, see Heb 10:29.
18. Or, “cleansing”, concurrently with the sanctifying. Some think this cleansing occurs prior to the sanctifying to present her holy, initiating it, and refers to the cleansing of salvation, or to water baptism in particular. Others think this cleansing occurs concurrently with the sanctifying, describing it; or is viewed from the standpoint of its final accomplishment. In this case, it is the lifelong cleansing work of the Word associated with sanctification. On this word, see Heb 9:22.
19. Or, “by, in”.
20. Or, “bath”, the washing place. Elsewhere only in Tit 3:5. GK 3373. Related to “wash” in 2 Pet 2:22.
21. Or, “with, in”. This word means “in connection with, by means of, with the instrument of”. GK 1877.
22. Some think Paul means “cleansed... by the word”; others, “the washing... by the word”; others, “sanctify... by the word”. Some think this “word” is “the gospel”, as this word is used in Rom 10:8, the “word of faith we proclaim”; others, the word of confession by the individual at baptism; others, the word of God, as this word is used in 6:17. On this word, see Rom 10:17.
23. That is, as a bride to a bridegroom, as in 2 Cor 11:2. On this word, see Rom 12:1. Some manuscripts say “in order that He might present her to Himself as the glorious...” {K}.
24. That is, “just as Christ”, resuming from v 25— with sacrificial love for her. Just as Christ loved His body the church (v 25-27), husbands ought to love their wives as their bodies. The spiritual is the pattern for the earthly. Paul explains this in v 29-30. Others think this looks forward to the “as”, “In this manner— as a person loves his own body— husbands should love their wives”.
25. Some manuscripts omit this word {C}.
26. This is because she is his body. They are one flesh. Compare 1 Cor 7:3-4. Paul proves this in v 31-32.
27. Husbands “ought” to love their wives because this is how humans normally treat their bodies (v 29), and how Christ treats His body, the church (v 30). She is your body.
28. Some manuscripts say “the Lord” {N}.
29. On this concept, see Rom 12:4-5; 1 Cor 12:12-27. On this word, see Col 3:5.
30. Some manuscripts add “of His flesh and of His bones” {A}, that is, we are created from Christ as Eve was from Adam, Gen 2:23. We, the new creation, are the bride of the Last Adam, spiritually created from Him, and for Him.
31. Paul now quotes Gen 2:24 to prove the premise of v 28, that the wife is the husband’s own body (compare 1 Cor 6:16). Some think this is quoted with reference to Christ, allegorically speaking of His first or second coming, making it point 1H.
32. So the one loving his wife is loving himself, v 28. The husband is the head of the wife, and the wife is the body of the husband. They are one. More literally, “be for one flesh”, a Hebrew way of speaking.

A. Jn 12:49 B. Rev 2:23 C. Mt 26:27 D. Lk 1:47 E. Jn 21:15, devotedly love F. Mt 26:21, hand over G. Lk 7:25 H. 2 Pet 2:13 J. 1 Pet 1:16 K. Col 1:22 L. Rom 9:13 M. Col 2:23 N. Eph 6:4 O. 1 Thes 2:7 P. Act 6:2 Q. Mk 10:7

1G. This mystery ¹ is great, but I am speaking ² with reference to Christ and with reference to the church	32
3E. Nevertheless, ³ you also individually ⁴ , let each in this manner be loving his wife as himself. And <i>let</i> the wife <i>see</i> that ⁵ she be respecting ⁶ <i>her</i> husband	33
3D. Children, be obeying ^A your parents in <i>the</i> Lord ⁷ , for this is right ^B	6:1
1E. “Be honoring ^C your father and mother”— which is <i>the</i> first commandment ^D with a promise— ^E “in order that it may be ⁸ well <i>with</i> you and you may be long-lived upon the earth ⁹ ” [Deut 5:16]	2 3
4D. And fathers, do not be provoking your children to anger ¹⁰ , but be nourishing ¹¹ them in <i>the</i> training ¹² and admonition ¹³ <i>of the</i> Lord	4
5D. Slaves ^E , be obeying ^A <i>your</i> masters ^F according-to ¹⁴ <i>the</i> flesh ^G with fear and trembling ¹⁵ , in <i>the</i> sincerity ^H <i>of</i> your heart, as <i>to</i> Christ	5
1E. Not by way of eye-service ^I as people-pleasers ¹⁶ , but as slaves ^F <i>of</i> Christ	6
1F. Doing the will ^K <i>of</i> God from <i>the</i> soul ^L	
2F. Serving ¹⁷ with good-will, as <i>to</i> the Lord ¹⁸ and not <i>to</i> people ^M	7
3F. Knowing that each <i>one</i> , if he does anything good ¹⁹ , will receive this back ^N from <i>the</i> Lord— whether slave or free	8
6D. And masters ^F , be doing the same <i>things</i> to them	9
1E. Giving-up ²⁰ the threatening ²¹	
2E. Knowing that both their Master ^F and yours ²² is in <i>the</i> heavens, and there is no respect-of-persons ²³ with Him	
7A. Finally, ²⁴ become-strong ²⁵ in <i>the</i> Lord and in the might ²⁶ <i>of</i> His strength	10
1B. Put-on ^O the full-armor ²⁷ <i>of</i> God so-that you <i>may</i> be able to stand ²⁸ against the schemes ²⁹ <i>of</i> the devil	11
1C. Because the struggle ³⁰ <i>for</i> us ³¹ is not against blood and flesh ³² , but against the rulers ^P , against the authorities ^Q , against the world-powers ³³ <i>of</i> this darkness ³⁴ , against the spiritual ^R <i>forces</i> ³⁵ <i>of</i> evilness ^S in the heavenly-places ^T	12
2C. For this reason, take-up ^U the full-armor <i>of</i> God in order that you may be able to resist ³⁶ on the evil day, and having worked ³⁷ everything, to stand	13
2B. Stand [firm] therefore	14
1C. Having girded ³⁸ your waist ^V with truth ³⁹	
2C. And having put-on ^O the breastplate <i>of</i> righteousness ⁴⁰	

1. Some think Paul is looking back to v 31. The mystery of this human one-flesh relationship is great, but I am applying it to Christ and the church. Others think this points forward to what follows in v 32. This mystery of which I am about to speak is great, but Christ and His church have a relationship similar to the human one. Note that v 32 relates to v 31 as v 30 does to v 29. Paul is linking the human (v 29 and 31) to Christ and the church (v 30 and 32). Thus he could have said here, "Just as Christ and the church, because the church is His bride" (to put it in the same form as v 30). They are one spirit, 1 Cor 6:17. He calls this a mystery because this relationship was not previously known, but has now been revealed by God. There are other views. Consult the commentaries. On this word, see Rom 11:25.
2. Note the emphasis on "I". This is not the primary meaning of Gen 2:24, "but I" am speaking of it in this way.
3. Some think Paul is referring to v 28. Husbands "ought to love" based on the reasons given, v 28-32. "Nevertheless", Paul now emphatically commands the husbands. Each of you personally and individually are to do this. It was a revolutionary idea to the men of that day. Others think he is referring to v 32, making this point 2G. The mystery is great, nevertheless, love your wives. Or, "I am speaking with reference to Christ, nevertheless **you** love your wives". GK 4440.
4. This idiom, "individually" is more literally "according to one", "in relation to one" (that is, a single one); "according to each". Elsewhere only in Jn 21:25; Act 21:19; Rom 12:5; 1 Cor 14:31. It is related to "one by one" in Mk 14:19.
5. This Greek construction giving the content of the command also occurs in 2 Cor 8:7.
6. This word is used 95 times, mostly to mean "fear, be afraid", as in Mt 2:22; Mk 5:33; Act 5:26. It is also used of "fear" in the sense of "reverence, respect, awe", as in Mt 9:8; Act 13:26; 1 Pet 2:17. Both meanings are found in Mt 10:28. Our "respect" for God should not contain any "fear, fright", 1 Jn 4:18; Rom 8:15 (noun). Only here is this word used of a wife to her husband. 1 Pet 3:2 uses the related noun of the wife, and 1 Pet 3:6 excludes "fear, fright" there as well. GK 5828. The related noun is "fear" in Eph 5:21.
7. That is, "obeying... in the Lord". Some manuscripts omit "in the Lord" {C}.
8. Or, "come-to-be, become". GK 1181.
9. Or, "land", the land of Israel. See the note on Rev 7:1.
10. This word means "to make angry, provoke to anger". Elsewhere only in Rom 10:19. GK 4239. Related to "angriness" in 4:26.
11. Or "nurturing, bringing up". Elsewhere only in 5:29. GK 1763.
12. Or, "instruction, discipline". On this word, see 2 Tim 3:16.
13. Or, "warning, instruction". Elsewhere only in 1 Cor 10:11; Tit 3:10. GK 3804. Related to "admonish" in Col 1:28.
14. Or, "with respect to, in relation to". That is, your human masters. GK 2848.
15. On "fear and trembling", see Phil 2:12.
16. Elsewhere only in Col 3:22. GK 473.
17. That is, serving as slaves. On this word, see "are slaves" in Rom 6:6.
18. Or, "Master". The same word is in v 5, 8, 9, 10. Perhaps it is a play on words. On this word, see "master" in Mt 8:2.
19. Compare Col 3:25. On this word, see 1 Tim 5:10b. Some manuscripts say "that whatever good *thing* each *one* does" {N}.
20. Or, "Abandoning, Deserting, Letting go". On this word, see "let go" in Heb 13:5.
21. Elsewhere only as "threat" in Act 4:29; and 9:1, where Paul was threatening Christians! GK 581. Related word in Act 4:17.
22. Some manuscripts say "that your Master also" {K}.
23. Or, "partiality". On this word, see Jam 2:1.
24. Some manuscripts add "my brothers" {N}.
25. Or, "be strengthened" by. On this word, see 2 Tim 2:1.
26. This phrase "might of His strength" is also in 1:19. Compare "might of His glory" in Col 1:11. Same word as in Col 1:11; Act 19:20; and as "mighty deed" in Lk 1:51; and "power" in Heb 2:14. It also means "ruling power, sovereignty", and is elsewhere only rendered "dominion" in 1 Tim 6:16; 1 Pet 4:11; 5:11; Jude 25; Rev 1:6; 5:13. GK 3197.
27. That is, complete in all its pieces. Same word as in v 13. On this word, see Lk 11:22.
28. That is, in a military sense, to stand your ground. This same word is in v 13, 14. GK 2705.
29. Or, "methods, stratagems". Elsewhere only in 4:14. GK 3497. Our word "method" comes from this word.
30. Or, "wrestling, conflict". The personal fight, the one-on-one battle. Used only here. GK 4097.
31. Some manuscripts say "you" {B}.
32. On "blood and flesh", see Heb 2:14.
33. Or, "world-rulers, world forces". Used only here. GK 3179.
34. On this word, see Jn 3:19. Some manuscripts say "of the darkness of this age" {N}.
35. Or, "*beings, hosts*". Literally, "the spiritual *ones*".
36. Or, "stand against, oppose, withstand, set oneself against". Same root word as "stand" later in this verse. Same word as in Mt 5:39, "do not resist an evil person"; Lk 21:15; Act 6:10; Rom 9:19; 13:2; and in Jam 4:7 and 1 Pet 5:9, "resist the devil". Elsewhere only as "oppose" in Act 13:8; Gal 2:11; 2 Tim 3:8; 4:15. GK 468.
37. On this word, see "worked out" in Phil 2:12. Some think Paul means "having done, accomplished" all preparations for the battle; others, "having overcome" the enemy, having "worked him down" to the ground.
38. Or, "tied". That is, having prepared for work. People in that day tied up their garment around their waist to prepare for work. See 1 Pet 1:13 for a similar metaphor. Elsewhere only in Lk 12:35, 37; 17:8; and as "girded-with" in Rev 1:13; 15:6. GK 4322. The root word is "gird" in Act 12:8.
39. Some think Paul means objective truth, God's truth. Others think he means truthfulness, truth-speaking, truth-telling in the broadest sense; the state of living in harmony with God's truth in deed and word, intellectually and interpersonally, 4:15, 25. On this word, see Jn 4:23.
40. Some think Paul means objective, faith-righteousness, our unassailable position in Christ. Others think he means personal righteousness, character-righteousness, moral rectitude, devoutness, holy living, the state of living in harmony with God's holy character. Note 4:24; 5:9. On this word, see Rom 1:17.

A. Act 6:7 B. Rom 1:17, righteous C. 1 Tim 5:3 D. Mk 12:28 E. Rom 6:17 F. Mt 8:2 G. Col 2:23 H. Rom 12:8, generosity J. Col 3:22
 K. Jn 7:17 L. Jam 5:20 M. Mt 4:4, mankind N. 2 Cor 5:10, receive back O. Rom 13:14 P. Col 1:18, beginning Q. Rev 6:8 R. 1 Cor 14:1
 S. Mt 22:18 T. Eph 3:10 U. Act 1:2 V. Heb 7:5, loins

- 3C. And having sandaled¹ *your* feet with *the* readiness² of the good-news^A of peace^B 15
- 4C. With³ all *these* having taken-up^C the shield of faith^D, with which you will be able to quench^E 16
all the flaming⁴ arrows of the evil *one*
- 5C. And take the helmet of salvation^F, and the sword⁵ of the Spirit⁶— which is *the* Word^G of God 17
- 6C. Praying⁷ with⁸ every-kind-of prayer^H and petition^I at every opportunity⁹ in¹⁰ *the* Spirit, and 18
keeping-alert¹¹ for it¹² with all perseverance¹³ and petition^J
- 1D. Concerning all¹⁴ the saints^K
- 2D. And for me— 19
- 1E. That *a* word¹⁵ may be given *to* me in connection with *the* opening¹⁶ of my mouth¹⁷
with boldness^L to make-known^M the mystery^N of the good-news¹⁸
- 1F. For the sake of which I am-an-ambassador^O in *a* chain¹⁹ 20
- 2E. That with it²⁰ I may speak-boldly²¹, as I ought-to^P speak
-
- A. Now in order that **you** also²² may know the *things* concerning me, what I am doing, Tychicus²³ will 21
make everything known *to* you
1. The beloved^Q brother^R and faithful^S minister^T in *the* Lord [•] whom I sent to you for this very *reason*— 22
in order that you may know²⁴ the *things* concerning us and he may encourage^U your hearts
- B. Peace^B *be* to the brothers^R, and love^V with faith^W from God *the* Father and *the* Lord Jesus Christ 23
- C. Grace^X *be* with all the *ones* loving^Y our Lord Jesus Christ with undecayability²⁵ 24

1. Elsewhere only as “tie on” in Mk 6:9; Act 12:8. GK 5686. This verb is related to “sandal” in Mt 10:10.
2. Or, “preparedness”. Some think Paul means the readiness for battle proceeding from the good news that you are at peace with God; the state of being prepared to stand in God’s battle, brought about in you by the gospel of peace. Others, the readiness to proclaim the good news about peace with God. Used only here. GK 2288. Related to “ready” in Tit 3:1; 1 Pet 3:15; and to “prepared” in 2 Tim 2:21.
3. Or, “In connection with”. GK 1877. Some manuscripts say “Above” {N}, meaning, “In addition to”.
4. Literally, “the arrows having been set on fire”. On this word, see “burn” in 2 Cor 11:29.
5. Or, “saber, dagger”. Elsewhere only in Mt 10:34; 26:47, 51, 52, 55; Mk 14:43, 47, 48; Lk 21:24; 22:36, 38, 49, 52; Jn 18:10, 11; Act 12:2; 16:27; Rom 8:35; 13:4; Heb 4:12; 11:34, 37; Rev 6:4; 13:10, 14. GK 3479.
6. That is, the Spirit’s sword, the sword belonging to the Spirit, or the sword from the Spirit.
7. That is, “Stand therefore” (v 14), “fully armed” (v 14-17), “praying”.
8. Or, “by means of”. GK 1328.
9. This idiom may be rendered “at every opportunity”; or, “in every season, all the time”, meaning always, at all times; or, “on every occasion” of standing in battle. Same phrase as “in every season” in Lk 21:36. On this word, see “time” in Mt 8:29.
10. That is, “in the sphere of, in connection with, in union with”. GK 1877.
11. Or, “keeping watch”. Same word as in Mk 13:33; Lk 21:36. Elsewhere only as “keeping watch” in Heb 13:17. GK 70. Related to “watchings” in 2 Cor 6:5.
12. That is, for the purpose of prayer, with a view to prayer.
13. Used only here. GK 4674. Related to “persevere” in Heb 11:27; and “be devoted to” in Act 2:42.
14. Note the fourfold repetition of “all, every” (GK 4246) in v 18, addressing the what, when, how, and whom of the matter.
15. That is, a word from God, a Spirit-directed and empowered word, as Jesus promised, Mt 10:20; Mk 13:11. On this word, see 1 Cor 12:8.
16. This noun is used only here. GK 489.
17. The idiom of “opening the mouth” to speak is elsewhere only in Mt 5:2; 13:35; Act 8:32, 35; 10:34; 18:14; Rev 13:6.
18. That is, consisting of the good news. Some manuscripts omit “of the good news” {A}.
19. Same word used of Paul in Act 28:20, when this letter may have been written (see Act 28:30).
20. Or, “in it”. This word may modify “word” (meaning “with the word given”), or “mouth”. In other words, pray that God would give me what to say, and that I would boldly speak it, as I ought. Or, rather than a second request, Paul may mean “In order that in connection with it [the mystery of the good news, v 19] I may speak boldly, as I ought”, making this point 2F. Grammatically, it does not refer to “chain”.
21. Or, “speak freely, speak openly”. This word is used of Paul in Act 9:27, 28; 13:46; 14:3; 19:8; and of Apollos in Act 18:26. Elsewhere only as “speak openly” in Act 26:26; and “be bold” in 1 Thes 2:2. GK 4245. Related to “boldness” in v 19.
22. Paul’s emphasis is on “you”. Some think he means “you also, in addition to the Colossians”. Compare Col 4:7. Some take this to mean that Colossians was written first.
23. See Act 20:4 on him. Compare Col 4:7-8.
24. Or, “come to know”. On this word, see Lk 1:34.
25. Or, “incorruptibility, immortality”. On this word, see 1 Cor 15:42. This is the Greek word order. Some join this phrase with the first word, “Grace be... Christ, with immortality”. Others link it to “loving”. In this case some think Paul means “loving Him in a manner that is undecayable”; with a love that is undecaying, unfading, undiminishing, not growing cold. Others give this a positive meaning, “in sincerity”, since a love that does not wane is a sincere love. Others think it refers to loving Christ “in union with immortality”, that

A. 1 Cor 15:1 B. Act 15:33 C. Act 1:2 D. Eph 2:8 E. 1 Thes 5:19 F. Lk 2:30 G. Rom 10:17 H. 1 Tim 2:1 J. 1 Tim 2:1 K. 1 Pet 1:16, holy L. Heb 4:16, confidence M. Phil 1:22, know N. Rom 11:25 O. 2 Cor 5:20 P. Act 25:10 Q. Mt 3:17 R. Act 16:40 S. Col 1:2 T. 1 Cor 3:5, servant U. Rom 12:8, exhort V. 1 Jn 4:16 W. Eph 2:8 X. Eph 2:8 Y. Jn 21:15, devotedly love